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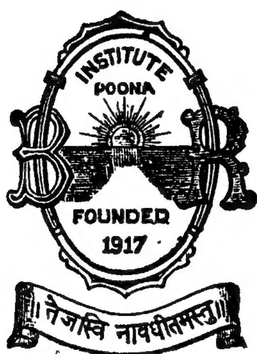
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HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIÆVAL
RELIGIOUS AND CIVIL LAW)

BY

PANDURANG VAMAN KANE, M. A., LL. M.
ADVOCATE, HIGH COURT, BOMBAY; SENIOR ADVOCATE,
FEDERAL COURT OF INDIA; FELLOW AND VICE-
PRESIDENT OF THE BOMBAY ASIATIC SOCIETY;
AUTHOR OF 'HISTORY OF SANSKRIT POETICS' &c.

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CHAPTER XIX

DEVAYAJÑA

Devayajña :—As stated in the Tai. Ār. quoted above (p. 696) the Devayajña was performed by offering fuel sticks into fire. According to the Āp. Dh. S. I. 4. 13. 1, Baud.[1685] Dh. S. II. 6. 4 and Gaut. V. 8–9, the Devayajña consisted in offering into fire offerings (of food or at least a fuel stick) with 'svāhā' uttered after the name of the deities in the dative case. Manu also (III. 70) looks upon homa as devayajña. The devatās to whom homa or devayajña was offered are different according to different gṛhya or dharma sūtras. For example, Āśv. gṛ. (I. 2. 2) says that 'they are the deities of the Agnihotra (i. e. Sūrya or Agni, and Prajāpati), Soma Vanaspati, Agni and Soma, Indra and Agni, Heaven and earth, Dhanvantari, Indra, the Viśve Devas, Brahman'. According to Gaut. they are Agni, Dhanvantari, Viśve Devas, Prajāpati, Agni Sviṣṭakṛt. Vide Mānava-gṛhya II. 12. 2 where the deities are different from those in Āśv. gṛ. and Gaut. In later smṛtis a distinction is made between homa (or devayajña) and devapūjā. Yāj. in I. 100 speaks of the worship of gods immediately after tarpaṇa and then in I. 102 includes *homa* among the five yajñas. Manu II. 176 also makes this distinction. Medieval writers came to look upon Vaiśvadeva as the devayajña, while others held that homa to gods was different from Vaiśvadeva. *Vide* Haradatta[1686] on Āp. Dh. S. I. 4. 13. 1. According to Marīci and Hārīta quoted in the Smṛtimuktāphala (āhnika p. 383) *devapūjā* is performed after the morning homa or after brahmayajña and tarpaṇa[1687] in the noon. In medieval and modern times the ancient idea of homa

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1685. अहरहः स्वाहाकुर्यादाकाष्ठात्तथैतं देवयज्ञं समाप्नोति । बौ. ध. सू. II. 6.4; देवपितृमनुष्ययज्ञाः स्वाध्यायश्च बलिकर्म । अग्नावग्निर्धन्वन्तरिर्विश्वे देवाः प्रजापतिः स्विष्टकृदिति होमः । गौ. V. 8–9. The mantras become सोमाय वनस्पतये स्वाहा, अग्नीषोमाभ्यां स्वाहा and so on ; when स्वाहा is said the offering is thrown into the fire.

1686. वैश्वदेवोक्तप्रकारेणैवैष देवयज्ञः केचिद्वैश्वदेवाहुतिभ्यः पृथग्भूतामिमामाहुतिं मन्यन्ते । देवेभ्यः स्वाहेति च मन्त्रमिच्छन्ति । देवयज्ञेन यक्ष्ये इति संकल्पमिच्छन्ति । वयं तु न तथेति गृह्य एवावोचाम । हरदत्त on आप. ध. I. 4. 13. 1.

1687. अथ देवपूजनम् । तच्च प्रातर्होमानन्तरमिति केचित् । विधेया देवतापूजा प्रातर्होमादनन्तरम् । इति मरीचिस्मरणात् । ...... ब्रह्मयज्ञजपतर्पणानन्तरमित्यन्ये । तथा च हारीतः कुर्वीत देवतापूजां जपयज्ञादनन्तरम् । इति । स्मृतिमुक्ताफल (आह्निक p. 383).

receded far into the back-ground and its place was taken by an elaborated procedure of *devapūjā* (worship of images kept in the house). Some space must be devoted to the origin and development of this phase of religious practice.

It is extremely doubtful whether images were generally worshipped in the ancient Vedic times. In the Ṛgveda and the other Vedas, there is worship of Agni, the Sun, Varuṇa and various other deities; but they were worshipped in the abstract, as powers and manifestations of the one Divine Person or as separate deities or functions behind natural phenomena or cosmic processes. There are no doubt passages where the deities of the Ṛgveda are spoken of as possessed of bodily attributes. A few verses may be cited in this connection. Indra is described in Ṛg. VIII. 17. 8 as 'tuvigrīva' (with a powerful or thick neck) and 'vapodara' (having big or capacious belly) and 'subāhu' (having well-shaped arms). Ṛg. VIII. 17. 5 speaks of the limbs and sides of Indra and prays Indra to taste honey with his tongue. In Ṛg. X. 96. 8 Indra is spoken as having dark green (*hari*) hair and beard and in X. 105.7 again it is said that the hair on his chin are dark-green and his chin is never injured (in battle).[1688] In Ṛg. II. 33. 5 Rudra is said to be 'ṛdūdara' (whose abdomen is soft), 'babhru' (of brown colour) and 'suśipra' (with a fine chin or nose). The Vāj. S. 16. 7 speaks of Rudra as having a dark-blue throat and red (complexion) and 16. 51 says he wears a skin (kṛtti). In Ṛg. I. 155. 6 Viṣṇu is said to approach a battle with his huge body and as a youth ('bṛhac-charīra' and 'yuvā'). In Ṛg. III. 53. 6 Indra is asked to go home at once after drinking Somas, as he has a charming wife and delightful house. In Ṛg. X. 26.7 god Pūṣan is said to shake his beard. In Ṛg. IV. 53.2 Savitṛ is said to put on a yellowish *drāpi* (armour) and in Ṛg. I. 25. 13 Varuṇa is said to wear a golden *drāpi*. It is not necessary to multiply examples. It is possible to argue that all these descriptions are poetic and metaphoric. But there are two passages of the Ṛgveda that cause much more difficulty than the above. Ṛg. IV. 24. 10 asks 'who will[1689] purchase this

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1688. तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे । इन्द्रो वृत्राणि जिघ्नते ॥ ऋ. VIII 17. 8; हरिश्मशारुर्हरिकेश आयसस्तुरस्पेये यो हरिपा अवर्धत । ऋ. X. 96. 8; वज्रं यश्चक्रे सुहनाय दस्यवे हिरीमशो हिरीमान् । अरुतहनुरद्भुतं न रजः ॥ ऋ. X. 105. 7.

1689. क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः । यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत् ॥ ऋ. IV. 24. 10; महे चन त्वामद्रिवः परा शुल्काय देयाम् । न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥ ऋ. VIII. 1. 5.

my Indra for ten cows and might return it after he (Indra) has killed enemies'? Ṛg. VIII. 1. 5 says 'O Indra! I shall not give thee for even a great price, not even for a hundred, a thousand or an *ayuta* (ten thousand)'. It may be argued that here there is a reference to an image of Indra. But this is not convincing. It is equally possible to hold that these are hyperbolic or boastful statements of the great devotion of the worshipper to Indra and that there is no reference to an image of Indra. If we look at the Vedic cult described in the Brāhmaṇas where sacrifices of butter, cakes and boiled rice or other grain are offered to several deities in the fire, or animal and soma sacrifices are described at great length, it is clear that the ancient sages hardly ever thought of the worship of idols, but of deities in the abstract to whom they ascribed different functions and poetically represented them as being endowed like human beings with hands and feet and other limbs. It cannot be denied that here and there occur a few passages that suggest images as objects of worship. For example, in the Tai. Br. II. 6. 17 occurs the passage 'may the hotṛ priest worship the three goddesses, that are golden, that are endowed with beauty (or ornaments) that are great ones' &c. It looks as if golden images of the three goddesses are meant.[1690] One can say without much fear of contradiction that the religious practices among the higher strata of the Vedic Aryans did not include the worship of images in the house or in temples. But we have hardly any literary materials for judging what the religious practices of the lower or ignorant masses of Vedic India were. In Ṛg. VII. 21. 5 Vasiṣṭha prays to Indra 'may the *śiśna-devas* not overwhelm our ṛta' (religious order or practices); similarly in Ṛg. X. 99. 3 the prayer is 'may he (Indra) striking (or killing) the śiśnadevas overcome them by his form or power'. Scholars are sharply divided in opinion about the meaning of the word[1691] 'siśnadeva'. Some hold that it denotes people who were worshippers of the phallus (*vide* Vedic Index, vol. II. p. 382). Others hold that the word is used in a secondary or metaphorical sense for those who are immersed in sexual gratification and do not recognize anything else (as worthy of pursuit). Yāska in his Nirukta (IV. 19) quotes

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1690. होता यक्षत्पेशस्वतीः। तिस्रो देवीः हिरण्ययीः। भारतीर्बृहतीर्महीः। तै. ब्रा. II. 6. 17. The three devīs are Bhāratī, Iḍā and Sarasvatī.

1691. मा शिश्नदेवा अपि गुर्ऋतं नः॥ ऋ. VII. 21. 5; घ्नञ्छिश्नदेवाँ अभि वर्पसा भूत्॥ ऋ. X. 99. 3; 'मा शिश्नदेवाः अब्रह्मचर्याः शिश्नं श्नथतेः अपि गुर्ऋतं नः सत्यं वा यज्ञं वा' निरुक्त IV. 19.

Ṛg. VII. 21. 5 and explains that the word means 'those who do not observe rules of *brahmacarya* (celibacy)'. The preponderance of authority and evidence is in favour of the second view. In Ṛg. VII. 104. 14(= Atharva VIII. 4. 14), the poet pleads 'if I be addicted to falsehood, O fire, or if I call upon the gods in vain (then you may injure me), but (not being so) why are you angry with me? May those whose speech is false incur slaughter at your hands'. Here 'anṛta-devāḥ' is practically the same as 'drogha-vācaḥ' in the fourth pāda. In the Tai. Up. I. 11. 2 we have the words 'mātṛdevo bhava, pitṛdevo bhava', where all that is meant is that 'one should be devoted to the parents'. Therefore 'śiśna-deva' could hardly mean 'those who worship phallus as god'. In Ṛg.[1692] X. 87. 2 Agni is invoked as follows 'with thy tongue reach the *mūradevas*, in thy mouth envelope the eaters of raw flesh after cutting them into bits' and in Ṛg. VII. 104. 24 Indra is called upon to kill male and female *yātudhānas* (evil spirits or sorcerers) and it is added 'may the mūradevas perish bereft of their necks and may they not see the sun rising up from the horizon'. Yāska in commenting on Ṛg. X. 4. 4 explains 'mūra' as 'mūḍha' (stupid)[1693]. It is possible to take 'mūra' as meaning 'mortal' or 'perishable' (since the root 'mṛ' assumes the form 'murīya' as in Ṛg. VII. 104. 15). From the above quotations it is clear that the Ṛgvedic poets knew of low people who practised witchcraft, who were mūradevas (i. e. either worshipped perishable objects or were stupid in their cult) and who were the enemies of the Aryans. There are also clear references to enemies who did not look upon Indra as God (Ṛg. X. 27. 6, X. 48. 7, X. 86. 1).

Phallic emblems have been found in the ancient ruins at Mohenjo-daro (*vide* Sir John Marshall's work, vol. I. pp. 58–63). Except these finds the earliest known *liṅgas* so far discovered do not go beyond the first century B. C. But centuries before Christ the worship of images had become widespread in India. According to Haradatta on Āp. gṛ. 20. 1–3, where the offerings to

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1692. आ जिह्वया मूरदेवान्रभस्व क्रव्यादो वृक्त्यपि धत्स्वासन् ॥ ऋ. X. 87. 2 and अथर्ववेद VIII. 3. 2 (सायण renders मूरदेवान् राक्षसान्); परार्चिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः ॥ ऋ. X. 87. 14 (= अथर्ववेद VIII. 3. 13 with slight variation at end); वि ग्रीवासो मूरदेवा ऋदन्तु मा ते दृशन्त्सूर्यमुच्चरन्तम् ॥ ऋ. VII. 104. 24 (अथर्ववेद VIII. 4. 24).

1693. मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से (ऋ. 10. 4. 4.); मूढाः वयं अमूढः त्वमसि न वयं विद्मः महत्त्वमग्ने त्वं तु वेत्थ । निरुक्त VI. 8.

Iśāna, his consort and his son 'Jayanta' (the conqueror Skanda) are described, images of these three are worshipped. The Mānavagṛhya[1694] II. 15. 6 prescribes that if an image (of wood, stone or metal) were to be burnt down or to become reduced to powder (of itself) or falls (from its pedestal) or breaks into pieces, or laughs, or moves to another place, the householder (in whose house it had been established) should offer ten oblations into fire with certain Vedic verses. In the Baud. gṛ. II. 2. 13 when describing the ceremony of Upaniṣkramaṇa (taking the infant child out of the house for the first time) it is said that the father after performing homa goes out of the house, worships the images outside (the house), feeds the brāhmaṇas, makes them pronounce benedictions and then brings back to the house the infant.[1695] The Laugākṣi gṛhya (18. 3) speaks of devatāyatana (a temple). Gaut. (IX. 13–14) forbids a man from answering calls of nature in front of images or from stretching one's feet towards them and (IX. 66) requires a man to circumambulate a temple (devatāyatana) that he may meet on his way. The Śāṅ. gṛ. IV. 12. 15 does the same and uses the same word (S. B. E. vol. 29, p. 125) and in II. 6. 6 mentions a *deva-kula* (god's house). Āp. Dh. S. (I. 11. 30. 28) has a similar rule. Manu (II. 176) directs the brahmacārin to worship images, requires a person to circumambulate images that he may meet with when on a journey (IV. 39), not to cross the shadow of images (IV. 130) and ordains that witnesses be sworn in the presence of the images of gods and brāhmaṇas (VIII. 87). *Vide* also Manu III. 117 and IX. 285. The Viṣṇu Dh. S. (23. 34, 63. 27) mentions the images of gods (devatārcā) and speaks of the worship of Bhagavat Vāsudeva as an image. In Vasiṣṭha XI. 31, Viṣṇu Dh. S. 69. 7, 30. 15, 70 13, 91. 10 the word 'devatāyatana' or 'devāyatana' occurs. Unfortunately the dates of all these works are far from being certain. But no scholar will assign the Mānava, Baudhāyana and Śāṅkhyāyana gṛhyasūtras and the dharmasūtras of Gautama and Āpastamba to a later date than the 5th or 4th century B. C. Pāṇini, whom no scholar will place later than 300 B. C. (though there are some who

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1694. यद्यर्चा दह्येद्वा नश्येद्वा प्रपतेद्वा प्रभज्येद्वा प्रहसेद्वा प्रचलेद्वा...एताभिर्जुहुयात्... इति दशाहुतयः। मानवगृह्य II. 15. 6.

1695. अथोपनिष्क्रम्य बाह्यानि चित्रियाण्यभ्यर्च्य ...... स्वान् गृहानानयति। बौ. गृ. सू. II. 2. 13. This is quoted in the संस्काररत्नमाला p. 887 where चित्रियाणि is explained as देवताः.

place him several centuries earlier), teaches [1696] that an image by attending on which a person maintains himself and which is not for sale has the same name as the god whose image it is e. g. an image is called Śiva or Skanda when the worshipper makes his livelihood by attending on the image of Śiva or Skanda (and appropriating the offerings placed before the image) which is not for sale. Pāṇini also teaches (IV. 3. 98) that 'Vāsudevaka' is a person who is a votary of Vāsudeva and Patañjali expressly says that Vāsudeva was not a mere kṣatriya, but that the word is the name of God. Patañjali comments on the former sūtra and vouchsafes the very interesting information that the Mauryas who were greedy of gold established or manufactured images, to which this rule would not apply, but it would apply to the images of gods that were in Patañjali's day used for pūjā (worship). According to Patañjali the images manufactured by the Mauryas would be called Śivaka &c. Patañjali, while commenting on Pāṇini IV. 1. 54, gives as examples an image with a long or high nose. The Ādiparva 70. 49, Anuśāsana 10. 20–21, Āśvamedhika 70. 16 speak of devatāyatanas (temples) and Bhīṣma 112. 11 in speaking of terrible portents refers to images in temples trembling and shedding tears. Khāravela, king of Kaliṅga (latter half of 2nd century B. C.) is said to have re-established an image of Jina carried away by Nandarāja and he is described as 'sarva-devāyatana-saṅkhāra-kāraka' (one who looked after the preservation and repair of all temples). In Kauṭilya's Arthaśāstra II. 4 (variously assigned to different dates from 300 B. C. to 250 A. D.) it is stated that in the centre of the capital shrines of Aparājita, Apratihata, Jayanta, Vaijayanta and temples of Śiva, Aśvins, Vaiśravaṇa, Lakṣmī and of Madirā (wine ?) should be erected. It follows from the above discussion that long before Pāṇini there had arisen professional men who made their livelihood by attending on images and that temples of deities must have existed even in the 4th or 5th century B. C.

The question whether the worship of images and the erection of temples spontaneously arose among the Vedic Aryans

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1696. जीविकार्थे चापण्ये । पा. V. 3. 99; अपण्य इत्युच्यते । तत्रेदं न सिध्यति शिवः स्कन्दः विशाख इति । किं कारणम् । मौर्यैर्हिरण्यार्थिभिरर्चाः प्रकल्पिताः । भवेत्तासु न स्यात् । यास्त्वेताः संप्रति पूजार्थास्तासु भविष्यति । महाभाष्य vol. II. p. 429 ; दीर्घनासिकयार्चा तुङ्गनासिकयार्चा । महाभाष्य vol. II. p. 222 (on पा. IV. 1. 54); 'वासुदेवार्जुनाभ्यां वुन्' पा. IV. 3. 98 ; अथवा नैषा क्षत्रियाख्या । संज्ञैषा तत्रभवतः । महाभाष्य vol. II. p. 314 ; vide E. I. vol. 20 p. 80 and 'Vaiṣṇavism and Saivism' by Dr. R. G. Bhandarkar (1913) pp. 3–4.

or whether they derived the idea from some other race or sectarians has been very often discussed. There are three principal views, viz. (1) that the worship of images was derived from śūdras and Dravidian tribes and absorbed in the brahmanical cult; (2) that the making of images was copied from the Buddhists; (3) that this practice was a natural and spontaneous growth. The second view is not very plausible. Images of Buddha were not made for a long time after his *nirvāṇa.* He was only represented at first by symbols. If modern chronology about Buddha's ministry is to be followed[1697] (he was born about 563 B. C. and died about 483 B. C.), it is almost impossible to hold that images of gods originally came to be made in imitation of images or statues of Buddha, since, as we saw above, temples and images of gods had already become widespread throughout India in the 4th or 5th century B. C.[1698] The first view is supported with arguments of some weight by Dr. Farquhar in J. R. A. S. for 1928 pp. 15–23. *Vide* also Dr. Charpentier in Indian Antiquary for 1927 pp. 89 ff. and 130 ff. But I do not hold that the reasons for this view are convincing. There is no apparent reason why only about 400 B. C. image worship should have been copied from the śūdras by the brāhmaṇas. The śūdra though given an inferior status had become a part of Indian Society at least a thousand years before 400 B. C., as the Puruṣasūkta shows. He had been serving the brāhmaṇas for centuries before that date and brāhmaṇas could in the times of the sūtras partake of food cooked by him and could take śūdra women in marriage. So, if the worship of images was a practice borrowed from the śūdras, it should have prevailed at least a thousand years before 400 B. C. The fact that the *devalaka* brāhmaṇa (one who maintained himself by attending on images either for a salary or by appropriating what was placed before the image) was not to be invited at a śrāddha and had thus an inferior status (Manu III. 152) is to be explained in a different way. The institution of worshippers of images had not an hoary antiquity behind it in the time of

1697. See 'History of Buddhist thought' by Dr. E. J. Thomas (1933) for these dates.

1698. Vide Mr. O. C. Ganguly's paper 'the antiquity of the Buddha Image' in Ostasiatische Zeitschrift Neue Folge XIV, Heft 2/3, where he adduces very weighty grounds for holding that the beginning of the cult of the worship of the image of Buddha lies somewhere between 150 B. C. to 50 B. C.

Manu, as that of priests officiating at the śrauta or gṛhya sacrifices had in his day; besides such men must have neglected the principal duty of a brāhmaṇa (viz. study of the Veda) and so they were looked down upon. Even in the times of the Brāhmaṇas the simple gṛhya sacrifices were being raised to the level of śrauta rites, which were gradually becoming less and less frequent. The Ait. Br. (11. 8) prescribes that when a man takes up an offering to a deity and is about to say 'vaṣaṭ' he should contemplate upon that deity for whom the offering is meant.[1699] This would naturally lead the worshipper to invest the deity with anthropomorphic attributes. The Nirukta devotes some space (VII. 6–7) to the consideration of the question of the form of the deities referred to in the Vedic *mantras.*[1700] Three views are propounded, viz. (1) they have an anthropomorphic form, (2) they have no anthromorphic form, (3) they may partake of both characters, i. e. the deities though really non-anthropomorphic may assume various forms for carrying out some purpose or activity. This last view contains the doctrine of *avatāras.* When Vedic sacrifices became less and less prevalent owing to various causes (particularly because of the doctrine of ahiṁsā, the various upāsanās and the philosophy of the Absolute set forth in the Upaniṣads), there arose the cult of the worship of images. Originally, it was not so universal or elaborate as it became in medieval and modern times.

The literature on the subject of image-worship is vast. The principal topics are: the substances from which images are made, the principal deities of which images were or are worshipped, the proportions of the various limbs in manufacturing images, the consecration of images and temples, the ritual of image worship. The subject of consecration of images and temples will be dealt with later on under the topic of Pratiṣṭhā.

In the Bṛhat-saṁhitā of Varāhamihira (chap. 58, where images of Rāma, of Viṣṇu with eight or four or two arms, of Baladeva, Ekānaṁśā, Śāmba, Brahmā, Skanda, Śiva, Girijā as half of Śiva's body, Buddha, Jina, the Sun, the Mātṛs, Yama, Varuṇa, Kubera are described); in the Matsyapurāṇa chap.

1699. यस्यै देवतायै हविर्गृहीतं स्यात्तां ध्यायेद्वषट्करिष्यन्। ऐ. ब्रा. 11. 8, quoted by शंकराचार्य on वेदान्तसूत्र I. 3. 33.

1700. अथाकारचिन्तनं देवतानाम्। पुरुषविधाः स्युरित्येकम्। ...... अपुरुषविधाः स्युरित्यपरम्। ...... अपि वा उभयविधाः स्युः अपि वा अपुरुषविधानामेव सतामेते कर्मात्मानः स्युः। निरुक्त VII. 6–7.

258–264; in the Agnipurāṇa chap. 44–53, the Viṣṇudharmottara (III. 44 ff.) and other purāṇas, in the Mānasāra, the Caturvarga-cintāmaṇi of Hemādri (Vratakhaṇḍa vol. II part 1, pp. 76–222), in several *āgama* works, in the Devatāmūrti-prakaraṇa of sūtradhāra Maṇḍana of the 15th century (ed. by Upendra Mohan Sāṅkhyatīrtha, Calcutta, 1936) and similar works elaborate rules are given on pratimālakṣaṇa (the characteristics of the images of gods and goddesses). They cannot be dealt with here. In modern times many works and papers, several of them illustrated with plates and photographs, have been published on this subject.[1701]

Medieval digests like the Sm. C., the Smṛtimuktāphala, the Pūjā-prakāśa devote considerable space to the subject of devapūjā (image-worship) in its various aspects, the last work containing 382 pages in print on this subject. A very concise statement of only a few topics is attempted below.

1701. Besides the Annual Reports and Memoirs of the Archaeological Survey of India, the following is a modest list of such works:

Ars Asiatica (in French), some volumes of which such as vol. III (on Śaiva sculpture), vol. X (on Ajanta), vol. XV (about images at Mathurā) are specially useful; Ludwig Bachhofer's 'Early Indian Sculpture' in two volumes (1929, Paris) with 161 plates (from 300 B.C. to 200 A. D.); Brindaban Bhattacharya's 'Indian Images' vol. I (1921, a very useful work containing original Sanskrit texts from the Vedas to the latest works and several illustrations); N. K. Bhattasali's 'Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum'; Rai Bahadur Chanda's 'Medieval Indian Sculptures in the British Museum' (1936); 'Ancient India' (from the earliest times to the Guptas as to architecture and sculpture) by K. de B. Codrington 1926, with numerous plates; A. K. Coomarswamy's 'History of Indian and Indonesian Art'; A. Foucher's 'Beginnings of Buddhist Art' (1917 translated by L. A. Thomas and F. W. Thomas) and 'L' Arte Gréco-Buddhique du Gandhāra' (in two vols. 1905 and 1918); O. C. Gangoly's 'South Indian Bronzes' (1915, with 95 full page illustrations and 45 smaller plates); T. A. Gopinath Rao's 'Elements of Hindu Iconography' (in 4 parts, containing quotations from purāṇas, śilpaśāstras and other works and numerous illustrations); Grünwedel's 'Buddhist Art in India' (English translation by Agnes C. Gibson revised by James Burgess, 1901); E. B. Havell's 'Indian Sculpture and Painting' (London, 1908), 'the Ideals of Indian Art' (London, 1911), 'Hand-book of Indian Art' (London, 1920); H. Krishna Sastry's 'South Indian Images of Gods and Goddesses'; Nihar Ranjan Ray's 'Brahmanical Gods of Burma' (1932); V. A. Smith's 'History of Fine Art in India' (1911, with hundreds of illustrations); 'Mūrtivijñāna' (in Marathi) by G. H. Khare (1939, Poona).

The word 'devapūjā'[1702] occurs in the Vārtika on Pāṇini I. 3. 25. The digests try to show that, just as *yāga* (sacrifice) consists in giving up materials accompanied by a mantra with reference to a deity that is then principally in view, so *pūjā* also is *yāga*, as therein also there is giving up (or dedication) of materials to a deity.[1703]

The next question is; who are entitled to perform *devapūjā*. Men and women of all varṇas and even the untouchables were to worship Viṣṇu who incarnated himself as man-lion, according to the Nṛsiṁhapurāṇa and Vṛddha-Hārīta[1704] (VI. 6 and 256). All the male members of a joint undivided family are to perform separately saṁdhyā, brahmayajña and agnihotra (if they have consecrated the śrauta and gṛhya fires) but devapūjā and vaiśvadeva will be only one for the whole family.[1705] The time for devapūjā is after tarpaṇa at noon and before vaiśvadeva; but some place it after vaiśvadeva. According to Dakṣa II. 30–31 all *devakārya* (duties and ceremonies in honour of gods) must be performed in the first half of the day.

One of the peculiar tenets of Hinduism is *adhikāra-bheda* (difference in rights, duties, ceremonies and worship dependent on difference in intellectual, emotional and spiritual equipment). Not every one was capable of the same discipline and regimen. Image worship was not absolutely necessary for everybody and the ancient writers never thought that when they worshipped an image they were simply paying homage to a material object. They believed that they contemplated the One Supreme Spirit in the form of the image or symbol before them, which helped ordinary people to concentrate their mind on the Godhead to the exclusion of other external and engrossing objects and pursuits.

1702. उपाद्देवपूजासंगतकरणयोः । वार्तिक on पा. I. 3. 25 उपान्मन्त्रकरणे. Vide महाभाष्य vol. I. p. 281 which shows that this वार्तिक was read somewhat differently by others even so early.

1703. यजतिचोदना द्रव्यदेवताक्रियं समुदाये कृतार्थत्वात् । तदुक्ते श्रवणाज्जुहोतिरासेचनाधिकः स्यात् । जै. IV. 2. 27–28, on which शबर distinguishes between याग, होम and दान as follows यजतिददातिजुहोतिषु सर्वेषूत्सर्गः समानः । तत्र यजातिर्देवतामुद्दिश्य उत्सर्गमात्रं, जुहोतिरासेचनाधिकः, ददातिरुत्सर्गपूर्वकः परस्वत्वेन संबन्ध इत्येष एषां विशेष इति ।; तत्र पूजा नाम देवतोद्देशेन द्रव्यत्यागात्मकत्वाद्याग एव । पूजाप्रकाश p. 1.

1704. ब्राह्मणाः क्षत्रिया वैश्याः स्त्रियः शूद्रान्त्यजातयः । संपूज्य तं सुरश्रेष्ठं भक्त्या सिंहवपुर्धरम् । मुच्यन्ते चाशुभैर्दुःखैर्जन्मकोटिसमुद्भवैः । नृसिंहपुराण quoted in पूजाप्रकाश p. 1, शूद्रकमलाकर p. 33.

1705. Vide शाकल quoted in the व्यवहारमयूख p. 133.

According [1706] to Nārada, the Bhāgavata-purāṇa XI. 27. 9 and Vṛddha-Hārīta (VI. 128–129) Hari is to be worshipped in water, in fire, in the heart, in the sun, on the altar, in brāhmaṇas and in images. Śātātapa [1707] says 'the gods of ordinary men are in water, those of the knowing are in heaven, of the ignorant and of those of small intelligence are in wood and clay (i. e. images) and of the *yogin* in his own self (or heart)'. God is worshipped in fire by throwing oblations, in water by throwing flowers, in the heart by contemplation and in the orb of the sun by *japa*.

The materials out of which images are to be made are precious stones, gold, silver, copper, brass, iron, stone, wood or clay. One made of precious stones was the best and the most inferior was that made of clay. The Bhāgavata-purāṇa (XI. 27. 12) says that images are eight-fold viz. made of stone, wood, iron, sandal-wood or similar paste, drawn (as a picture), made of sand, of precious stones and lastly mental [1708]. The Matsya-purāṇa (258. 20–21) adds 'lead and bronze' to the above eight of the Skanda. *Vide* also Vṛddha-Hārīta VIII. 120. Among stones the Śālagrāma stone (a black stone containing fossil ammonite found in the Gaṇḍakī river near a village called Śālagrāma) and the stone from Dvārakā marked with a cakra (discus) are highly prized in the worship of Viṣṇu. Vṛddha-Hārīta (VIII. 183–189) highly extols Śālagrāma-pūjā. It is stated by Vṛddha-Hārīta that only *dvijas* can worship Śālagrāma and not śūdras. According to several purāṇa passages quoted in the Pūjāprakāśa (pp. 20–21) even women and śūdras can perform

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1706. साकारा विकृतिर्ज्ञेया तस्य सर्वं जगत्स्मृतम्। पूजाध्यानादिकं कार्यं साकारस्यैव शस्यते ॥ विष्णुधर्मोत्तर III. 46. 3; नारदोपि । अप्स्वग्नौ हृदये सूर्ये स्थण्डिले प्रतिमासु च। षट्स्थानेषु हरेः सम्यगर्चनं मुनिभिः स्मृतम् ॥ quoted in पूजाप्रकाश p. 10 and स्मृतिमु. (आह्निक p. 384); ऋग्विधान III. 29. 2 has the same words. 'हृदये प्रतिमायां वा जले सवितृमण्डले। वह्नौ च स्थण्डिले वापि चिन्तयेद्विष्णुमव्ययम् ॥ वृद्धहारीत VI 128–129; अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे। द्रव्येण भक्तियुक्तोर्चेत् स्वगुरुं माममायया ॥ भागवत XI. 27. 9; vide also वृद्धहारीत VIII. 91–92.

1707. अप्सु देवा मनुष्याणां दिवि देवा मनीषिणाम् । काष्ठलोष्ठेषु मूर्खाणां युक्तस्यात्मनि देवता ॥ शातातप in आह्निकप्रकाश p. 382 ; अग्नौ क्रियावतां देवो दिवि देवो मनीषिणाम् । प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः ॥ quoted in पूजाप्रकाश p. 8 (this is नृसिंहपुराण 62. 5 and ऋग्विधान III. 29. 3); हविषाग्नौ जले पुष्पैर्ध्यानेर्वा हृदये हरिम् । अर्चन्ति सूरयो नित्यं जपेन रविमण्डले ॥ स्मृतिमु. (आह्निक p. 384).

1708. रत्नजा हेमजा चैव राजती ताम्रजा तथा। रैतिकी वा तथा लौही शैलजा द्रुमजा तथा ॥ अधमाधमा विज्ञेया मृण्मयी प्रतिमा च या । सर्वकामप्रदा चैव रत्नदा चोत्तमोत्तमा ॥ स्कन्दपुराण quoted in पूजाप्रकाश p. 11; शैली दारुमयी लौही लेप्या लेख्या च सैकती । मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥ भागवतपुराण XI. 27. 12, quoted in पूजाप्र. p. 116.

the worship of Śālagrāma [1709], but they should not touch it. Similarly they are not to worship *liṅgas* established in the past by sages &c. This worship of Śālagrāma is comparatively ancient. Śaṁkarācārya in his commentary on the Vedāntasūtra speaks in several places of Śālagrāma [1710] being worshipped as a symbol of Hari. Five kinds of stones were used in worship, viz. Bāṇa-liṅgas from Narmadā in Śiva worship, Śālagrāma in Viṣṇu worship, metallic stone in Durgā worship, crystal for sun-worship and red stone in Gaṇeśa worship. The Rājataraṅgiṇī (II. 131 and VII. 185) refers to the establishment of Bāṇaliṅgas [1711] of Śiva in Kashmir taken from the Narmadā. About the images to be worshipped in the house it is stated in the Matsyapurāṇa (258. 22) that they should be in size as big as a part of the thumb up to 12 aṅgulas and not more; but an image to be established in a temple should be up to sixteen aṅgulas and not more or its proper height should be arrived at as follows: divide the height of the door into eight parts; taking seven parts divide them into one-third and two-thirds; the pedestal of the image should be one-third and the image should be two-thirds of the seven parts (i. e. $\frac{2}{3}$ of seven-eighths of the height of the door). Vide Matsyapurāṇa 258. 23-25.

Among the gods popularly worshipped the principal ones are Viṣṇu under various names and in various *avatāras*, Śiva in his various forms, Durgā, Gaṇeśa and the Sun.[1712] The

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1709. शालग्रामशिला यत्र यत्र द्वारवतीशिला । उभयोः संगमो यत्र तत्र मुक्तिर्न संशयः ॥ नारद quoted in स्मृतिमु. (आह्निक p. 384); vide also पूजाप्र. p. 11 and आचाररत्न p. 78a quoting स्कन्दपुराण. द्विजानामेव नान्येषां शालग्रामशिलार्चनम् । वृद्धहारीत VIII. 190.

1710. एवमणीयस्त्वादिगुणगणोपेत ईश्वरस्तत्र हृदयपुण्डरीके निचाय्यो द्रष्टव्य उपदिश्यते यथा शालग्रामे हरिः । शंकर on वेदान्तसूत्र I. 2. 7; vide also on I. 2. 14 and I. 3. 14. (where he says यथा शालग्रामे विष्णुः संनिहित इति तद्वत्). Vide शूद्रकमलाकर p. 35 'नूतनलिङ्गार्चा शालग्रामादौ तु स्पर्शरहिता पूजा शूद्राद्यैः कार्या' and p. 37 quotes a passage from the भविष्यपुराण which allows even म्लेच्छs to worship Devī and *Liṅgas* made of clay or sand (पार्थिवलिङ्ग).

1711. स्थाने स्थाने जलान्तश्च बहुसंख्यैर्निवेशितैः । अनयन्नर्मदाभङ्गिं शिवलिङ्गैस्तरङ्गिणीः ॥ राजतरङ्गिणी II. 131.

1712. आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरम् । पञ्चयज्ञपरो नित्यं गृहस्थः पञ्च पूजयेत् ॥ संग्रह quoted in स्मृतिमु. (आह्निक p. 384). Vide पूजाप्रकाश p. 239 where a verse is quoted which supports the diagram in the text 'शम्भौ मध्यगते हरीनहरभूदेव्यो हरौ शंकरेभास्येनागसुता रवौ हरगणेशाजाम्बिकाः स्थापिताः । देव्यां विष्णुहरैकवक्त्ररवयो लम्बोदरेऽजेश्वरेनार्याः शंकरभागतोऽतिसुखदा व्यस्तास्तु ते हानिदाः ॥'. This verse is quoted in the आचाररत्न (p. 81a) as from the यमलप्रकाश of बोपदेव.

worship of these deities (called pañcāyatanapūjā) is said to have been popularised by the great Śaṁkarācārya. In modern times these five devatās are still worshipped, but they are differently arranged according as the worshipper places one or other of the five in the centre. The following diagram will show the five positions :

East

	Viṣṇupañcā-yatana	Śivapañcā-yatana	Sūrya-pañcā-yatana	Devī-pañcā-yatana	Gaṇeśa-pañcāyatana
North	Śaṁka-ra 2 Gaṇeśa 3 Viṣṇu 1 Devī 5 Sūrya 4	Viṣṇu 2 Sūrya 3 Śaṁkara 1 Devī 5 Gaṇeśa 4	Śaṁka-ra 2 Gaṇeśa 3 Sūrya 1 Devī 5 Viṣṇu 4	Viṣṇu 2 Śaṁka-ra 3 Devī 1 Sūrya 5 Gaṇeśa 4	Viṣṇu 2 Śaṁka-ra 3 Gaṇeśa 1 Devī 5 Sūrya 4

West

In medieval and modern times Viṣṇu has been deemed to have descended to earth ten times to preserve the world and its culture. A brief account of the development of this theory will not be out of place here. The ten well-known *avatāras* are Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasiṁha (man-lion), Vāmana (dwarf), Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalkin. There are faint glimmerings of the theory of avatāras and of these forms even in the earliest Vedic Literature. In Ṛg. VIII. 17. 13[1713] it is said that Indra was the grandson of the sage Śṛṅgavṛṣa. This may be interpreted as meaning that Indra was supposed to have descended on the earth in a human form. In Ṛg. IV. 26. 1 the sage Vāmadeva exclaims[1714] 'I was Manu and I was also the Sun'. This is referred to in the Bṛ. Up. I. 4. 10 and is often relied upon in support of the doctrine of the transmigration of souls. It may be capable of that interpretation, but if that is not accepted it will at least tend to support the proposition that the Vedic sage thought that the

1713. यस्ते शृङ्गवृषो नपात् प्रणपात्कुण्डपाय्यः। न्यस्मिन्दध्र आ मनः॥ ऋ. VIII. 17. 13. निरुक्त VIII. 5 explains 'नपात् इति अनन्तरायाः प्रजाया नामधेयम्।'. सायण takes नपात् to mean पुत्र here.

1714. अहं मनुरभवं सूर्यश्चाहं कक्षीवाँ ऋषिरस्मि विप्रः। ऋ. IV. 26. 1; ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत्। अहं ब्रह्मास्मीति। तस्मात्तत्सर्वमभवद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति। बृह. उप. I. 4.10; शास्त्रदृष्ट्या तूपदेशो वामदेववत्। वेदान्तसूत्र I. 1.30.

Sun could be born on the earth as a human being (i. e. there was an avatāra of the Sun). There is another sense in which this passage of the Ṛg and that of the Bṛ. Up. are understood in the Vedāntasūtra I. 1. 30 viz. that Vāmadeva had realized that his soul was non-different from the Supreme Soul, Brahma. The elements of the avatāra of Matsya are probably suggested by the story of Manu who was saved from a flood by a great horned fish to whose horn Manu tied the rope of his ship when the flood rose. Vide Śat. Bṛ. I. 8. 1. 1-6 (S. B. E. vol. 12, pp. 216-218).[1715]

The tortoise avatāra was probably suggested by the legend that Prajāpati having assumed the form of a tortoise created living beings and that as the words *kūrma* (tortoise) and *kaśyapa* mean the same object all creatures are said to be descended from (or to belong to) Kaśyapa (Śat. Br. VII. 5. 1. 5, S. B. E. vol. 41, p. 390).[1716] The peculiar exploit of the Boar incarnation, viz. raising up the earth from the bottom of the ocean, is alluded to in the Śat. Br. XIV. 1. 2. 11 (S. B. E. vol. 44, p. 451) 'a boar called Emūṣa raised the earth up and he was her lord Prajāpati.'[1717] In the Ṛg. Viṣṇu is said to have pierced Varāha (I. 61. 7) and that he being incited by Indra brings to the worshipper a hundred buffaloes, rice cooked in milk, and the boar (called) Emūṣa (VIII. 77. 10). The Tai. Ār. X. 1 refers to this myth. In the Kāṭhaka S. VIII. 2 Prajāpati is said to have become a boar and plunged in water. Vide also Tai. S. VII. 1. 5. 1 and Tai. Br. I. 1. 3. Some elements of the story of the destruction of Hiraṇyakaśipu by Viṣṇu in the man-lion form are supplied by the story of the slaughter of the demon Namuci by Indra at dawn with the foam of waters, since Indra had agreed with Namuci that 'he would not slay him by day or by night, with the dry or moist

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1715. स औघ उत्थिते नावमापेदे तं स मत्स्य उपन्यापुप्लुवे तस्य शृङ्गे नावः पाशं प्रतिमुमोच तेनैतमुत्तरं गिरिमतिदुद्राव । शतपथब्रा. I. 8. 1. 5. Vide an interesting and learned article by Prof. Macdonell in J. R. A. S. 1895 pp. 165-189 on the mythological basis of some of tho incarnations.

1716. स यत्कूर्मो नाम । एतद्वै रूपं कृत्वा प्रजापतिः प्रजा असृजत यदसृजताकरोत्तद्यदकरोत्तस्मात्कूर्मः कश्यपो वै कूर्मस्तस्मादाहुः सर्वाः प्रजाः काश्यप्य इति । शतपथब्रा. VII. 5. 1. 5.

1717. इयती ह वा इयमग्रे पृथिव्यास प्रादेशमात्री तामेमूष इति वराह उज्जघान सोऽस्याः पतिः प्रजापतिः । शतपथ XIV. 1. 2. 11; उद्धृतासि वराहेण कृष्णेन शतबाहुना । भूमिर्धेनुर्धरणी लोकधारिणी । तै. आ. X. 1. वराह may in the Ṛg. mean 'a boar-like cloud demon' or 'a boar'. Vide निरुक्त V. 4.

or with the palm or with the fist, or with staff or bow &c.' (Śat. Br. XII. 7. 3. 1–4, S. B. E. vol. 44, pp. 222–223). Śat. Br. XII. 7. 3. 4 quotes Ṛg. VIII. 14. 13 which narrates that Indra cut off the head of Namuci with the foam of waters.[1718] In the ancient Tamil work Silappadikāram (translated by Prof. V. R. Dikṣitar) there is a reference to the Narasiṁha *avatāra*. The special achievement of the dwarf incarnation, viz. the request of the dwarf for as much space as would be covered by his three steps, has its counter-part in the Ṛgveda, where the principal exploits of Viṣṇu are the taking of three steps and making the earth steady or fast.[1719] Vide Śat. Br. I. 2. 5. 1 for the Dwarf incarnation. In the Chāndogya Up. III. 17. 6 it is stated that the sage Ghora Āṅgirasa imparted a certain instruction to Kṛṣṇa, the son of Devakī.[1720] This may have supplied some part of the legends about Kṛṣṇa in the Great Epic and the Purāṇas.

We saw above that according to Patañjali Vāsudeva was not a mere kṣatriya but an incarnation of God. Patañjali quotes a quarter of a verse which speaks of Kaṁsa being killed by Vāsudeva and refers to painted shows wherein the party of Vāsudeva were dressed in black and of Kaṁsa in red (*vide* Mahābhāṣya, vol. II. p. 36 and p. 119). Patañjali also speaks of Ugrasena as a member of the Andhaka clan and Viṣvaksena as a Vṛṣṇi and of Baladeva also (Mahābhāṣya, vol. II. p. 257 on Pāṇini IV. 1. 114) and of Satyabhāmā (vol. I. p. 111) and Akrūra (vol. II. p. 295). So the main story of Kṛṣṇa and persons connected with his ministry on earth as gathered from the Mahābhārata, the Harivaṁśa &c. were known to Patañjali and to some extent also to Pāṇini. The Besnagara Inscription of Heliodorus (E. I. vol. X. Appendix p. 63 No. 669) shows that even Greeks became devotees of Viṣṇu. The Eran Stone

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1718. नमुचेरासुरस्य व्युष्टायां रात्रावनुदित आदित्ये न दिवा न नक्तमिति शिर उदवासयत् । तस्मादेतदृषिणाभ्यनूक्तम् । अपां फेनेन ...... स्पृधः ॥ इति । शतपथब्रा. XII. 7. 3. 3–4 ; ऋ. VIII. 14. 13 is अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजयः स्पृधः ॥.

1719. इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूळ्हमस्य पांसुरे ॥ त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । ऋ. I. 22. 17–18 ; vide also Ṛg. I. 154. 1–4, I. 155. 4, VI. 49. 13 &c ; न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप । उदस्तभ्ना नाकमृष्वं बृहन्तं दाधर्थ प्राचीं ककुभं पृथिव्याः ॥ ...... व्यस्तभ्ना रोदसी विष्णवेते दाधर्थ पृथिवीमभितो मयूखैः ॥ ऋ. VII. 99. 2–3.

1720. तद्धैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापिपास एव स बभूव । छान्दोग्य उप. III. 17. 6. Vide 'Vaiṣṇavism and Śaivisim' by Sir R. G. Bhandarkar p. 11 on Kṛṣṇa.

Inscription (vide Gupta Inscriptions p. 158 No. 36) refers to the Boar Incarnation. The Bhāgavatapurāṇa II. 4. 18 declares that even Kirātas, Hūṇas, Andhras, Pulindas, Pukkasas, Ābhīras, Suhmas, Yavanas, Khasas and others and even sinners, when they throw themselves on the mercy of Viṣṇu as devotees, are purified. It may therefore be assumed that the theory of the avatāras of Viṣṇu (whether ten or less or more) had been prevalent some centuries before the Christian era.

In the Mahābhārata and the Rāmāyaṇa it is frequently stated that God comes down to earth often for punishing the wicked, for the protection of the good and the establishment of *dharma*.[1721] In the Śāntiparva (339. 103–104) the *avatāras* are stated to be ten and they are the same as now accepted except that Haṁsa is mentioned instead of Buddha and Kṛṣṇa is called Sātvata. Among the Purāṇas also several do not mention Buddha as an avatāra. The Mārkaṇḍeya (47. 7) speaks of Matsya, Kūrma and Varāha incarnations and in 4. 53–56 begins with Varāha and mentions Nṛsiṁha, Vāmana and Māthura (i. e. Kṛṣṇa). The Matsya (47. 39–45) speaks of 12 avatāras, some of which are different from the usual ones and verse 106 states that Bhṛgu cursed Viṣṇu to be born as a human being seven times, as he killed a woman, viz. his wife. The Matsya-purāṇa (chap. 285. 6–7) mentions the well-known ten avatāras including Buddha and this passage is quoted by Aparārka on p. 338. The Matsya-purāṇa 47. 247 speaks of Buddha as the 9th (avatāra). The Nṛsiṁha-purāṇa chap. 36, the Agni-purāṇa chap. 2 to 16 and the Vārāha-purāṇa 4. 2 enumerate the well-known ten avatāras. The Vṛddha-Hārīta smṛti[1722] (X. 145–146) enumerates ten avatāras, includes Hayagrīva in them (in place of Buddha) and expressly says that Buddha should not be worshipped. In the Rāmāyaṇa (Ayodhyā-

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1721. Vide Hopkins' 'Epic Mythology' 1915, pp. 209–219 and Indian Historical Quarterly, vol. XI. p. 121 ff. for detailed information on the avatāras of Viṣṇu; note the following: असतां निग्रहार्थाय धर्मसंरक्षणाय च। अवतीर्णो मनुष्याणामजायत यदुक्षये॥ वनपर्व 272. 71; बह्वीः संसरमाणो वै योनीर्वर्तामि सत्तम। धर्मसंरक्षणार्थाय धर्मसंस्थापनाय च॥ आश्वमेधिकपर्व 54.13; भगवद्गीता IV. 7–8, वनपर्व 272. 61–70, 276. 8. &c.; अयोध्याकाण्ड I. 7, उत्तरकाण्ड 8. 27; हंसः कूर्मश्च मत्स्यश्च प्रादुर्भावाद् द्विजोत्तम। वराहो नारसिंहश्च वामनो राम एव च। रामो दाशरथिश्चैव सात्वतः कल्किरेव च। शान्तिपर्व 339. 103–104.

1722. मत्स्यं कूर्मं च वाराहं नारसिंहं च वामनम्। श्रीरामं बलभद्रं च कृष्णं कल्किमनव्ययम्॥ हयग्रीवं जगद्योनिं पूजयेद्वैष्णवोत्तमः। नार्चयेद्भार्गवं बुद्धं सर्वत्रापि च कर्मसु॥ वृद्धहारीत X. 145–146.

kāṇḍa 109. 34) Buddha is reviled as a thief and an atheist.[1723] This passage may be an interpolation. In the Bhāgavatapurāṇa there are three different lists of avatāras at I. 3 (where 22 avatāras occur in which Buddha, Kalkin, Vyāsa, Balarāma and Kṛṣṇa are separately enumerated), II. 7 (where besides the well-known avatāras, Kapila, Dattātreya and others are mentioned), and at VI. 8 Buddha and Kalkin are both mentioned in verse 17.[1724] The Kṛtyaratnākara (pp. 159–160) quotes a passage from the Brahmapurāṇa about a *vrata* on the 7th of the bright half of Vaiśākha where it is stated that Viṣṇu as Buddha started the Śākyadharma and that on the 7th day of Vaiśākha when the moon is in conjunction with the Puṣya constellation, the image of Buddha should be bathed to the accompaniment of sayings of the Śākya and gifts of garments should be made to Śākya ascetics. The same work (pp. 247–248) quotes a passage of the Varāhapurāṇa on the observances of Buddha-dvādaśī, when a golden image of Buddha was to be worshipped and given to a brāhmaṇa. In memoir No. 26 of the Archæological Survey of India, it is stated (p. 5) that in an inscription from South India of about the 7th century A. D. occurs a verse in a mutilated form in which Buddha is enumerated among the ten avatāras (...narasiṁhotha Vāmanaḥ Rāmo Rāmaśca Kṛṣṇaśca Buddhaḥ Kalkī ca te daśa).[1725] From the above discussion it follows that Buddha became in popular view an avatāra of Viṣṇu for the Hindus from about the 7th century A. D. Even about that time he was not universally so treated and orthodox writers like Kumārila (who flourished somewhere about 650 to 750 A. D.) did not admit that he was an avatāra. In his Tantravārtika (p. 195 on Jaimini I. 3. 4) Kumārilabhaṭṭa says that the Śākya texts were promulgated by Buddha and others that had strayed from the path of the three Vedas and

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1723. यथा हि चोरः स तथा हि बुद्धस्तथागतं नास्तिकमत्र विद्धि । अयोध्याकाण्ड 109. 34.

1724. अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः । भागवत I. 3. 26; अष्टाविंशतिमे प्राप्ते विष्णुः कलियुगे सति । शाक्यान् विनष्टधर्मांश्च बुद्धो भूत्वा प्रवर्तयत् ॥ ब्रह्मपुराण quoted in कृत्यर. p. 159; ' स्थापयेत्तत्र सौवर्णं बुद्धं कृत्वा विचक्षणः । तमर्च्येवं तु संपूज्य ब्राह्मणाय निवेदयेत् ॥ ...... शुद्धोदनस्य बुद्धोऽभूत् स्वयं पुत्रो जनार्दनः । ... ... मुक्त्वा राज्यश्रियं सोथ गतिं परमकां गतः ॥ वराहपुराण quoted in कृत्यर. pp. 247–248.

1725. मत्स्यः कूर्मो वराहश्च नरसिंहोथ वामनः । रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ॥ वराहपुराण IV. 2; the inscription in the memoir 26 (p. 5) contains the verse in this form. Vide ' Vaiṣṇavism and Śaivism ' pp. 41–42 for the incarnations of Viṣṇu.

that acted contrary to the Vedas and asks [1726] the question " what assurance is there that one, who, himself being a *kṣatriya*, transgressed the dharma laid down for kṣatriyas and betook himself to the profession of a religious teacher and accepted gifts, would impart instruction in dharma that would not lead to confusion? It has been said ' one should leave at a distance a person who does acts contrary to the other world. How can one who deceives himself confer benefit on another' "? The Bṛhatsaṁhitā of Varāhamihira (60. 19) states the persons who are to hold the office of worshipper in the temples of several deities, viz. the Bhāgavatas for Viṣṇu, the Magas (śākadvīpīya brāhmaṇas) in temples of the sun, *dvijas* smeared with ashes in Śiva temples, those who know the group of mātṛs in the temples of the Mother Goddesses, brāhmaṇas in the temples of Brahmā, Buddhists in the temples of Buddha who was good to all and whose mind was full of peace, naked ascetics in the temples of Jinas; whoever is a devotee of a particular god should worship that god according to the procedure prescribed in his own cult.[1727]

1726. शाक्यादिवचनानि कतिपयधमदानादिवचनवर्जं सर्वाण्येव समस्तचतुर्दशविद्यास्थानविरुद्धानि त्रयीमार्गव्युत्थितविरुद्धाचरणैर्बुद्धादिभिः प्रणीतानि। ... स्वधर्मातिक्रमेण च येन क्षत्रियेण सता प्रवक्तृत्वप्रतिग्रहौ प्रतिपन्नौ स धर्ममविप्लुतमुपदेक्ष्यतीति कः समाश्वासः। उक्तं च। परलोकविरुद्धानि कुर्वाणं दूरतस्त्यजेत्। आत्मानं योतिसंधत्ते सोन्यस्मै स्यात्कथं हितः। इति। तन्त्रवार्तिक p. 195. The verse परलोक &c. is शान्तिपर्व 143, 13, the first half being somewhat different (though the sense is the same). A ब्राह्मण alone was entitled to accept gifts and propound dharma. Vide Manu X. 1.

1727. विष्णोर्भागवतान्मगांश्च सवितुः शम्भोः सभस्मद्विजान् मातॄणामपि मातृमण्डलविदो विप्रान् विदुर्ब्रह्मणः। शाक्यान्सर्वहितस्य शान्तमनसो नग्नाञ्जिनानां विदुर्ये यं देवमुपाश्रिताः स्वविधिना तैस्तस्य कार्या क्रिया॥ बृहत्संहिता 60.19. Vide Wilson's Viṣṇupurāṇa vol. V. p. 382 where an analysis of the Bhaviṣyapurāṇa (last 12 chapters) is given. Sāmba being cursed built a temple of Siva and brought 18 families of Magas from Sakadvīpa, with whom the Bhojas (a sub-division of Yādavas) entered into matrimonial alliances, whence the Magas came to be called Bhojakas. In the Harṣacarita IV Bāṇa speaks of a Bhojaka astrologer called Tāraka who predicts on Harṣa's birth his greatness and the commentator states that ' Bhojaka ' means ' Maga '. Vide Sherring's ' Hindu Tribes and Castes ' vol. I. pp. 102–103 where he describes the Sākadvīpī brāhmaṇas as Māgadha brāhmaṇas and not as Magas. For Sun-worship and the Magas, vide ' Vaiṣṇavism and Śaivism ' pp. 151–155. *Vide* Weber's essay on the Magavyakti of Kṛṣṇadāsa for the Magabrāhmaṇas and E. I. vol. II. p. 330 ff, the Govindapura stone inscription of the poet Gaṅgādhara, who was a Maga, in śaka 1059 (1137–38 A. D.), where it is said that the Magas were sprung from the

(*Continued on next page*)

Kṣemendra (about 1066 A. D.) in his Daśāvatāra-carita and the Gītagovinda of Jayadeva (about 1180–1200 A. D.) speak of Buddha as an avatāra of Viṣṇu. Therefore at least before or about the 10th century A. D. Buddha had come to be looked upon as an avatāra of Viṣṇu throughout India.[1728] The total disappearance of Buddhism from India, the land of its birth, is a most striking phenomenon, which as stated by A. Schweitzer in 'Indian thought and its development' (tr. by Mrs. C. E. B. Russell, 1935) p. 137, cannot be satisfactorily explained. Though Buddha did not accept the authority of the Vedas and of brāhmaṇas, nor the existence of an individual soul nor the Supreme Soul, he believed in *karma* and *punarjanma* and in release from *saṁsāra* by renunciation and desirelessness. When his followers deified Buddha, when animal sacrifices had been almost stopped and his insistence on universal charity and kindliness and on self-restraint were universally accepted by the followers of the Vedic religion, Buddha came to be deemed an avatāra of Viṣṇu, as the *raison d'être* for a separate cult ceased and the decadence of morals among monks and nuns hastened the downfall of Buddhism, the finishing touches being added by the Moslem invasions from about 1200 A. D. No one can affirm that persecution had anything to do with the disappearance of Buddhism from India. Though it cannot be said that there was no religious persecution whatever at any time in India, the evidence for persecution is very limited and such persecution if any as may have existed was as nothing compared to the persecution of Christians by other Christians and of Jews in all centuries and particularly in the 20th century by several so-called Christian powers. The few well-authenticated cases of large-scale persecutions are those of Śaśāṅka who persecuted the Buddhists (vide Beal's 'Records of the eastern world,' vol. I p. 212, vol. II. p. 42, 91, 118, 121), of Mihirakula, of a Pāṇḍya king (in the 11th

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(Continued from last page)

sun's own body, were brought from Śakadvīpa by Sāmba, the son of Kṛṣṇa, and that the first Maga was a Bhāradvāja. Vide also E. I. vol. IX. p. 279 the Ghaṭiyāla Inscriptions (near Jodhpur) of Pratīhāra Kakkaka written by Mātṛravi, a Maga, in *saṁvat* 918 (861–62 A. D.) and Bhaviṣyapurāṇa, chap. 139–40 for further details, such as growing beards, being called Bhojakas &c. Bhīṣmaparva chap. 11 describes Śākadvīpa and verse 36 speaks of the country of Maṅgas (Magas ?).

1728. Vide the first *aṣṭapadī* of the Gītagovinda प्रलयपयोधिजले धृतवानसि वेदम्। ...... निन्दसि यज्ञविधेरहह श्रुतिजातम्। सदयहृदय दर्शितपशुघातम्। केशव धृतबुद्धशरीर जय जगदीश हरे॥

century) who persecuted the Jainas. From Aśoka downwards, kings and the civil power always extended a generous tolerance to all sects (vide Aśoka's Rock Edict No. 12). The father of the great emperor Harṣa was a worshipper of the Sun, while Harṣa's elder brother Rājyavardhana was a Buddhist and Harṣa, though himself a Śaiva, speaks of his brother with greater reverence than of his own father (vide the Madhuban copperplate inscription in E. I. vol. VII p. 155 and I p. 67). Vide Barth's 'Religions of India' pp. 133–134, Farquhar's 'Outlines of the Religious Literature of India' pp. 169, 175 for general religious tolerance in ancient India.

Rāma and Kṛṣṇa were worshipped as avatāras of Viṣṇu at least several centuries before Christ. Kālidāsa in the Raghuvaṁśa (XI. 22) and the Meghadūta indicates that he regarded Vāmana as an avatāra of Viṣṇu as much as Rāma was. Similarly the Varāha and Narasiṁha avatāras are frequently spoken of in the Kādambarī. The *Trimūrti* i. e. the conception of the triune combination of Brahmā, Viṣṇu and Śiva into one Godhead is also an ancient one. The Mahābhārata (Vanaparva) gives expression to the idea that Prajāpati creates the world in the form of Brahmā, sustains it in the form of the great Puruṣa and annihilates it in the form of Rudra. Hopkins in his 'Epic Mythology' p. 231 holds that this is a solitary passage about *Trimūrti* and is a late one and that the Mahābhārata in general has no doctrine of Trimūrti, but rather of the equality of Viṣṇu and Śiva. Kālidāsa in his Raghuvaṁśa (X. 16) and Kumārasambhava (II. 4)[1729] breathes the same belief. The temples of Brahmā are now very few and far between, the most well-known being that at Puṣkara (Ajmer). There is a temple of Brahmā in the Idar State and another at Sādhi in the Padra Taluka of the Baroda State. The Padmapurāṇa (Sṛṣṭikhaṇḍa 17) shows that the worship of Brahmā had declined at that time owing, it is said, to the curse of Sāvitrī.

Śiva worship appears to be the most ancient worship that is still prevalent. Sir John Marshall's work on Mohenjo-daro (vol. I. pp. 52–53 and plate XII No. 17) shows a figure that is most probably of Śiva as a great *yogin* surrounded by the

1729. सृज्यते ब्रह्ममूर्तिस्तु रक्षते पौरुषी तनुः । रौद्रीभावेन शमयेत्तिस्रोऽवस्थाः प्रजापतेः ॥ वनपर्व 272. 48; नमस्त्रिमूर्तये तुभ्यं प्राक् सृष्टेः केवलात्मने । गुणत्रयविभागाय पश्चाद्भेदमुपेयुषे ॥ कुमारसंभव II. 4. It is noteworthy that the three aspects of creation, preservation and destruction are ascribed by Kālidāsa to Brahmā here and not to Viṣṇu.

elephant, the tiger, the rhinoceros and the buffalo (as Śiva is called Paśupati). *Vide* also the Preface to vol. I. p. VII. At Mohenjo-daro the humped and short-horned bull is among the most prominent objects. Śiva as half male and half female was worshipped long before Kālidāsa (*vide* first verse of the Mālavikāgnimitra and Kumārasambhava VII. 28). Śiva is often spoken of as Pañcatuṇḍa (with five faces), the five aspects being respectively called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (vide Tai. Ār. X. 43–47, Viṣṇudharmottara III. 48. 1). Though in later times the followers of Śiva and Viṣṇu abused each other, the Mahābhārata and some of the Purāṇas exhibit a most tolerant spirit and say there is no difference between the two.[1730] *Vide* Vanaparva 39. 76 and 189. 5–6, Śānti 343. 132, Matsyapurāṇa 52. 23. The 1000 names of Viṣṇu are enumerated in Anuśāsanaparva 149. 14–120 and the 1000 names of Śiva in Anuśāsana 17 and Śānti 285. 74 ff.

About the images of the sun the Matsyapurāṇa (11. 31 and 33) enjoins that in painting pictures of the sun or in temples of the sun the feet of the sun are not to be drawn [1731] or shown.

About Gaṇeśa a few words have already been said (at pp. 213–216). Gaṇeśa came to be worshipped even by the Jainas. Vide Ācāra-dinakara (composed in *saṁvat* 1468) published in the Kharataragaccha-granthamālā (part II, 1923), where on p. 210 there is the procedure of consecrating an image of Gaṇeśa even for Jainas and 'Journal of Indian History', vol. 18 for 1939 p. 158 for different types of Gaṇeśa figures one of which has 18 arms. For a figure of Gaṇeśa with sweetmeats (of about 500 A. D.) vide 'Ancient India' by Codrington (Plate XXXIX). The Ācāradinakara says that images of Gaṇeśa may have two, four, six, nine, 18 or 108 arms. The Agnipurāṇa chap. 71, the Mudgalapurāṇa and Gaṇeśapurāṇa deal with Gaṇeśa worship, but their dates are uncertain. The Vārahapurāṇa chap. 23 narrates a fantastic story of the birth of Gaṇeśa. The Gaṇapatyatharvaśirṣa (Anan. ed.) identifies Gaṇeśa with supreme Brahma.* The worship of the images of planets is

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1730. शिवाय विष्णुरूपाय विष्णवे शिवरूपिणे । वनपर्व 39. 76 ; यस्त्वां वेत्ति स मां वेत्ति यस्त्वामनु स मामनु । नावयोरन्तरं किंचिन्मा ते भूद्बुद्धिरन्यथा ॥ शान्ति. 343. 131 ; एकं निन्दति यस्तेषां सर्वानेव स निन्दति । एकं प्रशंसमानस्तु सर्वानेव प्रशंसति ॥ वायु. 66.114.

1731. तस्माच्च धर्मकामार्थी चित्रेष्वायतनेषु च । न कश्चित्कारयेत्पादौ देवदेवस्य धीमतः ॥ मत्स्यपुराण 11. 33 ; vide अपरार्क p. 570 for a similar rule quoted from the देवीपुराण and पद्मपुराण.

* Vide a learned monograph on Gaṇeśa by Alice Getty with a poetic Introduction by Prof. A. Foucher and many plates (1936, Oxford).

comparatively ancient. Yāj. I. 296–298 prescribes that the images for the worship of the nine *grahas* (planets) viz. the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu (the last two are the nodal points) should be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bronze. Yāj. then prescribes the details of the worship of the planets such as the clothes to be gifted, the flowers, incenses, offerings, and the mantras (from the Vāj. S.), the fuel-sticks, the food, and the fee. The Mit. on Yāj. I. 297 quotes nine verses from the Matsyapurāṇa, chap. 94, concerning the details of the images of the nine planets.

About Sarasvatī, the goddess of learning, so early a writer as Daṇḍin (not later than 600 A. D.) says that she was 'sarvaśuklā' (all white).

Another deity whose worship is very popular in the Deccan is Dattātreya. His worship cannot have originated later than the first centuries of the Christian era. In the Jābālopaniṣad, he is referred to as a paramahaṁsa and there is an Upaniṣad named after him. Vanaparva 115, Anuśāsana 153, Śānti 49.36, say that he conferred boons on Kārtavīrya. Mārkaṇḍeyapurāṇa (chap. 16–19) gives the story of his birth, calls him a yogin and asserts that he was offered wine and meat by his devotees (19. 10–12). The Bhāgavata IX. 23. 23, Matsya 47. 242–246 and other purāṇas also refer to him. In the Śiśupālavadha of Māgha he is spoken of as an *avatāra*.

The Viṣṇudharmasūtra[1732] chap. 65 contains one of the earliest detailed description of devapūjā (of Vāsudeva or Viṣṇu). "After having well bathed and washed his hands and feet and performed ācamana (sipping of water) he should worship Lord Vāsudeva who is without beginning or end, before an idol or on the sacrificial ground. Having given animated form in his mind to Viṣṇu with the mantra 'may the Aśvins who possess life give thee life' (Maitrāyaṇī Saṁ.

1732. अथातः सुस्नातः ...मभ्यर्चयेत् (quoted above) । अश्विनोः प्राणस्तौ त इति जीवन्यासं दत्त्वा युञ्जते मन इत्यनुवाकेनावाहनं कृत्वा जानुभ्यां पाणिभ्यां शिरसा च नमस्कारं कुर्यात्। आपो हि ष्ठेति तिसृभिरर्घ्यं निवेदयेत्। हिरण्यवर्णा इति चतसृभिः पाद्यम्। शं न आपो धन्वन्या इत्याचमनीयम्। इदमापः प्रवहतेति स्नानीयम्। रथेष्वक्षेषु वृषभस्य वाज इत्यनुलेपनालंकारौ। युवा सुवासा इति वासः। पुष्पावतीरिति पुष्पम्। धूरसि धूर्वेति धूपम्। तेजोसि शुक्रमिति दीपम्। दधिक्राव्ण इति मधुपर्कम्। हिरण्यगर्भ इत्यष्टाभिर्नैवेद्यम्। चामरं व्यजनं मात्रां छत्रं यानासने तथा। सावित्रेणैव तत्सर्वं देवाय विनिवेदयेत्॥ एवमभ्यर्च्य च जपेत् सूक्तं वै पौरुषं ततः। तेनैव जुहुयादाज्यं च इच्छेच्छाश्वतं पदम्॥ विष्णुधर्मसूत्र 65. The text of तै. ब्रा. II. 7. 7 is रथे अक्षेषु वृषभस्य वाजे.

II. 3. 4) and having invited Viṣṇu with the *anuvāka* 'yuñjate manaḥ' (Ṛg. V. 81), he must worship God with a salutation with his knees, hands and head. With the three mantras 'āpo hi &c.' (Ṛg. X. 9. 1–3), he must announce the *arghya* (water respectfully offered for washing the hands); with the four mantras 'hiraṇyavarṇāh' (Tai. S. V. 6. 1. 1–2) the *pādya* (water for washing the feet); with 'may the waters of the plain propitiate us' (Atharva I. 6. 4), the 'ācamanīya' (the water for sipping); with Ṛg. I. 23. 22 the water meant for the bath (should be offered); with 'in chariots, in axles, in the strength of bulls' (Tai. Br. II. 7. 7) unguents and ornaments; with (Ṛg. III. 8. 4 'yuvā suvāsāḥ) a garment; with 'endowed with flowers' (Tai. S. IV. 2. 6. 1) a flower; with 'thou art a slayer, slay the enemies' (Vāj. S. I. 8) incense; with 'thou art lustre, thou art bright' (Vāj. S. XXII. 1) a lamp; with 'dadhikrāvṇo' (Ṛg. IV. 39. 6) a *madhuparka* (honey mixture); with the eight mantras 'hiraṇyagarbhaḥ' (Ṛg. X. 121. 1–8) an offering of eatables; a chowrie, a fan, a looking glass, an umbrella, a vehicle, a seat, all these objects he must announce and place before God (Viṣṇu) muttering the Gāyatrī at the same time. After having thus worshipped Him, he must mutter the Puruṣasūkta. After that he who desires to obtain eternal bliss should make oblations of clarified butter, while reciting the verses of the same hymn (Ṛg. X. 90)." The Baud. gṛ. pariśeṣasūtra II. 14 describes[1733] the daily worship of Mahāpuruṣa (i. e. Viṣṇu). "A man after bathing should cowdung a pure and even spot and draw the image of Viṣṇu, should offer whole grains of rice and flowers to it in worship and then should invoke Viṣṇu to come by offering water with flowers accompanied by the three vyāhṛtis repeated separately and together: then he should utter the words 'this *kūrca* (bundle) of darbhas is made for the divine lord, its blades are twisted by threes, it is green and gold, accept this'. Then he should cleanse a vessel with water to the accompaniment of the Gāyatrī, should pass kuśa grass across

1733. अथातो महापुरुषस्याहरहः परिचर्याविधिं व्याख्यास्यामः। स्नातः शुचिः शुचौ समे देशे गोमयेनोपलिप्य देवस्य प्रतिकृतिं कृत्वाक्षतपुष्पैर्यथालाभमर्चयित्वा सह पुष्पोदकेन महापुरुषमावाहयेत्। ओं भूः पुरुषमावाहयामि ...... ओं भूर्भुवः स्वः पुरुषमावाहयामीत्यावाह्य ...... केशवं तर्पयामीति द्वादशनामधेयैर्व्याहृतिभिः प्रदक्षिणमुदकं परिषिच्य ...... व्याहृतिभिः पुरुषमुद्वासयेत्...ओं भूः पुरुषमुद्वासयामि-इत्यादिभिः 'प्रयातु भगवान् महापुरुषः क्षेमाय विजयाय पुनःसन्दर्शनाय च' इति। प्रतिमास्थानेष्वावाहनोद्वासनवर्जमहरहस्स्वाध्यक्षत इत्याह भगवान् बोधायनः। बौधा. गृह्यशेषसूत्र II. 14. This whole chapter is quoted by the स्मृतिचन्द्रिका I. pp. 199–200, स्मृतिमु. (आह्निक p. 386), पूजाप्रकाश pp. 140–142 (in all with variations).

the water poured therein, should then utter the Gāyatrī mantra over it and should then turn it towards the sun with the syllable 'om' till he desires (or till he is tired); from that water he offers water for washing the feet (pādya) with Ṛg. I. 22. 18 (trīṇi padā &c); then after having put aside the stale flowers to the accompaniment of the *vyāhṛtis*, he should offer *arghya* with the verse Ṛg. I. 22. 17 (idaṁ Viṣṇur) and should offer *ācamanīya* with the verse 'divo vā Viṣṇo' (Tai. S. I. 2. 13. 2); then he bathes the deity with the three verses Ṛg. X. 9. 1–3 (āpo hi ṣṭhā &c), with the four verses 'hiraṇya-varṇāḥ' (Tai. S. V. 6. 1. 1–2), with the *anuvāka* beginning with 'pavamānaḥ suvarjanaḥ' (Tai. Br. I. 4. 8) and with the mantra 'brahma jajñānam' (Tai. S. IV. 2. 8. 2), with the Vāmadevī ṛk (Ṛg. IV. 26. 1), with the 'yajuḥ-pavitra' (i. e. Tai. S. I. 2. 1 1). Then he satiates (the image of) the deity with water sprinkled round the deity keeping the right hand towards it and taking the twelve names (Keśava and others) with the vyāhṛtis; he offers a garment with the syllable 'om', yajñopavīta with the sacred Gāyatrī, ācamanīya with Ṛg. I. 22. 17, sandalwood paste with the verse 'gandhadvārām' (Tai. Ār. X. 1), whole grains of rice (akṣata) with the verse 'Irāvatī' (Ṛg. VII. 99. 3), flowers with Ṛg. I. 22. 20 (tad Viṣṇoḥ), incense (dhūpa) with the Gāyatrī, a lamp with the mantra 'uddīpyasva' (Tai. Ār. X. 1) and cooked food is offered with the formula 'devasya tvā'; then he should offer flowers to the image repeating the twelve names of Viṣṇu, associating with each name the verses from 'trīṇi padā' to 'sumṛḍīkā bhavantu naḥ' (Tai. Br. II. 4. 6). Then they laud him with verses derived from the Ṛgveda, Yajurveda, Sāmaveda or Atharvaveda in praise of Viṣṇu; then he should bid good bye to the Puruṣa (i. e. Viṣṇu) by uttering [1734] the three vyāhṛtis (in such formula as 'om bhūḥ puruṣamudvāsayāmi) and adding 'may the Lord, the Great Person, go away for (my) well-being, for conquest and for being seen again.'' In case the image is immovably fixed on a pedestal &c. the invocation to come and the bidding of good-bye are omitted. The Baud. gṛhya-śeṣasūtra (II. 17) contains the procedure of the worship of Mahādeva (Śiva). It is almost on the same lines as the worship of Viṣṇu set out above with the difference that the names of Śiva such as Mahādeva, Bhava, Rudra, Tryambaka

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1734. Vide above (note 567) for the twelve names of Viṣṇu. The उद्वासन will be in four formulae viz. ओं भूः पुरुषमुद्वासयामि। ओं भुवः पुरु०, ओं स्वः पुरु०, ओं भूर्भुवः स्वः पुरु०.

are substituted and some of the mantras are different. A few differences will be found in the text quoted below. It is stated therein that when the worship is of a *liṅga* immovably fixed then there is no invocation to come and no bidding of good-bye.[1735]

In the Pūjāprakāśa (pp. 97-149) and other digests the methods of *devapūjā* according to Śaunaka, Gṛhyapariśiṣṭa, Ṛgvidhāna, Viṣṇudharmottarapurāṇa, Bhāgavatapurāṇa, the Narasiṁhapurāṇa are set out in detail. But for want of space they are all passed over. It will have been noticed from the passages of the Viṣṇu Dh. S. and of Baudhāyana cited above that devapūjā contains certain items and stages in the whole procedure. These are called *upacāras* (ways of service). They are usually stated to be sixteen. They are: āvāhana, āsana, pādya, arghya, ācamanīya, snāna, vastra, yajñopavīta, anulepana or gandha, puṣpa, dhūpa, dīpa, naivedya (or upahāra), namaskāra, pradakṣiṇā and visarjana or udvāsana. In different works, the items differ. Some add bhūṣaṇa (ornament) after yajñopavīta and tāmbūla (or mukhavāsa) after pradakṣiṇā or naivedya (Vṛddha-Hārīta VI. 31-32 and Pūjāprakāśa, p. 98). Therefore some speak of 18 upacāras.[1736] Some omit āvāhana, add svāgata (welcome) after āsana, madhuparka after ācamanīya, and some have *stotra* (hymn of praise) and praṇāma (bow) as distinct *upacāras*, while others hold that these latter two are one and that pradakṣiṇā is part of visarjana (vide Pūjāprakāśa p. 98). If a person cannot afford to offer vastra (garment) and alaṁkāra (ornament), he could

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1735. अथातो महादेवस्याहरहः परिचर्याविधिं व्याख्यास्यामः । स्नातः ... ... पुष्पोदकेन महादेवमावाहयेत् ... ... आयातु भगवान्महादेव इति । यो रुद्रो अग्नौ इति पञ्चभिः पाद्यमभिमन्त्र्य ... ... अथ ... ... माचमनीयं दत्त्वाभिषिञ्चति-आपो हि ष्ठा ... ... ब्रह्मजज्ञानं, कद्रुद्राय, त्वरितरुद्रं, वामदेव्यं, आपो वा इदम्-इति च । ... ... अद्भिस्तर्पयति भवं देवं तर्पयामि इत्यष्टाभिः । ओं नमो भगवते रुद्राय त्र्यम्बकाय इति वस्त्रयज्ञोपवीते दद्यात् । भवाय देवाय नमः-इत्यष्टाभिः पुष्पाणि दद्यात् । त्वरितरुद्रेण गन्धपुष्पधूपदीपं ददाति । ... ... 'त्र्यम्बकं' इति परिषेकं दद्यात् । अमृतोपस्तरणमसीति प्रतिपदं कृत्वा हविरविरुद्धं सर्वं स्वादु यच्च कन्दमूलफलानि दद्यात् । मुहूर्तमनवेक्षमाण आसीनो हविरुद्वासयामि इति निवेद्योद्वास्य अमृतापिधानमसीति प्रतिपदं कृत्वा त्र्यम्बकमित्याचमनीयं दद्यात् । ... ... लिङ्गस्थानेष्वावाहनोद्वासनवर्जमहरहः स्वस्त्ययनमित्याचक्षत इत्याह भगवान् बोधायनः । बौ. गृह्यशेषसूत्र II. 17. This occurs in स्मृतिच. I. 204-205, स्मृतिमु. (आह्निक p. 392), पूजाप्रकाश pp. 194-196 (with variations in all).

1736. Vide नरसिंहपुराण 62. 9-13 quoted in अपरार्क pp. 140-141; ऋग्विधान III. 31. 6-10; also स्मृतिच॰ I. pp. 199, परा. मा. I. 1. p. 367, नित्याचारपद्धति of विद्याकर pp. 536-37, संस्काररत्नमाला p. 27, आचाररत्न p. 71 b quoting आचारचिन्तामणि for the 16 उपचारs.

perform only ten out of these 16 upacāras viz. from pādya to naivedya; if he cannot afford to offer even ten he may offer only five (pañcopacāra-pūjā) viz. from gandha to naivedya; if he has nothing he may perform with flowers alone all the 16 upacāras. When the image is immovably fixed on a pedestal there is no āvāhana and visarjana and so the items become 14 or one may offer in their place only a handful of flowers with mantras.[1737] Those who can repeat the Puruṣasūkta (Ṛg. X. 90) should repeat one of its verses before offering each of the 16 upacāras (see Nṛsiṁhapurāṇa 62. 9–13). Those who cannot repeat that hymn and women and śūdras should simply say 'Śivāya namaḥ' or 'Viṣṇave namaḥ' (adoration to Śiva or Viṣṇu). Vṛddha-Hārīta (XI. 81) specially recommends the worship of the child Kṛṣṇa to women and of Hari to widows (XI. 208).[1738] After each of snāna, vastra, yajñopavīta and naivedya, ācamana is to be offered as part of that upacāra[1739] (*vide* Nṛsiṁhapurāṇa 62. 14). The names of some of these upacāras occur even in the Āśv. gṛ. (IV. 7. 10 and IV. 8. 1) in relation to the brāhmaṇas invited at śrāddha such as āsana, arghya, gandha, mālya (flowers), dhūpa, dīpa and ācchādana (i. e. vastra). Farquhar is not right when he says in his 'Outlines of the Religious literature of India' p. 51 that the sixteen *upacāras* 'are so distinct in character from the sacrificial cult as to betray alien origin.' When image-worship became general items offered to invited brāhmaṇas were also offered to the image of gods. It was a case of extension and not of borrowing from an alien cult.

A few words have to be said in connection with some of the 16 upacāras.

As regards the water to be employed in devapūjā and rites for the Manes, the Viṣṇu Dh. S. (66. 1) prescribes that it should not have been brought the night before (but it must be drawn

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1737. Vide नित्याचारपद्धति p. 549. In the Māndhātā plates of Jayavarman II. dated saṁvat 1317 (1250–51 A. D.) pañcopacārapūjā is mentioned (vide E. I. vol. IX. pp. 117, 119). प्रतिष्ठितप्रतिमायामावाहनविसर्जनयोरभावेन चतुर्दशोपचारैव पूजा। अथवावाहनविसर्जनयोः स्थाने मन्त्रपुष्पाञ्जलिदानम्। चलप्रतिमायां तु षोडशोपचारैव पूजा। सं. र. मा. p. 27.

1738. नमोन्तेन शिवेनैव स्त्रीणां पूजा विधीयते॥ विरक्तानां च शूद्राणामेवं पूजा प्रकीर्तिता॥ पुराण quoted by शूद्रकमलाकर p. 34.

1739. अत्राचमनं पृथगुपचारो न भवति स्नानवस्त्रोपवीतोपहारोत्तराणामाचमनानां तदङ्गत्वं प्रणामप्रदक्षिणे च स्तोत्रविसर्जनाङ्गेनोपचारान्तर्भूते। अत उपचारेषु न षोडशत्वव्याघातः। पूजाप्रकाश p. 128.

that day). The worshipper should not sit on an āsana made of bamboo or stone, or of unsacrificial wood or on the bare ground, or on a seat made of grass or green leaves, but should sit on a woollen blanket or silken garment or deer-skin (Pūjāprakāśa, p. 95). When offering arghya, in the vessel containing the water to be used for that purpose all or as many as one can afford out of the following eight articles are to be mixed up, viz. curds, whole grains of rice, ends of kuśa grass, milk, dūrvā grass, honey, barley grains and white mustard seeds (Matsyapurāṇa 267. 2 quoted in the Pūjāprakāśa p. 34). It is further said that *arghya* is offered to the image of Viṣṇu by means of a conch in which water is mixed with sandalwood paste, flowers and whole grains of rice. In the water for ācamana are mixed cardamom, cloves, *uśīra* grass and kakkola or as many of them as possible. The snāna (bath) of images is effected with five materials called *pañcāmṛta* (five ambrosial things) viz. milk, curds, clarified butter, honey and sugar.[1740] The image is to be bathed with these five in the order stated, so that sugar coming last removes all effects of oiliness. After these a bath with pure water follows. In the pañcāmṛtasnāna the following Vedic verses are repeated in order ; 'āpyāyasva' (Ṛg. I. 91. 16), 'dadhikrāvṇo' (Ṛg. IV. 39. 6), 'ghṛtam mimikṣe' (Ṛg. II. 3. 11), 'madhu vātā' (Ṛg. I. 90. 6), 'svāduḥ pavasva' (Ṛg. IX. 85. 6). It will be noticed that each of these mantras is suggestive of the material with regard to which it is uttered. No bath with water or these things is allowed when only a picture or a clay image is to be worshipped. If one cannot afford these, one may bathe the image with water in which the leaves of the basil plant (tulasī) are mixed up, as that plant is deemed to be the favourite of Viṣṇu. The water used in the bath of the image of a God is regarded as very sacred and it is used for ācamana by the worshipper and members of his family and friends and is called *tīrtha* (it is also sprinkled over one's head).[1741] As regards the unguents to be offered (anulepana or gandha) numerous rules are laid down

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1740. क्षीरेण पूर्वं कुर्वीत दध्ना पश्चाद्घृतेन च । मधुना चाथ खण्डेन क्रमो ज्ञेयो विचक्षणैः ॥ नृसिंहपुराण quoted in the पूजाप्रकाश p. 34.

1741. व्यासः । देवदेव जगन्नाथ शङ्खचक्रगदाधर । देहि देव ममाज्ञां भवत्तीर्थनिषेवणे ॥ इत्यनुज्ञां ततो लब्ध्वा पिबेत्तीर्थमघापहम् । अकालमृत्युहरणं सर्वव्याधिविनाशनम् । विष्णोः पादोदकं तीर्थं शिरसा धारयाम्यहम् । इति मन्त्रं समुच्चार्य सर्वदुःखमहापहम् । तुलसीमिश्रितं तीर्थं पिबेन्मूर्ध्ना च धारयेत् । quoted in स्मृतिच. (आह्निक p. 389).

(vide Pūjāprakāśa pp. 39–41). The Viṣṇu[1742] Dh. S. (66. 2) says that unguents should be one or more out of sandalwood, pine tree paste, musk, camphor, saffron, nutmeg. If ornaments are offered, then gold and precious stones should be real and not imitation ones (Viṣṇu Dh. S. 66. 4). Very detailed rules are laid down about flowers. The Pūjāprakāśa (pp. 42–49) waxes eloquent over the merit of offering basil leaves to Viṣṇu and using the same wood in worship generally and also when no flowers are available. The Viṣṇu Dh. S.[1743] (66. 5–9) prescribes that flowers emitting an overpowering smell or having no smell whatever are not to be used, nor flowers of thorny plants unless the flowers are white and sweetly fragrant; that even red flowers such as saffron flowers and those that spring in ponds or lakes may be employed. There are grades in the merit derived from offering certain flowers, e. g. the Sm. C. I, pp. 201–202 and the Pūjāprakāśa p. 51 quote many verses of the Narasiṁhapurāṇa, some of which arrange vanamallikā, campaka, aśoka, vāsantī, mālatī, kunda &c. in an ascending order among flowers and the jātī flower is said to be the best of the flowers in the worship of Viṣṇu. The same work (p. 56) names dūrvā and twentyfive flowers as favourites with Viṣṇu. Vide Vṛddha-Hārīta VII. 53–59 for the flowers that may be used in Viṣṇu-pūjā and Vṛddha Gautama p. 563. The flowers offered on a day are removed the next day by the worshipper when he is about to offer worship that day. Such flowers are called 'nirmālya' and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped (vide Pūjāprakāśa, pp. 27 and 90). The Sm. C. (I. p. 204) quotes a purāṇa to the effect 'He, whose heart contemplates the form of Viṣṇu, on whose lips there is ever the name of Viṣṇu, who partakes of the *naivedya* offered to Viṣṇu and who places on his head the water in which the feet of an image of Viṣṇu are washed and the *nirmālya* of Viṣṇu, never falls off (from heaven).' The Madanapārijāta (p. 303) quotes passages from the Viṣṇu-dharmottara about the flowers, that are not to be used in worship. In Śiva worship the following flowers and leaves are in an ascending grade of worth; viz. arka flowers, karavīra flowers, bilva leaves, flower of droṇa, leaves of apāmārga, flower of kuśa, śamī leaves,

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1742. चन्दनमृगमदागुरुकर्पूरकुङ्कुमजातीफलवर्जमनुलेपनं न दद्यात् । विष्णुधर्मसूत्र 66. 2.

1743. नोग्रगन्धि । नागन्धि । न कण्टकिजम् । कण्टकिजमपि शुक्लं सुगन्धि दद्यात् । रक्तमपि कुङ्कुमं जलजं च दद्यात् । विष्णुधर्मसूत्र 66. 5–9.

blue lotus leaves, dhattūra flower, śamī flower, blue lotus, which is the best (vide Pūjāprakāśa, p. 210). The Madanapārijāta, p. 303 quotes from the Devīpurāṇa verses which enumerate the flowers that are to be avoided in Śiva worship. If no flowers are available, then a fruit may be offered or if no fruit is available then only leaves and lastly only white whole grains of rice or even water may be offered.[1744] Lamps are to be fed with ghee or in its absence with sesame oil.[1745] Camphor is to be burnt before the image. There is a ceremony called *ārātrika* (waving lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round an image and over its head. Vide Pūjāprakāśa, pp. 75 and 87. For *naivedya* no food is to be offered which is declared unfit in the śāstras for eating, nor the milk of a she-goat or she-buffalo though they are allowed for food, nor the meat of the five-nailed animals nor the flesh of the wild boar nor fish. The general rule is stated by the Rāmāyaṇa as 'whatever food a man eats the same is the food to be offered to his deities'.[1746] The Sm. C. (I. p. 203) quotes the Padmapurāṇa to the effect that *naivedya* should be offered in a vessel of gold, silver, bronze, copper or of clay or in palāśa leaves or on lotus leaf. The *naivedya* is offered with the formula set out below.[1747] According to the Brahmapurāṇa quoted by Aparārka, pp. 153–154 and Pūjāprakāśa (p. 82) the naivedya offered to Brahmā, Viṣṇu, Śiva, the Sun, Devī, the Mātṛs, to goblins and evil spirits respectively is to be given to brāhmaṇas, Sātvatas (Bhāgavatas), those whose bodies are smeared with ashes, to Magas, to the Śāktas, to women, to the poor.[1748]

1744. पुष्पाभावे फलं शस्तं फलाभावे तु पल्लवम्। पल्लवस्याप्यभावे तु सलिलं ग्राह्यमिष्यते॥ पुष्पाद्यसंभवे देवं पूजयेत्सिततण्डुलैः। quoted in the पूजाप्रकाश p. 65.

1745. न घृततैलं विना किंचन दीपार्थे। विष्णुधर्मसूत्र 66. 11. नाभक्ष्यं नैवेद्यार्थे। न भक्ष्ये अपि अजामहिषीक्षीरे। पञ्चनखमत्स्यवराहमांसानि च। विष्णुधर्मसूत्र 66. 12–14.

1746. यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः॥ अयोध्याकाण्ड 103. 30 and 104. 15. मेधातिथि on मनु V. 7 quotes this.

1747. ओं प्राणाय स्वाहा। ओं अपानाय स्वाहा। ओं व्यानाय स्वाहा। ओं उदानाय स्वाहा। ओं समानाय स्वाहा। ओं ब्रह्मणे स्वाहा। नैवेद्यमध्ये प्राशनार्थे पानीयं समर्पयामि ओं प्राणाय स्वाहा ...... ब्रह्मणे स्वाहा। उत्तरापोशनं समर्पयामि। हस्तप्रक्षालनं समर्पयामि। मुखप्रक्षालनं समर्पयामि। करोद्वर्तनार्थे चन्दनं समर्पयामि। मुखवासार्थे पूगीफलताम्बूलं समर्पयामि।

1748. विप्रेभ्यश्चाथ तद्देयं ब्रह्मणे यन्निवेदितम्। वैष्णवं सात्वतेभ्यश्च भस्माङ्गेभ्यश्च शाम्भवम्॥ सौरं मगेभ्यः शाक्तेभ्यो देवीभ्यो यन्निवेदितम्। स्त्रीभ्यश्च देयं मातृभ्यो यच्चान्यत्किंचिदिष्यते॥ भूतप्रेतपिशाचेभ्यो यत्तद्दीनेषु निक्षिपेत्॥ अपरार्क pp. 153–154 and पूजाप्रकाश p. 82. अपरार्क reads सौरं गोभ्यश्च and भूमौ निधापयेत् while the पूजाप्र॰ reads शाक्येभ्यस्तापिने यन्निवेदितम् for शाक्ते॰. तापिन् is बुद्ध.

One may also partake of the *naivedya* offered by oneself and the Smṛtimuktāphala (āhnika, p. 390) quotes Ṛg. I. 154. 5 in support. After naivedya, *tāmbūla* is to be offered to the God worshipped. In the ancient gṛhya and dharma sūtras no mention is made of tāmbūla or mukhavāsa (materials that will render the breath fragrant). Tāmbūla was probably introduced some time before or about the beginning of the Christian era in South India and then spread northwards. Among the smṛtis, Saṁvarta 55 quoted in the Kṛtyaratnākara p. 560, Laghu-Hārīta (Ānand. 39), Laghu-Āśvalāyana (Ānand.) 1. 160–61 and 23. 105, Auśanasa (Jīvānanda, part I. p. 509) refer to the chewing of tāmbūla after dinner. In the Raghuvaṁśa VI. 64 Kālidāsa describes betelnut plants surrounded by betel creepers. The Kāmasūtra I. 4. 16[1749] states that a person after performing the brushing of the teeth, consulting a looking glass and partaking of tāmbūla for rendering his breath fragrant should set about his daily business. *Vide* also Kāmasūtra III. 4. 40, IV. 1. 36, V. 2. 21 and 24, VI. 1. 29, VI. 2. 8 for other references. In the Bṛhat-saṁhitā of Varāhamihira (77. 35–37) the virtues of tāmbūla and its ingredients are described. In the Kādambarī (para 85) the royal palace is compared to the house of a dealer in betel leaves (tāmbūlika) in which lavalī, cloves, cardamom, kaṅkola are stored. The Par. M. I. part 1. p. 434 quotes four verses from Vasiṣṭha (not found in the printed Dharmasūtra) about the cutting off of the two ends of tāmbūla leaves before eating them. In the Vratakhaṇḍa (of Caturvargacintāmaṇi, vol. II. part I, p. 242) Hemādri quotes Ratnakośa to the effect that tāmbūla means betel leaves, betel nut and *chūnam*; while 'mukhavāsa' means these together with cardamom, camphor, kakkola berries, pieces of *copra* and *mātuluṅga*. The Nityācāra-paddhati[1750] (p. 549) quotes verses showing that tāmbūla comprised nine ingredients viz. betel nut, betel leaves, *chūnam*, camphor, cardamom, clove, kaṅkola, copra, the mātuluṅga fruit. In modern times pieces of almond, nutmeg fruit and bark thereof, saffron, catechu are taken and mātuluṅga is omitted. Thus the thirteen ingredients of tāmbūla are

1749. स प्रातरुत्थाय कृतनियतकृत्यो गृहीतदन्तधावनः ...दृष्ट्वादर्शे मुखं गृहीतमुखवासताम्बूलः कार्याण्यनुतिष्ठेत्। कामसूत्र I. 4. 16.

1750. धूपोपचारस्य कर्तव्यं ततस्ताम्बूलभक्षणम्। मार्कण्डेयपुराण 29.39, quoted in स्मृतिच. I. p. 225; क्रमुकादिनवं गन्धकर्पूरमेलकं तथा। लवङ्गं चैव कक्कोलं नारिकेलं सपूगकम्॥ मातुलुङ्गं तथा पक्वं ताम्बूलाङ्गान्यमूनि वै॥ इति नवाङ्गं ताम्बूलं प्रधानतया कुर्यात्। नित्याचारपद्धति p. 549.

made up. The Aṣṭāṅgasaṁgraha[1751] of Vāgbhaṭa also mentions the several ingredients of tāmbūla including the essence of the bark of the Khadira tree (catechu). In modern times tāmbūla is said to be of 13 *guṇas*, either because it contains thirteen ingredients or because it effects thirteen good results, the last of which are set out in a subhāṣita quoted below.

Pradakṣiṇā (going round the image with the right hand always turned towards the image) and namaskāra constitute only one upacāra (item of worship) according to many. The namaskāra to the image is either *aṣṭāṅga* (with eight limbs) or pañcāṅga (with five limbs.) The first occurs when a person prostrates himself on the ground in front of the image in such a way that the palms of his hands, his feet, his knees, his chest and forehead touch the ground and his mind, speech and eye are fixed on the image and the latter occurs when he prostrates himself with his hands, feet and head.[1752] There are other definitions of the aṣṭāṅga namaskāra. These several parts of the worship of images have been judicially noticed in *Ram brahma Chatterji v. Kedar Nath* 36 Calcutta Law Journal 478 at p. 483 (where the normal type of the continuous worship of an idol is described) and *Pramatha Nath Mullick v. Pradyumna Kumar Mullick* 52 Cal. 809 at p. 815 (P. C.).

In modern times it is the practice to perform in homage to the sun twelve namaskāras or any multiple of twelve and repeat the following twelve names of the sun in the dative preceded by 'om' and followed by 'namaḥ': Mitra, Ravi, Sūrya, Bhānu, Khaga, Pūṣan, Hiraṇyagarbha, Marīci, Āditya, Savitṛ, Arka and Bhāskara. There is another method of these namaskāras called Tṛcākalpanamaskāras in which after 'om' certain mystic syllables and their combinations in twos and

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1751. वक्त्रवैशद्यसौगन्ध्यमिच्छन् वक्त्रेण धारयेत् । जातीलवङ्गकर्पूरकङ्कोलकटुकैः सह ॥ ताम्बूलीनां किसलयं हृद्यं पूगफलान्वितम् । द्विपत्रमेकं पूगं च सचूर्णखदिरं च तत् ॥ अष्टाङ्गसंग्रह I. 3 (दिनचर्याध्याय). 'ताम्बूलं कटुतिक्तमुष्णमधुरं क्षारं कषायान्वितं वातघ्नं कफनाशनं कृमिहरं दुर्गन्धिविध्वंसकम्। वक्त्रस्याभरणं विशुद्धिकरणं कामाग्निसंदीपनं ताम्बूलस्य सखे त्रयोदश गुणाः स्वर्गेऽपि ते दुर्लभाः ॥' सुभाषित.

1752. दोर्भ्यां पद्भ्यां च जानुभ्यामुरसा शिरसा तथा। मनसा वचसा दृष्ट्या प्रणामोऽष्टाङ्ग ईरितः ॥ quoted from व्यास in स्मृतिच. (आह्निक p. 389) and पूजाप्र० p. 88; पद्भ्यां कराभ्यां शिरसा पञ्चाङ्गः प्रणतिः स्मृता। पूजाप्र. p. 88; उरसा शिरसा दृष्ट्या मनसा च धियापि च। पद्भ्यां कराभ्यां वाचा च प्रणामोऽष्टाङ्ग उच्यते ॥ पुराण quoted in स्मृतिच० I. p. 204, which पूजाप्र. p. 88 reads मनसा श्रद्धया तथा.

fours together with certain mantras are repeated with the twelve names (vide foot-note for illustrations).[1753]

The Pūjāprakāśa (pp. 166–188) mentions 32 aparādhas (lapses) which should be avoided while engaged in worship or while one is about to perform Viṣṇupūjā and the atonements for these. These 32 aparādhas (offences) against proper etiquette for worship are referred to in the Varāhapurāṇa (130. 5).

A passage from Baudhāyana about Śiva worship has already been quoted and it has been stated that worship of the phallic emblem of Śiva appears to have been current in the very ancient civilization brought to light by the finds discovered at Mohenjo-daro. Sir R. G. Bhandarkar in his 'Vaiṣṇavism and Śaivism' has shown how Rudra is described as the supreme deity even in the Ṛg., how in the Tai. S. IV. 5. 1–11 there are eleven *anuvākas* (called Rudras) which contain a sublime eulogy of Rudra (and also in Vāj. S. 16) and how numerous Śaiva sects and doctrines arose in course of time (p. 119 ff). Pāṇini teaches the formation of Bhavānī, Śarvāṇī, Rudrāṇī and Mṛḍānī from the four names of Śiva (IV. 1. 59). In the sacrifice called Śūlagava in the gṛhya sūtras Rudra is worshipped as the supreme deity. The Āśv. gṛ. IV. 9.17 mentions twelve names of Rudra and adds[1754] (IV. 9.27–29) that all names in the world, all armies, all exalted things belong to him. Patañjali in his Mahābhāṣya (vol. II. pp.387–388) on Pāṇini V. 2. 76 speaks of a 'Śiva-bhāgavata' (a devotee of Śiva). Vedāntasūtra II. 2. 37 is directed, according to Śaṁkara, to the refutation of the Pāśupata sect of Śaivas. In the Śāntiparva 284. 121–124 the Pāśupatas are said to be opposed to the dharmas of varṇa and āśrama. The Kūrmapurāṇa (pūrvārdha, chap. 16) speaks of the

1753. ओं ह्रां उद्यन्नद्य मित्रमहः ह्रां ओं मित्राय नमः। ओं ह्रीं आरोहन्नुत्तरां दिवं ह्रीं ओं रवये नमः। ओं ह्रूं हृद्रोगं मम सूर्य ह्रूं सूर्याय नमः। ओं ह्रैं हरिमाणं च नाशय ह्रैं भानवे नमः। ओं ह्रौं शुकेषु मे हरिमाणं ह्रौं खगाय नमः। ओं ह्रः रोपणाकासु दध्मसि ह्रः पूष्णे नमः। ओं ह्रां...भास्कराय नमः। ओं ह्रां ह्रीं उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवं ह्रां ह्रीं ओं मित्ररविभ्यां नमः। ...अर्कभास्कराभ्यां नमः। ओं ह्रां ह्रीं ह्रूं ह्रैं उद्यन्नद्य...दिवम्। हृद्रोगं...नाशय ह्रां ह्रीं ह्रूं ह्रैं ओं मित्ररविसूर्यभानुभ्यो नमः। &c.

1754. सर्वाणि ह वा अस्य नामधेयानि। सर्वाः सेनाः। सर्वाण्युच्छ्रयणानि। आश्व. गृ. IV. 9. 27–29.

śāstras of the Śaiva sects, of Kāpālas, Nākulas [1755] (Lākulas?), Vāmas, Bhairavas, Pāśupatas as meant for deluding the world. The Varāhapurāṇa (chap.70–71) is also directed against Pāśupatas. The Pāśupata brāhmaṇas are stated in the Kādambarī to have surrounded the minister Śukanāsa (para 90). Śiva was worshipped in the form of the *liṅga* or as an image. It is believed that 14 crores of *liṅgas* were established by Bāṇa, an Asura devotee of Śiva, in various spots and these are called Bāṇa-liṅgas (Nityācārapaddhati, p. 556) and the Bāṇa-liṅgas (white stones) found in the Narmadā, the Ganges and other holy rivers are only like them. In the Kādambarī (para 130) Bāṇa speaks of sand *liṅgas* on the Acchoda lake and in another place of a liṅga made of pure mother-o'pearl. The Kūrmapurāṇa (pūrvārdha chap. 26) describes the origin of Liṅga and its worship and the Vāmanapurāṇa 46 lauds the several holy places where ancient *liṅgas* are established. The famous twelve Jyotir-liṅgas are; Oṁkāra at Māndhātā, Mahākāla at Ujjayinī (modern Ujjain), Tryambaka (near Nasik), Dhṛṣṇeśvara at Elora, Nāganātha (towards the east of Ahmednagar), Bhīmā-Śaṁkara (at the source of the Bhīmā river in the Sahyādri), Kedāra-nātha in Garhwal, Viśveśvara at Benares, Somanātha in Kathiawar, Vaidyanātha new Parali. Mallikārjuna on the Śrīśaila, and Rāmeśvara in South India. Many of these are situated in central and western India near each other.

The Pūjāprakāśa (p. 194) quotes Hārīta prescribing that Maheśvara may be worshipped by means of the mantra of five syllables (namaḥ Śivāya) or by the Rudra [1756] Gāyatrī or by

1755. About Lakulīśa, Pāśupata or Kālamukha, vide ' Vaiṣṇavism and Śaivism ' p. 119 ff. In the Vāyupurāṇa 23. 221–224 it is said in a prophetic strain that Siva would assume the form of Nakulī (Lakulī ?) and the place where he will appear will be called the holy place of Kāyārohaṇa. *Vide* E. I. vol. II. p. 124, vol. XII. p. 337, vol. XIV p. 265 for the Lākula doctrine, its ācāryas and other information. For the Kāpālikas, vide Bhandarkar's ' Vaiṣṇavism and Saivism ' pp. 117,127. A grant of Nāgavardhana, nephew of Pulakeśi (610–639 A. D.), was made providing for the worship of Kāpāleśvara and the maintenance of Mahāvratins. Yama 29 quoted in Par. M. II. part 1 p. 335 prescribes the penance of Kṛcchra for eating at a Kāpālika's house. The Karpūramañjarī (about 900 A. D.) I. 22–24 contains a caricature of Kaula (i. e. Kāpālika) practices.

1756. रुद्रगायत्री is तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥ तै. आ. X. 1 and काठकसंहिता 17. 11. It closely resembles the famous Gāyatrī verse, particularly the words ' dhīmahi ' and ' pracodayāt ' are the same in both.

'om' or by the mantra 'Īśanaḥ sarva-vidyānām' (Tai. Ār. X. 47), or by the Rudra mantras (viz. Tai. S. IV. 5. 1-11) or by the mantra 'tryambakaṁ yajāmahe' (Ṛg. VII. 59. 12). For a devotee of Śiva, the wearing of a string of Rudrākṣa berries is necessary either on the hand, the arm, the neck or on the head.[1757] The Smṛtimuktāphala (āhnika p. 393) quotes verses from the Smṛtiratna and the Ratnāvali about the merit secured by bathing the *liṅga* with cow's milk, curds, clarified butter, honey, sugarcane juice, *pañcagavya*, water in which camphor and *aguru* are mixed up, and other substances. The 14th day of the dark half of a month has been sacred to Śiva from ancient times. Bāṇa in the Kādambarī (para 54) refers to the fact that queen Vilāsavatī went to worship Mahākāla at Ujjayinī on the 14th.

The worship of Durgā has prevailed from ancient times.[1758] She is worshipped under various names and aspects. In the Tai. Ār. X. 18 Śiva is said to be the husband of Ambikā or Umā. In the Kena Upaniṣad (III. 25) Umā Haimavatī is mentioned as imparting to Indra the knowledge of the Great Being. The various names of Durgā are Umā, Pārvatī, Devī, Ambikā, Gaurī, Caṇḍī or Caṇḍikā, Kālī, Kumārī, Lalitā &c. The Mahābhārata (Virāṭaparva 6 and Bhīṣma 23) contains two hymns addressed to Durgā in which she is stated to be Vindhyavāsinī and fond of blood and wine, and in Vanaparva 39. 4 it is stated that Umā became a kirātī when Śiva became a kirāta to test the prowess of Arjuna. In the Kumārasambhava Kālidāsa speaks of Pārvatī, Umā, Aparṇā and derives the latter two words (I. 26 and V. 28). Yāj. I. 290 speaks of Ambikā as the mother of Vināyaka. The Devīmāhātmya in the Mārkaṇḍeyapurāṇa (chap. 81-93) is the principal sacred text of Durgā worshippers in Northern India. E. I. vol. 9 p. 189 shows that about 625 A. D. Durgā was invoked as a supreme goddess. Bāṇa in his Kādambarī gives a graphic description of the temple of Caṇḍikā and refers to offerings of blood made to her (para 28), to her trident (triśūla) and her slaughter of Mahiṣāsura. The Kṛtyaratnākara (p. 351) quotes verses from the Devīpurāṇa that the 8th of the bright half of a month is sacred to Devī (and particularly of Āśvina),

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1757. हस्ते बाह्वौ तथा कण्ठे मूर्ध्नि रुद्राक्षधारणात् । अवध्यः सर्वभूतानां रुद्रवद्वि-चरेद्भुवि ॥ स्कन्दपुराण quoted in पूजाप्र० p. 194.

1758. Vide B. C. Muzumdar on the worship of Durgā in J. R. A. S. for 1906 pp. 355-362.

that a goat or a buffalo may be sacrificed for her.[1759] These bloody rites are still continued in the Kālī temple in Bengal and a few other shrines of Durgā. In Bengal the worship of Durgā in Āśvina has been most popular.[1760] Raghunandana in his Durgārcana-paddhati gives an elaborate description of the worship of Durgā in Āśvina. Durgā is also worshipped as Śakti. The influence of Śākta worship has been great throughout India and will be briefly surveyed later on.

In modern times devapūjā differs considerably from the ritual of the ancient works of Viṣṇu and Baudhāyana; it also differs from province to province and caste to caste. A brief analysis of the devapūjā practised by brāhmaṇas in Western India is given below: Ācamana; prāṇāyāma; adoration to Mahāgaṇapati and certain other deities; twelve names of Gaṇeśa, hymn of praise to Gaṇeśa, Gaurī, Viṣṇu; mention of the place and the time with astronomical details about the day, the nakṣatra &c.; then the saṁkalpa of performing devapūjā with sixteen upacāras; contemplation on Gaṇapati with Ṛg. II. 23. 1 (gaṇānām tvā); āsanavidhi with an invocation to the earth; nyāsa (mystical sanctification of the body) of the sixteen verses of Ṛg. X. 90 on sixteen parts of the body; invocation of the deities and the sacred rivers in the water jar and offering sandalwood paste, flowers and whole grains of rice to the jar; then invocation of the conch and bell in a similar way; sprinkling of oneself and the materials of worship with water accompanied by the mantra ('apavitraḥ pavitro vā &c.'); dhyāna (contemplation) of Viṣṇu, Śiva, Gaṇeśa, the sun's disc, Durgā holding a bunch of flowers in one's folded hands; then offering the sixteen upacāras enumerated above to the accompaniment of the 16 verses of Ṛg. X. 90 to one's favourite deity; final benediction.[1761] When several deities are worshipped, there are two methods in which the upacāras may be offered. One may offer the upacāras from āvāhana to namaskāra to one deity or the principal deity and then the same upacāras to the other deity or deities one after

1759. स्वमांसरुधिरैर्दृत्तैर्देवी तुष्यति वै भृशम्। महिषीछागमेषाणां रुधिरेण तथा नृप। एवं नानाम्लेच्छगणैः पूज्यते सर्वदस्युभिः। अङ्गवङ्गकलिङ्गैश्च किंनरैः बर्बरैः शकैः। भविष्यपुराण quoted in कृत्यरत्नाकर p. 357.

1760. Vide 'Durgāpūjā' by Pratapchandra Ghosh (1871) for a detailed description of Durgāpūjā in Bengal.

1761. The benediction is अनेन यथाज्ञानेन कृतपूजाराधनेन अमुकदेवता प्रीयतां न मम। तत्सद् ब्रह्मार्पणमस्तु।

another. This method is called *kāṇḍānusamaya*. The other method occurs when āvāhana is done for the several deities in order, then āsana for all, then pādya for all and so on up to namaskāra. This is called *padārthānusamaya*. This method is generally preferred. Vide the com. of Nārāyaṇa on Āśv. gṛ. I. 24. 7, the com. on Kātyāyana-śrauta I. 5. 9–11 for detailed explanations of these.

From the early centuries of the Christian era the works on Tantra exercised a profound influence on the ritual of devapūjā and several mystical postures of the hands and fingers such as the mudrās and the nyāsas began to occupy the minds of the worshippers.[1762] The Bhāgavata-purāṇa XI. 27. 7 says that devapūjā is of three kinds viz. Vaidikī, Tāntrikī and miśrā. The first and the third are for the three varṇas and Tāntrikī for śūdras.

1762. वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः। त्रयाणामीप्सितेनैव विधिना मां समर्चयेत्॥ भागवत XI. 27. 7 quoted in पूजाप्रकाश p. 115. Vide also वृद्धहारीत. VIII. 37 and XI. 77.

CHAPTER XX

VAISVADEVA

Vaiśvadeva.—(offering of cooked food to all Gods).

Dakṣa (II. 56) says that in the 5th part of the day a householder has to allow distribution of food according to his ability to the gods, Manes, men and even insects. Vaiśvadeva is to be offered according to Śātātapa (quoted by Medhātithi on Manu V. 7 and by Aparārka p. 142) in the gṛhya fire if one has preserved it, or in the ordinary fire. If no fire is available one may offer it even in water or on the bare ground. Laghu-Vyāsa II. 52 says the same.

Some medieval works like the Smṛtyarthasāra and the Par. M. (I. part 1, p. 389) state that vaiśvadeva really comprises the three daily sacrifices viz. devayajña, bhūtayajña and pitṛyajña. The rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods.[1763] But in the ancient gṛhyasūtras the three yajñas are kept distinct. In the Āśv. gṛ. III. 1 the five daily sacrifices are enumerated, but only one, the brahmayajña, is thereafter described in detail and we have to understand that Vaiśvadeva has already been dealt with under homa in Āśv. gṛ I. 2, 1–2 and that I. 2, 3–10 is concerned with bhūtayajña or baliharaṇa, out of which the 7th sūtra contemplates an offering to Viśve-devas and sūtra 10 an offering of cooked food to pitṛs. The Śāṅ. gṛ. II. 14 speaks of Vaiśvadeva, while Gobhila gṛ. I. 4. 1–15, Khādira gṛ. I. 5. 22–35 speak of baliharaṇa only. Pāṇini VI. 2. 39 teaches the accent of 'kṣullaka-vaiśvadeva' (as a compound). Vaik.[1764] VI. 17 expressly says that devayajña is the homa to the gods offered with cooked food meant for all the gods. According to Gautama (V. 9) the deities of vaiśvadeva are Agni, Dhanvantari, Viśve-devas, Prajāpati and Sviṣṭakṛt (Agni). According[1765] to Manu (III. 84–86) the deities are Agni,

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1763. एते देवयज्ञभूतयज्ञपितृयज्ञा वैश्वदेव उच्यते । स्मृत्यर्थसार p. 47; त एते देवयज्ञभूतयज्ञपितृयज्ञास्त्रयोपि वैश्वदेवशब्देनोच्यन्ते । यत्र विश्वे देवा इज्यन्ते तद्वैश्वदेविकं कर्म । देवयज्ञे च एतन्नाम मुख्यम् । पितृयज्ञे छत्रिन्यायेन । परा. मा. I. part 1 p. 389.

1764. पक्वेनान्नेन वैश्वदेवेन देवेभ्यो होमो देवयज्ञः । वैखानसस्मार्त VI. 17.

1765. In offering food one will have to say अग्नये स्वाहा, सोमाय स्वाहा, अग्नीषोमाभ्यां स्वाहा,...अग्नये स्विष्टकृते स्वाहा. In modern times the formula is अग्नये स्वाहा अग्नय इदं न मम and so on.

Soma, Agnīṣoma, the Viśve-devas, Dhanvantari, Kuhū, Anumati, Prajāpati, Dyāvāpṛthivī, (Agni) Sviṣṭakṛt. The Śāṅ. gṛ. II. 14. 4 gives the names of ten deities that are slightly different from the list of Manu. According to Pār. gṛ. II. 9 the deities are Brahmā, Prajāpati, Gṛhyā, Kaśyapa and Anumati; while the Viṣṇu Dh. S. 67. 1–3 (quoted in the Gṛ. R. p. 278) states that Vaiśvadeva is to be offered to Vāsudeva, Saṁkarṣaṇa, Aniruddha, Puruṣa, Satya, Acyuta, Agni, Soma, Mitra, Varuṇa, Indra, Indrāgni, Viśve-devas, Prajāpati, Anumati, Dhanvantari, Vāstoṣpati, (Agni) Sviṣṭakṛt. Vide Bhār. gṛ. III. 12, Mānava gṛ. II. 12. 1–2, Kāṭhaka gṛ. 54, Vaik. III. 7 for other lists of deities in Vaiśvadeva. It is on account of this divergence that digests like the Madanapārijāta (p. 317) say that Vaiśvadeva is of two kinds, viz. what is common to all smṛtis like that of Manu and secondly what is stated in one's own gṛhyasūtra. The Sm. C. (I. p. 212)[1766] says the same.

All ancient smṛtis say that Vaiśvadeva is to be performed twice, once in the morning and then in the evening. *Vide* Āśv. gṛ. I. 2. 1, Vas. Dh. S. XI. 3, Manu III. 121, Viṣṇu Dh. S. 59. 13, Gobhila II. 34. But in later times it came to be performed only once in the morning and the *saṁkalpa* includes both in one statement.[1767] The verses 'juṣṭo damūnā' (Ṛg. V. 4. 5) and 'ehyagna' (Ṛg. I. 76. 2) are used in invoking Agni, then the verse 'catvāri śṛṅgā' (Ṛg. IV. 58. 3) and several ordinary verses describing the characteristics of Agni are employed for the dhyāna (contemplation) of Agni. From the food cooked for one's meal, a portion is taken out in another vessel, and covered with clarified butter; it is then divided into three parts. Then one places one's left hand on one's heart and with the right hand takes up from one portion of the food morsels equal to a ripe myrobalan fruit, presses it with one's right thumb and offers it with the right hand to Sūrya, Prajāpati, Soma Vanaspati, Agnī-ṣoma, Indrāgni, Dyāvāpṛthivī, Dhanvantari, Indra, Viśve Devas, Brahmā. Then holy ashes are taken from the fire with the mantra 'mā nastoke' (Ṛg. I. 114. 8) and ashes are applied to the forehead, the throat, the navel, the right and left shoulders and the head with certain mantras and a concluding prayer is

1766. वैश्वदेवं प्रकुर्वीत स्वशाखाविहितं यथा । व्यास quoted in स्मृतिच॰ I. p.212.

1767. The संकल्प in modern times is ममोपात्तदुरितक्षयद्वारा श्रीपरमेश्वरप्रीत्यर्थमात्मान्नसंस्कार-पञ्चसूनाजनितदोषपरिहारार्थं प्रातर्वैश्वदेवं सायंवैश्वदेवं च सह तन्त्रेण करिष्ये ।

offered to Agni to bestow intelligence, memory, fame &c. as set out below.[1768]

Medieval digests like the Mit. (on Yāj. I. 103) discuss the question whether vaiśvadeva is *puruṣārtha* only (i. e. recommended to men for effecting some beneficent consequence to them) or whether it is puruṣārtha as well as a rite for effecting a saṁskāra (unseen or spiritual result) of the food cooked. In the latter case food will be pradhāna (the principal matter) and vaiśvadeva will be secondary; but in the former case (i. e. if it were only puruṣārtha) food will be secondary and Vaiśvadeva principal. Relying[1769] on Āśv. gṛ. I. 2. 1 some say that vaiśvadeva is meant as a saṁskāra of food and relying on Āśv. gṛ. III. 1. 1 and 4 others say that it is puruṣārtha. The Mit. declares that vaiśvadeva is puruṣārtha only, as Manu (II. 28) holds that the human body is rendered fit for spiritual knowledge by the daily yajñas and by other sacrifices and that if vaiśvadeva is not puruṣārtha alone, each time food is cooked in the day (on account of the sudden advent of many guests) vaiśvadeva would have to be performed several times in the day; but Manu III. 108 forbids a fresh vaiśvadeva in such a case. Sm. C. (I. p. 213) and Par. M. (I. 1. p. 390) hold the same view. The Smṛtyarthasāra p. 46 and Laghu-Āśvalāyana I. 116 hold the view that vaiśvadeva is both for the saṁskāra of the householder and also of the food.[1770]

There was divergence of view on other questions viz. whether vaiśvadeva was to be performed before śrāddha or after it and whether food for vaiśvadeva was to be separately cooked from that meant for śrāddha. Aparārka p. 462 sets out the conflicting views on the first question and says that for vaiśvadeva there are three options, viz. it may be performed immediately after food is ready, or it may be offered after *baliharaṇa* or it may be performed after śrāddha is finished. The Madana-

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1768. त्र्यायुषं जमदग्नेरिति ललाटे। कश्यपस्य त्र्यायुषमिति कण्ठे। अगस्त्यस्य त्र्यायुषमिति नाभौ। यद्देवानां त्र्यायुषमिति दक्षिणस्कन्धे। तन्मे अस्तु त्र्यायुषमिति वामस्कन्धे। सर्वमस्तु शतायुषमिति शिरसि। ओं च मे स्वरश्च मे यज्ञोप च ते नमश्च। यत्ते न्यूनं तस्मै त उप यत्तेतिरिक्तं तस्मै ते नमः। अग्नये नमः। स्वस्ति। श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम्। आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन।. The words ओं च मे ...... तस्मै ते नमः occur in आश्व. श्रौ. सू. I. 11. 15.

1769. अथ सायंप्रातः सिद्धस्य हविष्यस्य जुहुयात्। आश्व. गृ. I. 2. 1.; अथातः पञ्च यज्ञाः। तानेतानहरहः कुर्वीत। आश्व. गृ. III. 1. 1 and 4.

1770. गृहस्थो वैश्वदेवाख्यं कर्म प्रारभते दिवा। अन्नस्य चात्मनश्चैव सुसंस्कारार्थमिष्यते॥ स्मृत्यर्थसार p. 46; शुद्ध्यर्थं चात्मनोऽन्नस्य वैश्वदेवं समाचरेत्। लघ्वाश्वलायन I. 116.

pārijāta p. 320 and Bṛhat-Parāśara p. 156 hold that vaiśvadeva must be performed before śrāddha. *Vide* Smṛtimuktāphala (āhnika pp. 406–407) also; on the other hand Anuśāsana-parva (97. 16–18) directs that on śrāddha day, pitṛ–tarpaṇa comes first, then offering of bali, and then vaiśvadeva. The Madanapārijāta p. 318 says that the food for the vaiśvadeva must be separately cooked from what is meant for śrāddha. In the case of a joint family of father and sons or of several brothers, the father alone performs vaiśvadeva or the eldest brother; but if the father or eldest brother is unable to do it himself, a son or younger brother may offer it at his bidding (Laghu-Āśvalāyana I. 117–119).

The food to be offered should be sprinkled over with ghee or with curds or milk but not with oil or salt. Āp. Dh. S.[1771] II. 6. 15. 12–14 prescribes that there is to be no homa of *kṣāra* and *lavaṇa* (vide note 723 above) and also of food that is mixed up with inferior food (like *kulattha* &c.); but if one is compelled to offer inferior food in vaiśvadeva (owing to poverty &c.) he should take some hot ashes from the gṛhya or ordinary fire towards the north of the fire and offer the food in the ashes. The Smṛtyarthasāra[1772] p. 47 states that cereals like gram and māṣa beans are not to be used in vaiśvadeva food. Even when a man was not going to eat on a particular day he had to offer vaiśvadeva (Aparārka p. 145). If he could afford no food, he was to offer fruits, roots or even water.[1773] He who has no gṛhya fire may offer vaiśvadeva food into the ordinary fire with only the vyāhṛtis and the rest may be left for crows.

Āp. Dh. S. (II. 2. 3. 1 and 4) says that vaiśvadeva food should be cooked by āryas (persons of the twice-born classes) that are purified (by bathing &c.), or śūdras supervised by āryas may cook the food.[1774] Medieval writers remarked, as usual, that the latter rule about śūdras being cooks applied only to another age.[1775] Āp. Dh. S. (II. 2. 3. 10–11) further says

1771. न क्षारलवणहोमो विद्यते। तथावरान्नसंसृष्टस्य। अहविष्यस्य होम उदीचीन-मुष्णं भस्मापोह्य तस्मिञ्जुहुयात्तद्धुतमहुतं चाग्नौ भवति। आप. ध. सू. II. 6. 15. 12–14.

1772. कोद्रवं चणकं माषं मसूरं च कुलित्थकम्। क्षारं च लवणं सर्वं वैश्वदेवे विवर्ज-येत्। स्मृत्यर्थसार p. 47.

1773. अलाभे येन केनापि फलशाकोदकादिभिः। चतुर्विंश[illegible]मत quoted by स्मृतिच. I p. 212 and स्मृतिमु. (आह्निक p. 398).

1774. आर्याः प्रयता वैश्वदेवेऽन्नसंस्कर्तारः स्युः। आर्याधिष्ठिता वा शूद्राः संस्कर्तारः। आप. ध. सू. II. 2. 3. 1 and 4.

1775. यत्तु तेनोक्तं–आर्याधिष्ठिता ... ... संस्कर्तारः स्युः–इति तद्युगान्तरविषयम्। ब्राह्मणादिषु शूद्रस्य पचनादिक्रियापि च इति कलियुगनिषिद्धधर्मेषु मध्ये स्मरणात्। स्मृतिमु. (आह्निक p. 399).

that when the food is ready i.e. cooked, the cook should announce while standing, to the owner of the house 'it is ready' and the owner should reply 'it (food) is auspiciously ready, it is food that gives supremacy; may it not be lost.' If no vaiśvadeva is performed on any day, the householder had to fast the day and night (Gobhila-smṛti III. 120). Dakṣa II. 62 and Yama condemn to hell him who takes his own meal without offering vaiśvadeva, when he is not himself in distress or difficulty.[1776]

It has been stated above (p.158) that the śūdra was to offer all the five yajñas without Vedic or Paurānic mantras, but only with the word 'namaḥ' and he was to use uncooked food for vaiśvadeva. *Vide* Yāj. I. 121 and the Mit. thereon and Āhnikaprakāśa, p. 401.

Baliharaṇa or Bhūtayajña :—Here also there is some divergence between the ancient gṛhya-sūtras and medieval and modern practice. The Āśv. gṛ. I. 2. 3–11 deals with this. The deities to whom bali (or part of the food taken out when performing vaiśvadeva) is offered are: to the same deities to whom the devayajña is offered as stated above, to the waters, to herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house is built), to Indra and Indra's men, to Yama and Yama's men, to Varuṇa and Varuṇa's men, to Soma and Soma's men (these are offered in the several quarters[1777]), to Brahman and Brahman's men in the middle, to the Viśve-devas, to all day-walking beings, to the Rakṣases—towards the north; *svadhā* to the pitṛs (Manes)—with these words he should pour out the remnant of the food to the south, while wearing the sacred thread suspended over the right shoulder. Āśv. adds that if *baliharaṇa* is performed by night then the words 'to all night-walking beings' are used instead of 'to all day-walking beings'.

Gobhila gṛ. I. 4. 5–15, Pār. gṛ. II. 9 and other gṛhya sūtras, Āp. Dh. S. II. 2. 3. 15–II. 2. 4. 9, Gautama V. 10–15, differ considerably from the above in several respects. But for want of space no reference can be made to these differences.

In bhūtayajña, bali is to be[1778] offered not into fire but on the ground, which is to be wiped with the hand and sprinkled

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1776. अकृत्वा वैश्वदेवं तु यो भुङ्क्तेऽनापदि द्विजः । स मूढो नरकं याति कालसूत्रमवाक्शिराः ॥ यम quoted in स्मृतिच० I. p. 213.

1777. इन्द्र, यम, वरुण and सोम are the presiding deities of the east, south, west and north reepectively.

1778. बलीनां तस्य तस्य देशे संस्कारो हस्तेन परिमृज्यावोक्ष्य न्युप्य पश्चात्परिषेचनम् । आप. ध. सू. II. 2. 3. 15; देवयज्ञहुतशेषेण भूमिदेशमभ्युक्ष्य तत्र कुर्यात् । स्मृत्यर्थसार p. 47.

with water, and then the bali is to be put down and water is poured on it thereafter. *Vide* Āp. Dh. S. II. 2. 3. 15. The Āp. Dh. S. (II. 4. 9. 5-6) prescribes that one should make all including dogs and cāṇḍālas participators in the food cooked for vaiśvadeva and adds the view of some (which he disapproves) that one should not give food to the undeserving.[1779] Manu III. 87-93 says that after performing vaiśvadeva one should offer balis in all directions to Indra, Yama, Varuṇa, Soma and their followers, a bali to Maruts on the door, to waters a bali in water, a bali to the trees in mortar and pestle, a bali to Śrī on the top of the house, to Bhadrakālī at the foot of the house, to Brahmā and Vāstoṣpati in the midst of the house; a bali may be thrown up in the sky to Viśve Devas, to the day-walking beings (when baliharaṇa is done by day) and to night-walking beings (by night); a bali should be offered to the prosperity of all on the first floor[1780] and all the remaining portion of the food for balis should be offered to the manes towards the south; the householder should lightly (so that no dust will get mixed with it) offer on the ground some food to dogs, to outcasts, to cāṇḍālas, to those suffering from loathsome diseases (such as leprosy), to crows and insects. Yāj. I. 103 calls upon the householder to throw food to dogs, cāṇḍālas and crows on the ground.[1781]

These directions to give food even to outcasts, dogs and birds were the outcome of the noble sentiment of universal kindliness and charity, the idea that One Spirit pervades and illumines the meanest of creatures and binds all together. The Śāṅ. gṛ. (II. 14)[1782] winds up its vaiśvadeva section with this fine exhortation "let him throw food to dogs, to śvapacas (eaters

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1779. सर्वान्वैश्वदेवे भागिनः कुर्वीताश्वचण्डालेभ्यः। नानर्हद्भ्यो दद्यादित्येके। आप. ध. सू. II. 4. 9. 5-6.

1780. Some hold that bali is to be offered on the ground at the top (where the head lies) of the bed of the house-holder and at the other end of the bed. पृष्ठवास्तु in Manu III. 91 is explained by the गृहस्थरत्नाकर p. 279 as the latrine and privy at the back of the house.

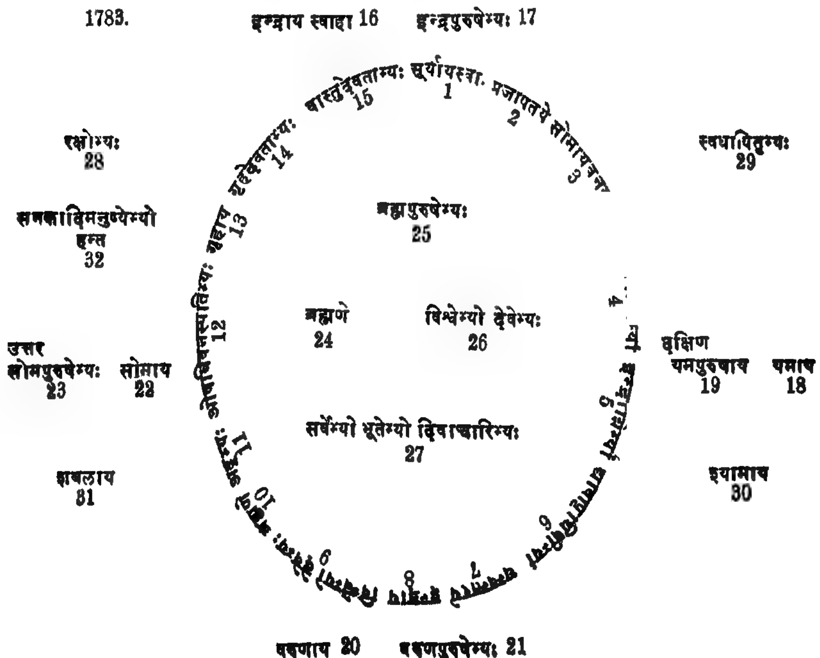
1781. देवेभ्यश्च हुतादन्नाच्छेषाद्भूतबलिं हरेत्। अन्नं भूमौ श्वचाण्डालवायसेभ्यश्च निक्षिपेत्॥ या. I. 103.

1782. श्वभ्यः श्वपचेभ्यश्च वयोभ्यश्च वपेद् भूमाविति नानवसमश्नीयादेको ह पूर्वं मोघमन्नं विन्दते अप्रचेता इति। शां. गृ. II. 14. 22-26. Ṛg. X. 117. 6 is मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य। नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी॥. With the last quarter may be compared the भगवद्गीता III. 13 'भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्।'. Vide also Manu III. 118 and Viṣṇu Dh. S. 67. 43 for the same idea.

of dog-flesh), to birds on the ground ; let him eat nothing without having cut off a portion (to be offered as a bali) ; let him not eat alone, nor before others (relatives and guests), since the mantra says 'the fool gets food in vain' (Ṛg. X. 117. 6).' The Mahābhārata (Vanaparva II. 59) says that offering food to dogs, śvapacas and birds on the ground is known as vaiśvadeva, which is performed in the morning and evening. The same verse occurs at Anuśāsanaparva 97. 22–23. Aparārka p. 145 says that vaiśvadeva comprises all actions from the offering into fire oblations of food up to the throwing of food to dogs and the like in the morning and the evening.

In modern times the way in which balis are offered and their number are set out in the diagram below. The one drawn is for the morning baliharaṇa. For the evening one the only change necessary would be to put 'agnaye svāhā' (No. 1) in place of 'sūryāya svāhā' and 'naktam-cāribhyaḥ' for 'divā-cāribhyaḥ' in No. 27. The word 'svāhā' is not repeated in the diagram after each name[1783] for the sake of space. Manu III. 121 prescribes that bali is offered in the evening by the wife but without mantras (i. e. she is not to repeat the mantras) 'Indrāya svāhā' &c., but only to contemplate on the several deities.

1783.



Pitṛyajña :—The word occurs in Ṛg. X. 16. 10, but its exact meaning is not certain. Pitṛyajña may be performed in either of three ways as stated above (on p. 700) viz. by tarpaṇa (Manu III. 70 and 283), or by performing baliharaṇa in which remnants of bali food are to be offered to the pitṛs (Manu III. 91 and Āśv. gṛ. I. 2. 11) or by performing śrāddha daily with food on inviting at least one brāhmaṇa for dinner (Manu III. 82-83). Śrāddhas will be dealt with later and the other two (tarpaṇa and baliharaṇa) have already been dealt with. In this daily śrāddha[1784] there is no offering of piṇḍas (balls of rice) and the several strict rules and procedure of the *pārvaṇa* śrāddha do not apply.

1784. नित्यश्राद्धे तु गन्धाद्यैर्द्विजानभ्यर्च्य शक्तितः। सर्वान् पितृगणान् सम्यक् सहैवोद्दिश्य भोजयेत्। आवाहनं स्वधाकारं पिण्डाग्नौकरणादिकम्। ब्रह्मचर्यादि नियमो विश्वे देवास्तथैव च। नित्यश्राद्धे त्यजेदेतान्भोज्यमन्नं प्रकल्पयेत्। व्यास in स्मृतिच. (आह्निक p. 402).

CHAPTER XXI

NṚYAJÑA OR MANUṢYA-YAJÑA.

Nṛyajña or Manuṣya-yajña: (*Honouring guests*).—Manu (III. 70) states that this consists in honouring guests. In the oldest hymns of the Ṛgveda fire is described as a guest in the house of the sacrificer. In Ṛg. I. 73. 1 Agni is described as lying in a pleasant spot and pleased like a guest (syonaśīr-atithir-na prīṇāno). *Vide* Ṛg. V. 1. 8[1785] and 9, V. 4. 5, VII. 42. 4 for fire being called *atithi*. In Ṛg. IV. 4. 10 it is said of Agni 'you become the protector, the friend, of him who offers you hospitality in the usual (or proper) order.' Vide Ṛg. IV. 33. 7 and Tai. S. I. 2. 10. 1 for the word *ātithya*. Atharvaveda IX. 6 is an eulogy of hospitality in which the various stages in the reception and feeding of a guest are metaphorically represented as the various actions performed in a sacrifice.[1786] The Tai. S. V. 2. 2. 4 refers to the fact that 'when a guest comes, hospitality in which ghee abounds, is offered to him' and it remarks that 'one who comes in a chariot and one who comes in a cart are the two most honoured among guests.[1787]' The Tai. S. (VI. 2. 1. 2) says 'hospitality is offered to all the followers accompanied by whom a king comes'. Vide Ait. Br. II. 9 for almost the same words. The Śāṅ. Br. II. 9 remarks[1788] 'when a man offers oblations at sunrise, he indeed offers hospitality to a great god who has started on a journey.' The Tai. Br. (II. 1. 3) shows that a guest was honoured by having a lit lamp placed before him and then food was served to him.[1789] The Ait. Br. (25. 5) says that a guest

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1785. प्रियो विशामतिथिर्मानुषीणाम् ॥ ऋ. V. 1. 9 'Agni is a guest dear to all human groups.' तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग्जुजोषत् ॥ ऋ. IV. 4. 10.

1786. Vide आप. श्र. सू. II. 3. 7. 2 and 6–10 for comparison of hospitable acts with the three *savanas* and constituent elements of a sacrifice.

1787. तस्मादनस्वी च रथी च अतिथीनामपचिततमौ । ... यथातिथय आगताय सर्पिष्वदातिथ्यं क्रियते तादृगेव तद्यथापत्रिया ब्राह्मणस्य । तै. सं. V. 2. 2. 3. and 4. The words तस्मादन...तमौ are quoted in बौ. गृ. परिभाषासूत्र II. 4. 20.

1788. स य उदिते जुहोति प्रयत एवैतन्महते देवायातिथ्यं करोति । शां. ब्रा. II. 9.

1789. अथो यथातिथिं ज्योतिष्कृत्वा परिवेवेष्टि । तै. ब्रा. II. 1. 3.

should not be refused in the evening.[1790] The Śat. Br. (II. 1.4. 2. S. B. E. vol. 12, p. 291) remarks that 'it would be unbecoming for a person to take food before men who are staying with him as guests have eaten'. The Śatapatha shows that an ox or a goat was cooked for a guest, either a king or a brāhmaṇa (III. 4. 1. 2). Vide also Ait. Br. 3. 4 for the offering of an ox or barren cow to a king or another deserving person coming as a guest. Yāj. I. 109 also says that a big ox or a goat was to be kept apart for a guest learned in the Veda. But the Mit. and other[1791] medieval writers to whom flesh-eating was an anathema and an unspeakable sin for a brāhmaṇa remark that an ox or a goat was to be understood as set apart for the guest to flatter him (with the words 'this ox is yours') just as one says in humility 'all this house is yours' and that the ox or goat was not meant to be given in gift or to be killed since it would be impossible to find an ox each time a śrotriya guest came. The Ait. Ār. I. 1. 1 remarks 'whoever is good and has attained eminence is a (real) guest, people do not treat with hospitality one who is undeserving.'[1792] In the Tai. Up. (I. 11. 2) one of the exhortations of the teacher to the pupil returning home is 'atithi-devo bhava' (honour guests). The same Upaniṣad says elsewhere (III. 10. 1) "let him never turn away a stranger from his house, that is the rule. Therefore a man should by all means acquire much food, for people say (to the guest) 'there is food ready for him.' If he gives food amply, food is given to him amply". In the Kaṭhopaniṣad[1793] (I. 7–9) it is said 'a brāhmaṇa entering a house as a guest is (like) fire. People offer this (well-known) appeasement to him. Oh, son of Vivasvat, offer him water (to wash his feet). If a brāhmaṇa guest stays in a man's house without food, he cuts off (destroys) the hopes and expectations, (fruits of) the friendship (of the good), the rewards of sacrifices and charitable acts, sons and cattle.' Then Yama offered to bestow three boons on Naciketas as some penance for allowing Naciketas to remain without food

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1790. तस्माद्वाहुर्न सायमतिथिरपरुध्य इति । ऐ. ब्रा. 25. 5; compare मनु III. 105 अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना । .

1791. अत्र यद्यपि गृहागतश्रोत्रियतुष्ट्यर्थं गोवधः कर्तव्य इति श्रूयते तथापि कलियुगे नायं धर्मः किं तु युगान्तरे । आह्निकप्रकाश p. 451.

1792. यो वै भवति यः श्रेष्ठतामश्नुते स वा अतिथिर्भवति न वाऽसन्तमातिथ्यायाद्रियन्ते । ऐ. आ. I. 1. 1.

1793. वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् । तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् । कठोप. I. 7; आप. ध. सू. II. 3. 6. 3 echoes the first half. वसिष्ठ XI. 13 quotes the first half.

in his house for three days. The Nirukta[1794] IV. 5 in explaining Ṛg. V. 4. 5 (juṣṭo damūnā atithirduroṇa) derives the word 'atithi' from the root 'at' to go and also from 'tithi' (day) and 'a' meaning 'comes' (from 'i' with 'abhi'). Vide Manu III. 102 for another derivation; also Parāśara I. 42 and Mārk. 29. 2–9. Manu and others say that an *atithi* is so called because he does not stay for a whole *tithi* (i. e. day) and 'an atithi is a brāhmaṇa who stays for one night only as a guest.'

The honouring of guests comes after the offering of bali and Baud. gr. II. 9. 1–2, Vas. XI. 6, Viṣṇupurāṇa III. 11. 55 ordain that after *baliharaṇa* the householder should wait in front of the yard of his house for as much time as would be required for milking a cow or for a longer time at his desire for receiving guests. Others make it a definite time viz. one-eighth of a *muhūrta* (*vide* Mārk. purāṇa 29. 24–25 quoted in Sm. C. I., p. 217).[1795] The Āp. Dh. S. contains a very elaborate treatment of honouring guests (II. 3. 6. 3 to II. 4. 9. 6). Gaut. V. 36, Manu III. 102–103 and Yāj. I. 107 and 111 state that he is called an atithi who belonging to a different village and intending to stay one night only arrives in the evening, that one who has already been invited for dinner is not an atithi properly so called, that a person who belongs to the same village or who is a friend or fellow-student is not an atithi, that one has to honour guests according to one's ability, that guests are to be preferred according to the order of varṇas and that among the brāhmaṇas, the śrotriya and one who has completely mastered (at least one) recension of the Veda is to be preferred. Vas. Dh. S. XI. 6 says that the worthiest are to be honoured first. Gaut. V. 39–42 and Manu III. 110–112 say that a kṣatriya is not really an atithi to a brāhmaṇa nor are vaiśyas nor śūdras; but they add that,[1796] if a kṣatriya comes to a brāhmaṇa's house as a guest (i. e. as a traveller who has no food with him and about the time of taking food) he should be treated to a meal after brāhmaṇa guests take their food and vaiśya and śūdra guests should be given food

1794. अतिथिः अभ्यतितो गृहान् भवति। अभ्येति तिथिषु परकुलानि इति वा। निरुक्त IV. 5.

1795. अथ वैश्वदेवं हुत्वातिथिमाकाङ्क्षेदागोदोहकालम्। अष्टं वोत्कृत्य यथात्। विज्ञायते यज्ञो वा एष पञ्चमो यदतिथिः। बौ. गृ. II. 9. 1–3 and भरद्वाजगृह्य III. 14; vide मनु III. 94 also. मुहूर्तस्याष्टमं भागमुदीक्ष्यो ह्यतिथिर्भवेत्॥ मार्कण्डेयपुराण 29. 25.

1796. ब्राह्मणस्यानतिथिरब्राह्मणः। ...... भोजनं तु क्षत्रियस्योर्ध्वं ब्राह्मणेभ्यः। अन्यान् भृत्यैः सहानृशंस्यार्थम्। गौ. V. 39–42.

by a brāhmaṇa householder along with his servants and thereby he should show his kindliness. Āp. Dh. S. II. 4. 9. 5 requires the householder to give food to all who come at the end of the Vaiśvadeva, even including cāṇḍālas, but it mentions the view of some that one need not give food to unworthy persons (vide note 1779 above). Commentators like Haradatta explain that, in the case of worthy guests, if the householder does not give food, though able, he incurs sin; but in the case of unworthy people he incurs no blemish by not giving, but if he gives to them also, he secures merit. Vṛddha-Gautama (pp. 535–536) calls upon a householder to treat even a cāṇḍāla with consideration. Parāśara (I. 40) and Śātātapa went so far[1797] as to say that even if a householder hates a visitor or the latter is a fool, the householder should give him food if he arrives at the time of meals. Śāntiparva 146. 5 says that even an enemy when he comes to one's house as a guest must be hospitably treated, as a tree does not remove its shade from one who approaches it to fell it. But Āp. Dh. S. II. 3. 6. 19, Manu IV. 213, Yāj. I. 162 are opposed to this and state that a guest who is at enmity with the host shall not eat his food, nor shall he eat the food of a host who accuses him or suspects him of a crime. Vṛddha-Hārīta (8. 239–240) states the humane rule 'if a traveller is a śūdra or belongs to a pratiloma caste (such as a cāṇḍāla) and comes to one's house tired and hungry, the householder should give him food; but if a heretic or a patita (one outcast for grave sins) comes in that condition, one should not give him cooked food, but only grain. Compare Manu IV. 30. Vṛddha-Gautama (chap. 6, p. 535 and chap. 12, p. 590, Jivānanda part 2) says the same about a cāṇḍāla or śvapāka being given cooked food. Baud. gṛ. II. 9. 21 enjoins welcome to all travellers including cāṇḍālas.

The guest is to be shown honour by going out to meet him, by offering him water to wash his feet, by giving him a seat, by lighting a lamp before him, by giving food and lodging, by personal attendance on him, by offering him a bed and by accompanying him some distance when he departs. Vide Gaut. V. 29–34, 37, Āp. Dh. S. II. 3. 6. 7–15, Manu III. 99, 107 and IV. 29, Dakṣa III. 5–8. Vanaparva 200. 22–25 and Anuśāsana 2 highly extol hospitality. Anuśāsana 7. 6 says 'the host

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1797. प्रियो वा यदि वा द्वेष्यो मूर्खः पण्डित एव वा । वैश्वदेवे तु संप्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥ पराशर I. 40, शातातप quoted in स्मृतिच॰ I. p. 217 (reads श्रुतो वा यदि वा दुष्टो मूर्खः &c.).

should give his eye, mind and agreeable speech to the guest, he should personally attend on him and should accompany him when he (the guest) departs; this sacrifice demands these five fees'.[1798] Āp. Dh. S. (II. 2. 4. 16–21) says that if a brāhmaṇa that has not studied the Veda or a kṣatriya or a vaiśya comes as a guest to a brāhmaṇa, the latter should offer him a seat, water and food, but need not rise to receive him, that if a śūdra comes as a guest to a brāhmaṇa, the latter should ask him to do some work, then give him food, but if he has none, he should send his slaves to bring it from the royal palace (or store-house).[1799] Haradatta makes the interesting remark that for honouring śūdra visitors the king should set apart in each village some paddy or other corn. Gaut. V. 33, Manu III. 101 (= Vanaparva II. 54 and Udyoga 36. 34), Āp. Dh. S. II. 2. 4. 13–14, Yāj. I. 107, Baud. gṛ. II. 9. 21–23 say that[1800] if a man has not the means to give food to all visitors he should at least offer them water, room and grass to lie down upon, and agreeable speech. If the householder is absent, his wife is to look after honouring guests. Gaut. (V. 37–38) says that guests of the brāhmaṇa, kṣatriya and vaiśya castes should be respectively greeted with the words *kuśala*, *anāmaya* and *ārogya* and the śūdra also with *ārogya*. Vide Manu II. 127 also and note 831 above.

The motive of this injunction to honour guests was clear, viz. universal kindliness. Other motives were added by smṛtis in order to emphasize the observance of this duty. The Śāṅ. gṛ. II. 17. 1 says "Even if a man constantly gathers grass (i. e. maintains himself by collecting the grains that fall in a field when the crop is taken away) and performs agnihotra, a brāhmaṇa guest who stays in his house without receiving the honour (due as a guest) takes away the (merit) of all his good

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1798. चक्षुर्दद्यान्मनो दद्याद् वाचं दद्याच्च सूनृताम्। अनुव्रजेदुपासीत स यज्ञः पञ्चदक्षिणः॥ अनुशासन 7. 6.

1799. ब्राह्मणायानधीयानायासनमुदकमन्नमिति देयं न प्रत्युत्तिष्ठेत्। राजन्यवैश्यौ च। शूद्रमभ्यागतं कर्मणि नियुञ्ज्यात्। अथास्मै दद्यात्। दासा वा राजकुलादाहृत्यातिथिवच्छूद्रं पूजयेयुः॥ आप. ध. सू. II. 2. 4. 16–21; अत एव ज्ञायते शूद्राणामतिथीनां पूजार्थं व्रीह्यादिकं राज्ञा ग्रामे ग्रामे स्थापयितव्यमिति। हरदत्त on आप. ध. सू. II. 2. 4. 21.

1800. काले स्वामिनावन्नार्थिनं न प्रत्याचक्षीयाताम्। अभावे भूमिरुदकं तृणानि कल्याणी वागित्येतानि वै सतोगारे न क्षीयन्ते कदाचनेति। आप. ध. सू. II. 2. 4. 13–14; बौ. गृ. II. 9. 22–23 ओषधिविभागस्तु विभववता कार्योऽभावे भूमि ...... कदाचनेति तानेतान् परं ब्रह्मेत्याचक्षते।

works".[1801] Manu III. 100 says the same. Āp. Dh. S. II. 3. 6. 6 says that by honouring guests one secures heaven and freedom from misfortune.[1802] Vide also Āp. Dh. S. II. 3. 7. 16. One verse quoted in numerous works like the Viṣṇu Dh. S. 67. 33, Śāntiparva 191. 12, Viṣṇupurāṇa III. 9. 15, Mārkaṇḍeya 29. 31, Brahmapurāṇa 114. 36 is 'when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the householder and departs taking with him the householder's merit (puṇya)'. The Vāyupurāṇa (71. 74) and Bṛhat-Parāśara (Jīvānanda, part 2, p. 99) say that *yogins* and *siddhas* (those who have attained transcendant powers) wander over this earth in various forms for the benefit of men; therefore one should with folded hands welcome a guest. If one is not able to feed many guests, then Baud. Dh. S. (II. 3. 15–18) declares that one should feed him who is endowed with superior qualities or who is the first to arrive or who is a *śrotriya*.

Parāśara (I. 46–47) says that the brahmacārin and the ascetic are the masters of food (i. e. their claim is the first); if one eats without giving to these one should perform the penance of cāndrāyaṇa. When a *yati* comes as a guest, one should give water in his hand, then food and then again water. The food becomes as big as Meru (mountain) and the water as the sea. Laghu-Viṣṇu (II. 12–14) highly eulogises a *yogin* as a guest and Dakṣa VII. 42–44 and Vṛddha-Hārīta 8. 89 say that if a *yati* stays as a guest in a householder's house for a single night, the latter's accumulated sins are destroyed and when a *yati* takes food at a man's house it is Viṣṇu himself who is fed.[1803]

If after some guests have been fed another guest or a batch of guests arrives, then the householder should have food cooked

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1801. तृणान्यप्युञ्छतो नित्यमग्निहोत्रं च जुह्वतः। सर्वं सुकृतमादत्ते ब्राह्मणोनर्चितो वसन्॥ शां. सू. II. 17. 1.

1802. तस्य पूजायां शान्तिः स्वर्गश्च। आप. ध. सू. II. 3. 6. 6; vide विष्णुधर्मसूत्र 67. 32 also. अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते। स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति॥ मार्कण्डेय 29. 31. सिद्धा हि विप्ररूपेण चरन्ति पृथिवीमिमाम्। तस्मादतिथिमायान्तमभिगच्छेत् कृताञ्जलिः॥ वायुपुराण 71. 74; योगिनो विविधैर्वेषैर्भ्रमन्ति धरणीतले। नराणामुपकाराय ते ह्यज्ञातस्वरूपिणः। तस्मादभ्यर्चयेत्प्राप्तं भुक्तकालेऽतिथिं द्विजः॥ बृहत्पराशर p. 99 (Jīvānanda, part 2).

1803. यतिर्यस्य गृहे भुङ्क्ते तस्य भुङ्क्ते हरिः स्वयम्। वृद्धहारीत 8. 89; संचितं यद्गृहस्थेन पापमामरणान्तिकम्। निर्दहत्येव तत्सर्वमेकरात्रोषितो यतिः। दक्ष VII. 43.

again, but in such a case no fresh vaiśvadeva and baliharaṇa are necessary. Vide Manu III. 105 and 108. It has been already shown from the Śatapatha that the householder is not to partake of meals before the guests, but rather after the guests. The Āp. Dh. S. II. 3. 7. 3 states[1804] 'he who eats before his guest eats (destroys) food, prosperity, progeny, cattle and merit of his own house'. Manu III. 114 (= Viṣṇu Dh. S. 67. 39) allows the householder to feed newly married girls (his daughters or sisters), unmarried girls, persons who are ill, and pregnant women even before guests; while Gautama V. 23 says that these should be fed at the same time as the guests. Manu III. 113, 116–118, Viṣṇu Dh. S. 67. 38–43, Yāj. I. 105, 108, Āp. Dh. S. II. 4. 9. 10,[1805] Baud. Dh. S. II. 3. 19 say that one should feed one's friends, relatives and one's servants and then the householder and his wife should dine, that one should not stint one's servants and slaves (who are to be fed daily with food) in order to be able to feed guests, that he who eats before these (guests, relatives, young women of the house, servants) will have his soul harassed by vultures after death, that he who cooks food for himself only swallows merely sin and that when he eats what remains after offering yajña to gods, beings, pitṛs and guests, he really eats. Manu III. 285 (= Vanaparva II. 60) says that '*vighasa* is what is left after brāhmaṇas and guests have partaken and *amṛta* is what is left after being offered in sacrifice and one should always eat these.' Baud. Dh. S. (II. 3. 68 and 21–22) says[1806] "all beings subsist on food, the Veda declares 'food is life'; therefore food should be given, as food is the highest offering. One should not take food without giving it to others" and quotes two verses said to have been sung by food itself. It is on account of these sentiments that are ingrained even to-day in the minds of all Hindus that no Poor Law and no work-houses were required in India. This sentiment undoubtedly leads to abuses, but what system is not

1804. ऊर्जं पुष्टिं प्रजां पशूनिष्टापूर्तमिति गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति । आप. ध. सू. II. 3. 7. 3.

1805. ये नित्यभाक्तिकास्तेषामनुपरोधेन संविभागो विहितः । आप. ध. II. 4. 9. 10, Baud. Dh. S. II. 3. 19 (practically the same).

1806. अन्ने श्रितानि भूतानि अन्नं प्राणमिति श्रुतिः । तस्मादन्नं प्रदातव्यमन्नं हि परमं हविः । न स्वेव कदाचिददत्त्वा भुञ्जीत । अथाप्यन्नगीतौ श्लोकावुदाहरन्ति । यो मामदत्त्वा पितृदेवताभ्यो भृत्यातिथीनां च सुहृज्जनस्य । संपन्नमश्नन्विषमत्ति मोहात्तमद्म्यहं तस्य च मृत्युरस्मि । बौ. ध. सू. II. 3. 68, 21–22. 'अन्नं प्राणः' occurs in ऐ. ब्रा. 33. 1 and 'अन्नं प्राणमन्नमपानमाहुः' in तै. ब्रा. II. 8. 8.

without abuses? The Poor Law and work-houses have their own abuses and the general tax-payer has probably to pay more for relief to the poor, the destitute and unemployed in England than under the Indian system of feeding the poor voluntarily.

Āp. Dh. S. (II. 4. 9. 2–4) says[1807] that when the guest departs, the host should accompany him to the place where his conveyance is drawn up and if he has no conveyance, then till the guest gives him leave to go or if the guest forgets to give leave, the host should turn back from the boundary. Vas. Dh. S. XI. 15 and Yāj. I. 113 speak also of accompanying the guest till the boundary, and Aparārka explains that the boundary may be that of the host's house site, or of his field or of the village according to the eminence of the guest. Śaṅkha-Likhita[1808] prescribe that the host should accompany the guest till he reaches a public garden or public hall, a *prapā* (place where water is distributed gratis), a tank, a temple, a sacred (or big) tree (like the fig tree) or a river and then should go round the guest and say the words 'farewell till we see each other again.' It is in accordance with this that in the fourth Act of the Śākuntala Kaṇva's pupil reminds his teacher that one should accompany one's dear relative up to some reservoir of water.

1807. यानवन्तमायानात् । यावन्नानुजानीयादितरः । अप्रतिभायां सीम्नो निवर्तेत आप. ध. सू. II. 4. 9. 2–4.

1808. समेत्य न्यायतो निवर्तेत । आरामसभाप्रपातडागदेवगृहमहाद्रुमनदीनामन्यतरस्मिन् प्रदक्षिणं कुर्याद्वाचमुत्सृज्य पुनर्दर्शनायेति । शङ्खलिखित quoted in गृह. र. p. 292.

CHAPTER XXII

BHOJANA

Bhojana (*taking one's meals*) :—Dakṣa (II. 56 and 68) states that in the fifth[1809] part of the day the householder should make according to his capacity the gods, pitṛs, men and even lower animals (lit. insects) participators (in food) and after doing that, he should himself partake of the remainder of the food cooked. Thus he was to take his meals during one hour and a half after noon. Bhojana is one of the most important subjects treated of in Dharmaśāstra works and the greatest importance (next to rules about marriage) attaches to the numerous injunctions and *taboos* about food. The principal subjects to be dealt with under this head are: how many times food was to be taken; the kinds of foods and drinks allowed or forbidden; what causes food defilement; flesh-eating and drinking wine; whose food was to be eaten; etiquette and ceremonies before taking food, at the time of taking it and after taking it.

Great importance was attached to purity of food from very ancient times. In the Chāndogya Up. (VII. 26. 2) occurs this passage 'when there is purity of food, then the mind becomes pure, when the mind is pure then follows firm remembrance (of the real Self), when the last is secured all knots (that bind the soul to the world) are loosened.'[1810]

The several matters about bhojana found in the Vedic literature will be first briefly set out. From Ṛg. VI. 30. 3 it appears that food was taken, while sitting ('the mountains sank

1809. पञ्चमे च तथा भागे संविभागो यथार्हतः । देवपितृमनुष्याणां कीटानां चोपदिश्यते ॥ संविभागं ततः कृत्वा गृहस्थः शेषभुग्भवेत् । दक्ष II. 56, 68. The first verse is quoted by अपरार्क p. 143.

1810. आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः । छान्दोग्य VII.26.2. शंकराचार्य explains आहार in a far-fetched way as आह्रियते इत्याहारः शब्दादिविषयविज्ञानं &c. It is remarkable that on Vedāntasūtra III. 4. 29 Śaṁkara connects this clause with allowed and forbidden foods 'एवं च सति-आहारशुद्धौ सत्त्वशुद्धिरित्येवमादि-भक्ष्याभक्ष्यविभाग-शास्त्रमर्थाधितं भवति'. On या. I. 154 (p. 221) अपरार्क quotes a long passage from Hārīta in which we read 'तस्माच्छुचिर्यथार्थपरिमिताहारः स्यात् । आहारशुद्धौ सत्त्वशुद्धिरित्याचार्याः ।'.

down just as men sit down to take food'). 'A person was to take food[1811] only twice a day' says the Tai. Br. I. 4. 9. and the Śat. Br. II. 4. 2. 6. There were certain *taboos* about articles of food even in the earliest texts. Tai. S. II. 5. 1. 1 states that all red exudations (resins) of trees or the juice that oozes out from trees when they are cut (with an axe &c.) should not be eaten, since that colour is due to the (sharing of) brāhmaṇa-murder. Similarly the milk of the cow was not to be drunk for ten days after delivery (Tai. Br. II. 1. 1, III. 1. 3). The Ait. Br. 6. 9 states that one should not eat the food of a dīkṣita (one initiated for a Vedic sacrifice) till the performance of *vapāhoma* by him. Ṛg. I. 187 (vv. 1–7) is a hymn in praise of food. The story of Uṣasti Cākrāyaṇa in the Chāndogya Up. shows that in a dire calamity when no food can be had, one may eat anything, even the remnants of another's food and the Vedāntasūtra (III. 4. 28–31, sarvānnānumatiś-ca prāṇātyaye tad-darśanāt) is based on this episode in the Chāndogya. In the Ait. Ār. V. 3. 3[1812] it is stated that 'one who knows this (i. e. the Mahāvrata) should not recite these texts before one who knows it not nor dine with him nor should he take delight in his company.' The sages are said in the Kauṣītaki Br. (12. 3) to have told Kavaṣa who sat in their midst that they would not eat with him as he was the son of a *dāsī*. The question about flesh-eating and drinking spirituous liquors will be dealt with in detail later.

Manu V. 4 declared that death overtakes brāhmaṇas on account of four causes, viz. absence of Vedic study, giving up the performance of proper duties and actions, laziness and blemishes attaching to the food taken. The Gṛ. R. p. 347 quotes verses to the effect 'food is the filth of men, everything is centred in food, the evil deeds of men resort to their food. Whoever eats the food of another partakes of that man's sin.' Therefore elaborate regulations are laid down about everything relating to food. Āp. Dh. S. I. 11. 31. 1, Vas. Dh. S. XII. 18. Viṣṇu Dh. S. 68. 40, Manu II. 5 say that one should face the east when taking food and the Viṣṇu Dh. S. 68. 41 and Āp. Dh.

1811. तस्माद्वु सायंप्रातराश्येव स्यात्। शतपथ II. 2. 2. 6; तस्माद् द्विरह्नो मनुष्येभ्य उपह्रियते। तै. ब्रा. I. 4. 9. The first is quoted by विश्वरूप (on या. I. 114); स निर्यासोऽभवत्तस्मान्निर्यासस्य नाश्यं ब्रह्महत्यायै ह्येष वर्णोऽथ खलु य एव लोहितो यो वा व्रश्चनान्निर्वेषति तस्य नाश्यं काममन्यस्य। तै. सं. II. 5. 1. 4; तस्माद्वत्सं जातं दश रात्रीर्न दुहन्ति। तै. ब्रा. II. 1. 1.

1812. नेदंविदमनिदंविद्। सन्नाविशेन्न सह भुञ्जीत न सधमादी स्यात्। ऐ. आ. V. 3. 3.

S. II. 8. 19. 1–2 allow a man to face the south, except when the diner's mother is alive. Manu II. 52 (= Anuśāsanaparva 104. 57) states 'one facing the east eats food which tends to long life, one facing the south eats food which leads to fame, one facing the west eats (so as to produce) wealth and one facing north partakes of truth.' This means that one who eats facing any one of these directions secures the benefit specified. The Vāmanapurāṇa and Viṣṇupurāṇa quoted in Gṛ. R. p. 312 disallow the south and west. One must take one's meals in private in a place screened from public view. The Sm. C. quotes[1813] verses of Devala, Uśanas and the Padmapurāṇa to the effect 'one should take food in privacy, for one who does so is endowed with wealth and one who eats his meals in public becomes bereft of wealth; one should not eat in the sight of many (who are themselves not eating) and many men should not eat before a single person who is only looking at them'. One may [1814] eat in the company of one's sons, younger brothers, dependents &c. Some writers went so far as [1815] to recommend that 'one should take one's food alone and not in the company of even one's relatives or other brāhmaṇas, since who can know the secret sins a person in whose company one eats is guilty of'? The conception underlying this uncharitable view was stated by Bṛhaspati to be that 'when several persons sit down to dinner in a continuous row, the sins one of them is guilty of attach to the others in the same row'. Even in modern times many persons in Northern India follow this view and it is a well-known proverb that nine *bhayyas* have ten hearths. The place where one takes one's food should be freshly cowdunged and pure. Āp. Dh. S. (I. 5. 17. 6–8) says that one should not take one's food in a boat nor on a wooden platform, but may do so on a pure floor. One was not to eat while seated on an elephant, or horse or camel

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1813. आहारं तु रहः कुर्यान्निहारं चैव सर्वदा। गुप्तो हि लक्ष्म्या युक्तः स्यात्प्रकाशे हीयते श्रिया॥ देवल quoted in स्मृतिच० I. p. 221; मैथुनं सततं गुप्तमाहारं च समाचरेत्। अनुशासन 163. 47; नादत्त्वा सूक्ष्ममश्नीयान्न बहूनां च पश्यताम्। नाश्नीयुर्बहवश्चैव नरा नैकस्य पश्यतः॥ उशनस् in स्मृतिच० I. p. 226; बहूनां प्रेक्षमाणानां नैकस्मिन्बहवस्तथा। विष्णुधर्मसूत्र 68.

1814. पात्रेष्वथानुरूपेषु पुत्रभृत्यानुजैः सह। भूम्यां पात्रं प्रतिष्ठाप्य मौनेनान्नं तु भक्षयेत्॥ ब्रह्मपुराण quoted in गृह. र. p. 311.

1815. अप्येकपङ्क्त्यां नाश्नीयाद् ब्राह्मणैः स्वजनैरपि। को हि जानाति किं कस्य प्रच्छन्नं पातकं भवेत्॥ आदिपुराण quoted in स्मृतिच० I. p. 227 and परा. मा. I. 1. p. 429. एकपङ्क्त्युपविष्टानां दुष्कृतं यद्दुरात्मनाम्। सर्वेषां तत्समं तावद्यावत्पङ्क्तिर्न भिद्यते॥ बृहस्पति quoted in स्मृतिच० I. p. 228.

or in some conveyance, or in a cemetery or in a temple or on a bed or chair; nor should one eat food placed on one's palm (Brahmapurāṇa quoted in Gṛ. R. p. 325). One should wash one's hands and feet before sitting down to take one's meal. Manu IV. 76 says (= Anuśāsana 104. 61-62 and Atri in Jivānanda, part 1, p. 9) that one should begin one's dinner while one's feet are wet, since that leads on to long life. Vyāsa quoted in Sm. C. (I. p. 221) prescribes that one should have five limbs wet at the time of taking food, viz. the hands, the feet and the mouth.[1816] All writers prescribe that one should observe silence or at least restraint of speech at the time of meals (e. g. *vide* Baud. Dh. S. II. 7. 2, Laghu-Hārīta 40). Vṛddha-Manu quoted by the Sm. C. I. p. 223 [1817] requires complete silence till five morsels are taken and restraint in speech thereafter. Following the Vedic injunctions quoted above, Gaut. IX. 59, Baud. Dh. S. II. 7. 36, Manu II. 56, Saṁvarta 12 and others say that a householder should take only two meals every day, should not eat food in the intervening period and that if he acts up to this advice he reaps the merit of a fast. Gobhila-smṛti (II. 33) says the same and adds[1818] that the evening meal may be taken till one *prahara* and a half (i. e. 4½ hours) after nightfall. One was not to eat very early in the morning nor at midnight nor at twilight (Manu IV. 55 and 62 and Viṣṇu Dh. S. 68. 48). Āp. Dh. S. (II. 8. 19. 10) allows partaking of roots and fruits between two meals. Below the vessel or plate or leaf from which one eats, one has to draw a figure with water or holy ashes. According to the Brahmapurāṇa (quoted in Gṛ. R. p. 311) the maṇḍalas (figures) for brāhmaṇas, kṣatriyas, vaiśyas and śūdras should respectively be in the form of a square, a triangle, a circle and a crescent; while according to Śaṅkha (in Sm. C. I., p. 221), Laghu-Śātātapa 133, Atri (Jivānanda chap. V. 1, p. 7) in the case of the śūdra water is to

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1816. पञ्चार्द्रो भोजनं कुर्यात्प्राङ्मुखो मौनमास्थितः । हस्तौ पादौ तथैवास्यमेषु पञ्चार्द्रता मता ॥ व्यास in स्मृतिच० I. p. 221 ; vide मेधा० on मनु II. 53 quoting व्यास 'पञ्चार्द्रो भुञ्जते नित्यं तेषु वस्त्याम्यहं हरेः ।', vide शान्तिपर्व 193. 6 for पञ्चार्द्रो भोजनं भुञ्जयात्.

1817. अनिन्द्यन्भक्षयेन्नित्यं वाग्यतोऽन्नमकुत्सयन् । पञ्चग्रासं महामौनं प्राणाद्याप्यायनं हि तत् ॥ वृद्धमनु in स्मृतिच० I. p. 223.

1818. ऋषिभिर्द्विरशनमुक्तं विप्राणां मर्त्यवासिनां नित्यम् । अहनि च तथा तमस्विन्याः सार्धप्रहरयामान्तः ॥ गोभिल II. 33 quoted in गृह. र. p. 313, आह्निकप्र. p. 462 ; बौ. ध. सू. II. 7. 36 is 'अन्तरा प्रातराशं च सायमाशं तथैव च । सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥' (quoted in गृह. र. p. 321); vide अनुशासन 93. 10 ; शान्ति 193. 10, 221. 10 for similar words.

be sprinkled on the ground below his plate. The reasons for drawing a maṇḍala are stated by these authorities to be that the Ādityas, Vasus, Rudras, Brahmā and other gods partake of only that food which is offered after a maṇḍala is made and that evil spirits and goblins carry away the flavour of the food when no maṇḍala is made. The person taking his food should sit on a low wooden stool having four feet or on a seat made of wool or of the skin of a goat (which latter is said to be the best by Āp. Dh. S. II. 8. 19. 1). One should not sit on a seat of cowdung cakes (dried), or of clay, or of the leaves of aśvattha or palāśa or arka plant or a seat made by joining two planks together or on a shattered one or partly burnt one or on one made fast with iron (nails). *Vide* Smṛtyarthasāra p. 69. The vessel or plate from which one is to eat is to be placed on the maṇḍala drawn on the ground. The vessel from which to eat may be of gold, silver, copper, lotus or palāśa leaves (*vide* Veda-Vyāsa III. 67–68, Paiṭhīnasi quoted in Āhnika-prakāśa p. 467). A copper vessel is forbidden to householders who should use bell-metal (*kāṁsya*) vessel. Āp. Dh. S. (II. 8. 19. 3) says that a copper plate with gold in the centre[1819] is recommended. But a bronze plate for eating from, *tāmbūla* and a luxurious bath with oil &c., were not allowed to an ascetic, a brahmacārin and a widow.[1820] Hārīta (quoted by Sm. C. I. p. 222) stated that one was not to eat in an iron or earthern vessel, but Āp. Dh. S. (I. 5. 17. 9–12)[1821] prescribes that an earthen vessel not used for cooking may be used as a plate for meals, but if it had been used for cooking food, then it may be used as a plate for food after being baked in fire, that an iron plate scoured with ashes is pure and even a wooden plate may be used provided it is thoroughly scraped from inside. Manu IV. 65 states that one should not eat from a broken vessel, but Paiṭhīnasi remarks that there is nothing wrong in eating from a broken plate made of copper, silver, gold, conch-shell, or stone.[1822] Some smṛtis forbade lotus or palāśa leaves, but the

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1819. औदुम्बरश्चमसः सुवर्णनाभः प्रशास्तः । आप. ध. सू. II. 8. 19. 3 ; हरदत्त explains औदुम्बरः as ताम्रमयः .

1820. ताम्बूलाभ्यञ्जनं चैव कांस्यपात्रे च भोजनम् । यतिश्च ब्रह्मचारी च विधवा च विवर्जयेत् ॥ प्रचेतस् quoted in स्मृतिच॰ I. p. 222.

1821. अनामिते मृन्मये भोक्तव्यम् । आमीतं चेदभिदग्धे । परिमृष्टं लौहं प्रयतम् । निर्लिखितं दारुमयम् । आप. ध. I. 5. 17. 9–12.

1822. ताम्ररजतसुवर्णशङ्खशुक्त्यश्मघटितानां भिन्नमभिन्नमिति । पैठीनसि quoted in स्मृतिच॰ I. p. 222.

Āhnika-prakāśa p. 467 explains that this prohibition holds good only if the lotus plant grows on dry land (and not in a pond or the like) or when the palāśa is a young plant. Paiṭhīnasi (in Sm. C. I. p. 222) prescribes that one who desires wealth should not eat on a plate made of the leaves of the vaṭa, arka, aśvattha, kumbhī, tinduka, kovidāra and karañja trees. Vṛddha-Hārīta 8. 250-256 prescribes that the plate may be of gold, silver or bronze or any leaf allowed by śāstras, that leaves of palāśa and lotus are not to be used by householders but may be used by ascetics, forest hermits and in śrāddhas and sets out leaves forbidden and allowed. Even now in modern times people prefer (particularly in caste dinners and marriages) plantain leaves for dining or silver vessels for honoured guests and brāhmaṇas at śrāddha or use plates prepared from stitched leaves of various trees. Before sitting down to take one's food, one has to perform *ācamana* (twice) outside the place where one is to eat and has to perform ācamana after taking his meals. This practice was most ancient, as it is attested by the Chāndogya Up. V. 2. 2[1823] and the Bṛ. Up. VI. 1. 14. The rule is laid down by Āp. Dh. S. I. 5. 16. 9,[1824] Manu II. 53, V. 138 and others also. Vide Devala (quoted in the Smṛtimuktāphala, āhnika, p. 418) for *ācamana* outside the room for meals. When sitting down to eat a person must wear his sacred thread in the upavīta form (Āp. Dh. S. I. 5. 15. 1) and must also have an upper garment,[1825] but should not cover his head (Manu IV. 45 III. 238, Āp. Dh. S. II. 2. 4. 22-23 and II. 8. 19. 12). A *darvī* (ladle or spoon) is to be employed in serving ghee, oil, cooked food, all condiments, salt (i. e. these should not be served by the bare hand) but not in giving water or uncooked food (*vide* Sm. C. I. p. 223 quoting several smṛtis). The householder may wear in his hand gold or jewel (ring &c.) at the time of meals. Gaut. IX. 59, Vas. Dh. S. III. 69, Manu II. 54-55 say that when food is brought to be served, the person about to eat it should greet it, should pay honour to it, show his delight at it and should not find fault with it. Vas. Dh. S. (III. 69-71)

1823. स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति। छान्दोग्य V. 2. 2; vide वेदान्तसूत्र (III. 3. 18) and Saṁkara's bhāṣya for an explanation of the छान्दोग्य and बृह॰ passages.

1824. भोक्ष्यमाणस्तु प्रयतोऽपि द्विराचामेद् द्विः परिमृजेत्सकृदुपस्पृशेत्। आप. ध. I. 5. 16. 9.

1825. सोत्तराच्छादनश्चैव यज्ञोपवीती भुञ्जीत। आप. ध. II. 8. 19. 12; vide Haradatta for several views.

says "he should honour food in the morning and evening by saying 'I like it', by saying 'it was good for eating' in the case of food served in śrāddhas and 'it was perfect' as to food offered in ābhyudayika rites[1826] (i. e. in marriage &c.). Kullūka (on Manu II. 54) and the Gṛ. R. (p. 314) quote verses of the Ādipurāṇa (Brahmapurāṇa in Gṛ. R.) to the effect that on seeing food one should fold one's hands and should bow to it saying 'may this always be ours' and that God Viṣṇu himself said that whoever honours food honours him. After the food is served on the plate or dish, the eater should sprinkle water round it and say 'I sprinkle thee that art *satya* (truth) with ṛta (right order)' (in the morning) and 'I sprinkle thee that art ṛta with *satya*' (in the evening).[1827] According to some he then offers to the right of the plate or dish on the ground a little of the food in his plate from the west towards the east to Dharmarāja (i. e. Yama), Citragupta and *pretas* (vide Bhaviṣyapurāṇa quoted in Sm. C. I. p. 224 and Āhnikaprakāśa p. 465).[1828] Others say that these *balis* are offered to *bhūpati*, *bhuvanapati* and *bhūtānām pati*, while in modern times they are offered to Citra, Citragupta, Yama, Yamadūta (and some add a fifth 'sarvebhyo bhūtebhyaḥ svāhā). He should then sip a little water with the words 'thou art the seat of ambrosia (amṛtopastaraṇam-asi) and at the end of the meal the words used are 'thou art the cover of ambrosia' (amṛtāpidhānam-asi). All this has been prescribed from very ancient times and has continued to this day. Yāj. I. 106 calls this sipping of water āpośana (taking in of water) and its purpose is to make food beneficial like amṛta (nectar) and to cover it as if with a garment. He then offers five morsels on which ghee is sprinkled to the five modes

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1826. रोचत इति सायं प्रातरशनान्यभिपूजयेत् । स्वदितमिति पित्र्ये । संपन्नमित्याभ्युदयिकेषु । वसिष्ठ III. 69–71. Compare विष्णुधर्मसूत्र 68. 42, Manu III. 251 and 254 (for स्वदित and संपन्न) and Āp. Dh. S. II. 2. 3. 11.

1827. ऋतं त्वा सत्येन परिषिञ्चामीति सायं परिषिञ्चति । सत्यं त्वर्तेन परिषिञ्चामीति प्रातः । तै. आ. II. 1. 11.

1828. अभ्युक्ष्यान्नं नमस्कारैर्भुवि दद्याद् बलित्रयम् । भूपतये भुवनपतये भूतानां पतये तथा ॥ वेदव्यास III. 69; भोजनात्किंचिदन्नाग्रं धर्मराजाय वै बलिम् । दत्त्वाथ चित्रगुप्ताय प्रेतेभ्यश्चेदमुच्चरेत् ॥ भविष्यपुराण quoted in स्मृतिच॰ I. p. 224 and आह्निकप्रकाश p. 465. लघ्वाश्वलायन (I. 155–156) speaks of three balis to यम, चित्र and भूत. The औशनसस्मृति (Jivānanda, part 1. p. 519) refers to चित्रगुप्तबलि, vide हारीत (in स्मृतिमुक्ताफल, आह्निक p. 421) for बलि for भूपति, भुवनपति and भूतानां पति and कात्यायनीयभोजनसूत्र for the three बलिs to भूपति &c. and to चित्र, चित्रगुप्त and सर्वभूत.

of *prāṇa* preceded by the word 'om' and [1829] followed by 'svāhā'. These five *prāṇāhutis* are mentioned in the Chāndogya Up. V. 19–23, where prāṇas are enumerated in the order prāṇa, vyāna, apāna, samāna and udāna. The Vedāntasūtra III. 3. 40–41 explains that the Chāndogya passage applies only when one sits down to dinner and not when one goes without it. Medieval digests quoting Bṛhat-Parāśara added a sixth offering to Brahman after the prāṇāhutis and this is done in modern times. While the āhutis to prāṇa are being offered complete silence (absence of all sound including even '*hum*') is to be observed. Baud. Dh. S. (II. 7. 6) insists on complete silence throughout the meal and if one speaks, one has to mutter the words 'Om bhūr bhuvaḥ svar-om' and then eat further on. Others allow speech after prāṇāhutis for refusing food or condiments or for dharma. *Vide* Sm. M., āhnika p. 423 which quotes Śāṇḍilya that 'silence is not necessary at meals for householders and one should show one's solicitude for those who dine with one by talking to them.' Śaunaka quoted by Sm. C. I., p. 223, Vṛddha-Hārīta 8. 263–265 dilate upon the different fingers of the hand that are to be employed in taking the five āhutis to the life breaths while the Bhojana-sūtra says that according to Baudhāyana all āhutis were to be offered with all the fingers. Hārīta quoted in the Sm. C. I. p. 226 states that *mārjana*, offering bali, worship and eating should be done with the tips of fingers. The plate or vessel is to be throughout kept on the ground at a śrāddha dinner and the thumb and the next two fingers of the left hand may be used for holding the plate or plantain leaf in position, but if the house is full of people and it is likely that dust may be raised by their feet or by their clothes, then a person taking his meal may raise up his plate from the ground with his left hand after he has taken five morsels.[1830] The diner is not to allow any sound of eating to escape, he is to put

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1829. The five प्राणाहुतिs in order are ओं प्राणाय स्वाहा, ओं अपानाय स्वाहा, ओं व्यानाय स्वाहा, ओं उदानाय स्वाहा, ओं समानाय स्वाहा. In the विष्णुपुराण the order is प्राणापानसमानोदानव्यानाः (vide आह्निकप्रकाश p. 470). These have been mentioned by Baud. Dh. S. II. 7. 3, लघ्वाश्वलायन I. 157, गोभिल in स्मृतिच. I. p. 223, ब्रह्मपुराण quoted in आह्निकप्रकाश p. 464. Vide आह्निकप्रकाश p. 469 'षष्ठी आहुतिः ब्रह्मणे स्वाहेति'. Vide Tai. Ār. X. 32–35 for अमृतोपस्तरणमसि, the प्राणाहुतिs and अमृतापिधानमसि.

1830. पञ्चग्रासं च भुक्त्वाथ कश्चिद्वेश्मनि सङ्कुले। पात्रमुद्धृत्य शेषं तु भक्षयेत्संकराद्भयात्। पित्र्ये कर्मणि भुञ्जानो भूमौ पात्रं न चालयेत्। ब्रह्मपुराण quoted in गृह. र. p. 315, आह्निकप्रकाश p. 463; vide परा. मा I. part 1 p. 417 quoting कूर्मपुराण and व्यास to the same effect.

each morsel in his mouth with all the fingers including the thumb,[1831] he is not to wave his hand. Various rules are laid down in the Viṣṇupurāṇa (III. 11. 83–84) and Brahmapurāṇa (quoted in Gṛ. R. p. 224) as to the order in which various articles are to be eaten, viz. first sweet liquid food may be taken, then salted and sour, and then pungent and bitter, the last item should be milk and after that one should not take curds; a householder should always take food mixed with ghee. One is not to cut off portions of food or cakes, roots, bulbs, fruits or flesh with the teeth and then eat them (Baud. Dh. S. II. 7. 10). Some smṛtis prescribe that while taking each morsel one should say [1832] 'Govinda'. At the time of eating, several postures are forbidden, viz. one should not stretch one's feet or place them on another seat (a footstool &c.) nor should one have one's haunches and knees tied by a garment (Viṣṇu Dh. S. 68. 40) nor should one place one's hand on one's left foot, nor should one wear one's shoes or wooden sandals, nor should one come in contact with leather (vide Smṛtimuktāphala, āhnika p. 425). Baud. Dh. S. (I. 1. 21) states that among usages peculiar to the south were those of eating in the company of one whose upanayana had not been performed or of one's wife or taking stale food. But Baud. disapproved of these. Manu IV. 43, Viṣṇu Dh. S. 68. 46 and Vas. Dh. S. XII. 31[1833] say that one should not eat together with one's wife and Vas. Dh. S. adds the reason that by so doing the child born has no strength as stated in the Śat. Br. X. 5. 2. 9. Kullūka and some other commentators on Manu IV. 43 hold that the prohibition relates to eating in the same dish with one's wife, while, as Medhātithi states, others hold that it applies also to eating with one's wife at the same time and place. The Sm. C. (I. p. 227) and other digests quote a smṛti verse which allows a brāhmaṇa to eat in the same dish with his brāhmaṇa wife and explain the verse as applying to a brāhmaṇa who is on a journey. The

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1831. तूष्णीं साङ्गुष्ठं कृत्स्नग्रासं ग्रसेत। न च शब्दं कुर्यात्। वसिष्ठ XII. 19–20; vide आप. ध. सू. II. 8. 19. 5–6 for almost the same words.

1832. कवले कवले चैव कुर्याद्गोविन्दकीर्तनम्। व्यास quoted in स्मृतिमु. आह्निक p. 423.

1833. भार्यया सह नाश्नीयादवीर्यवदपत्यं भवतीति वाजसनेयके विज्ञायते। वसिष्ठ 12. 31; 'नाश्नीयाद्भार्यया सार्धं न पुत्रैर्वा कदाचन। वृद्धहारीत 8. 270. ब्राह्मण्या सह योऽश्नीयादुच्छिष्टं वा कदाचन। न तत्र दोषं मन्यन्ते नित्यमेव मनीषिणः॥ आप. 5. 7–8, quoted in the मिता. on या. III. 200, स्मृतिच॰ I. p. 227; मिता॰ and गृह. र. p. 330 ascribe it to अङ्गिरस्. The words of the शतपथ are 'तस्माज्जायाया अन्ते नाश्नीयाद्वीर्यवान्हास्माज्जायते' X. 5. 2. 9.

Smṛtyarthasāra (p. 69) says that one can eat in the same dish with one's wife at the time of marriage. The Mit. on Yāj. I. 131 says the same.

Various rules are laid down as to how much one is to eat. Two famous verses quoted by Āp. Dh. S. II. 4. 9. 13, Vas. Dh. S. VI. 20–21 and Baud. Dh. S. II. 7. 31–32 are 'an ascetic should eat eight morsels,[1834] a forest hermit 16, a householder 32 and a Vedic student an unlimited number. One who has consecrated the Vedic fires, a draught ox and a brahmacārin are able to perform their work by eating, they cannot perform work when they do not eat'.[1835] Āp. Dh. S. II. 4. 9. 12 expressly directs that a householder should not stint himself as to food, so that he may be able to properly perform his work. Haradatta explains that the general rule laid down by Āp. Dh. S. itself (II. 1. 1. 2) that one should take only two meals a day does not apply to one who has consecrated the Vedic fires. Baud. Dh. S. II. 7. 33–34 goes further[1836] and says that if a householder (who is *āhitāgni*) and a Vedic student practise austerities by observing a fast they are guilty of sin, because they thereby cause cessation of *agnihotra* to the life-breaths. But there is no sin if a fast is observed by these as a penance for some lapse. Śabara on Jaimini V. 1. 20 (p. 1301) appears to favour the idea that an *āhitāgni* may eat several[1837] times a day.

One was to occupy the first seat in a row at a dinner only if specially requested to do so, but when thus seated on the first seat, one should not begin to eat food before others, but after them (Śaṅkha quoted by Aparārka p. 150). While several brāhmaṇas are taking their meal in a continuous row, if one of them takes ācamana[1838] before the others, or gives the

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1834. Vide मा. III. 55 for eight morsels for a forest hermit.

1835. The Śāṅ gṛ. II. 16. 5 speaks of the ox, the agnihotriṅ and brahmacārin in the same way.

1836. गृहस्थो ब्रह्मचारी वा योऽनश्नंस्तु तपश्चरेत् । प्राणाग्निहोत्रलोपेन अवकीर्णी भवेत्तु सः । अन्यत्र प्रायश्चित्तात् प्रायश्चित्ते तदेव विधानम् । बौ. ध. सू. II. 7. 33–34.

1837. यथा देवदत्तः प्रातरपूपं भक्षयति मध्यन्दिने विविधमन्नमश्नाति अपराह्णे मोदकान्भक्षयतीति । एकस्मिन्नहनीति गम्यते । शबर on जै. V. 1. 20.

1838. एकपङ्क्त्युपविष्टानां विप्राणां सह भोजने । यद्येकोऽपि त्यजेत्पात्रं शेषमन्नं न भोजयेत् ॥ पराशर XI. 8, quoted by अपरार्क p. 1169. Vide Āp. Dh. S. I. 5. 17. 3; Gautama 17. 19. उदकं च तृणं भस्म द्वारः पन्थास्तथैव च । एभिरन्तरितं कृत्वा पङ्क्तिदोषो न विद्यते ॥ लघुहारीत 74; अग्निना भस्मना चैव स्तम्भेन उदकेन च । द्वारेणाप्यथ मार्गेण पङ्क्तिर्भिद्येत षड्विधा ॥ अङ्गिरस् 9. 7; एकपङ्क्त्युपविष्टा ये न स्पृशन्ति परस्परम् । भस्मना कृतमर्यादा न तेषां संकरो भवेत् ॥ अग्निना भस्मना वापि स्तम्भेनाप्युदकेन वा । द्वारेणैकमजेनापि पङ्क्तिभेदः प्रकीर्तितः ॥ बृह० quoted by अपरार्क p. 476.

remains of his food to the pupil or gets up, the others should leave eating the food in their dishes and also get up and the brāhmaṇa who thus prematurely gets up is called a *brahmahā* (a murderer of a brāhmaṇa or brahmakaṇṭaka). These rules are quoted in the Sm. C. (I. p. 227), Gṛ. R. p. 331, Smṛtimuktāphala (āhnika p. 427). In order to avoid this awkward position various devices were employed. A *paṅkti* (row of diners) ceased to be a continuous line if two diners were separated from each other by fire, by ashes, by a pillar, a passage, or a door or by the ground being of a lower level. Aparārka (p. 476) quotes Bṛhaspati that even if persons are seated in one row, but they are separated from each other by (streaks of) ashes and they do not touch each other, then there is no intermingling (i. e. persons of different castes also may sit in a row being separated by a streak of ashes &c.). Āp. Dh. S. I. 5. 17. 2 says that one should not sit down to dinner in the same row with undeserving persons (by reason of birth, character or learning).

At p. 100 above it has been stated how brāhmaṇas following several occupations that were deemed low were not invited at śrāddhas. Gaut.[1838a] XV. 28–29, Baud. Dh. S. II. 8. 2, Āp. Dh. S. II. 7. 17. 21–22, Vas. Dh. S. III. 19, Viṣṇu 83. 2–21, Manu III. 184–186, Śaṅkha (in verse) 14. 1–8, Anuśāsanaparva 90, 34, the Vāyu (chap. 79 and 83, Ānand. ed.) and several other purāṇas contain long lists of those brāhmaṇas who sanctify the company of diners when they sit down for dinner (they are paṅkti-pāvanas) and of those who defile the company of diners by their presence in the row of diners (they are *paṅkti-*

1838 a. पङ्क्तिपावनः षडङ्गविज्ज्येष्ठसामिकस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः पञ्चाग्निः स्नातको मन्त्रब्राह्मणविद्धर्मज्ञो ब्रह्मदेयानुसंतान इति । गौ. XV. 29 ; पङ्क्तिर्येन पाव्यते स पङ्क्तिपावनः । हरदत्त on गौ. XV. 28. Some of the words are differently explained by the commentators. ज्येष्ठसामिक or–सामग is one who chants, according to Haradatta, 'udu tyam' (Ṛg. I. 50. 1.) and 'citram' (Ṛg. I. 115. 1), which constitute a sāman of the Talavakāras, while the Chandogas hold it to be a different sāman; Medhātithi on Manu III. 185 says they are the sāmans called Jyeṣṭhadohas. The Nāciketa fire is described in Tai. Br. III. 11. 7 and 8, and Kaṭhopaniṣad I. 1. 17–18. Ṛg. I. 91. 6–8 contain the word 'madhu' at the beginning of each. So one who studies these three madhu verses may be called 'tri-madhu'. Or possibly there is a reference to the Madhuvidyā referred to in Śat. Br. IV. 1. 5. 18 and Bṛ. Up. II. 5. 16. According to Haradatta 'Trisuparṇa' are either the three verses Ṛg. X. 114. 4–6 (ekaḥ suparṇaḥ &c.) or the three anuvākas of the Tai. Ār. X. 48–50 (brahmametu mām madhumetu mām).

dūṣakas). A paṅktipāvana is one who knows the six aṅgas of the Veda (vide note 775 above), who has studied the Jyeṣṭhasāman, who has kindled the Nāciketa fire, who knows the three madhu verses, who has studied the texts called Trisuparṇa, who maintains the five fires (vide p. 679 above), who has taken the ceremonial bath after finishing vedic studies, who knows the Mantras and the Brāhmaṇa of his Veda, who has studied dharmaśāstra and who is the son of a woman married in the brāhma form. Āp. Dh. S. adds 'one who has performed the four *medhas*' (Aśvamedha, Sarvamedha, Puruṣamedha and Pitṛmedha, according to Haradatta). Manu says that one who understands the meaning of the Veda, one who expounds the Veda, a brahmacārin, one who is a liberal donor (*lit.* one who gives a thousand cows), one who has reached the age of one hundred are all paṅktipāvanas. Śaṅkha states that one who is devoted to Yoga, one who regards gold and a clod of earth as equal, an ascetic given to contemplation are all paṅktipāvanas. Anuśāsana 90. 34 and Vāyu 83. 52–55 include those who study the bhāṣyas, those who are devoted to grammar, those who study the purāṇas among paṅkti-pāvanas. Among those who defile company are one suffering from leprosy, a bald man, one who is guilty of adultery, who is the son of a brāhmaṇa following the profession of arms (Āp. Dh. S. II. 7. 17. 21); those who engage in acts not fit for brāhmaṇas, those who are cunning, those who have deficient or excessive limbs, those who have abandoned Veda, the sacred fires and their parents or gurus, those who subsist on food given by śūdras (Śaṅkha XIV. 2–4). Vide Aparārka pp. 453–455 for quotations on those who defile company.

When there was a row of diners, all were to be served the same food and no difference was to be made between one man and another and if a difference were made a penance was prescribed as if he had committed brāhmaṇa murder.[1839] If while dining one brāhmaṇa touches another, he should give up eating or after finishing his meal he should mutter the Gāyatrī verse 108 times (as penance). In modern times generally the eyes are touched with water if this happens. If a diner touched a server who had a vessel containing food, the server should place the vessel con-

1839. यस्त्वेकपङ्क्त्यां विषमं ददाति स्नेहाद्भयाद्वा यदि वार्थहेतोः। वेदे च दृष्टमृषिभिश्च गीतं तद्ब्रह्महत्यां मुनयो वदन्ति। वेदव्यासस्मृति IV. 63 quoted as यम in स्मृतिच. (आह्निक p. 427). Vide शङ्खस्मृति 17. 57 for a similar verse.

taining food on the ground, should perform ācamana, the food in the vessel should have water sprinkled over it and then it may be served. One was not to eat or drink with the left hand. One should drink water at the time of meals with a drinking bowl or vessel, one should never drink water with the two hands joined together (Yāj. I. 138), but when not eating food one may drink water with the bare right hand. After finishing one's meal one is to repeat the āpośana 'amṛtāpidhānam-asi' and drink some water, wash one's hands, sip water twice and may lightly brush his teeth for removing particles of food, then sip water again and take tāmbūla.[1840] Āśvalāyana (in verse) recommends 16 mouthfuls of water (gaṇḍūṣa) for cleansing the mouth after dinner (Āhn. Pr. p. 483). An ascetic, a Vedic student and a widow were not to partake of tāmbūla.

A person was not to eat everything in his plate ; he should leave some remnant[1841] of food except of curds, honey, ghee, milk and *saktu* (barley or barley flour). What remains was to be given to one's wife, servant or slave (Par. M. I. part 1, p. 422). No one was to give the remnants of one's food to another nor to eat the remnants of another's food, except a child that might eat the remnants of the food of its parents and *guru* (*vide* Smṛtimuktāphala, āhnika p. 431). Remnants of food were not to be given to a śūdra unless he was one's dependent (Manu IV. 80, Āp. Dh. S. I. 11. 31. 25–26). Atri (quoted in Sm. C. I. p. 228) says that even on sipping water after dinner one remains impure till one's plate is removed, till the ground where the food was taken is cow-dunged, till after leaving his seat he moves on the ground elsewhere. Vide also Āp. Dh. S. II. 2 4. 24. The plate of a brāhmaṇa may be removed by a brāhmaṇa (but not by any one else) and the plates of the brāhmaṇas invited at a śrāddha repast were to be removed by the person who performed the śrāddha or by his son or pupil, but not by one whose upanayana is not performed nor by the wife nor by any one else (Laghu-Āśvalāyana I. 165–166).

1840. आचम्य च ततः कार्यं दन्तकाष्ठस्य भक्षणम् । भोजने दन्तलग्नांश्च निर्हृत्याचमनं चरेत् । मरीचि quoted by स्मृतिच॰ I. p. 225 ; भूयोऽप्याचम्य कर्तव्यं ततस्ताम्बूलभक्षणम् । मार्कण्डेयपुराण 29. 39 quoted in स्मृतिच॰ I. p. 225.

1841. भोजनं तु न निःशेषं कुर्यात्प्राज्ञः कथंचन । अन्यत्र दधिसक्त्वाज्यं फलं क्षीरं मधूदकात् ॥ पुलस्त्य ; न निःशेषकृत्स्यादन्यत्र दधिमधुसर्पिःपयःसक्तुभ्यः । वसिष्ठ ; both in स्मृतिमु. (आह्निक) p. 431.

Most of the above rules may more or less be exemplified from the descriptions of the procedure of eating set out in Baud. Dh. S. II. 7, from the Bhojanasūtra of Kātyāyana for the followers of the white Yajurveda, from Hārīta quoted in the Gṛ. R. pp. 316–17 among the ancient writers and from the Smṛtyarthasāra pp. 68–69 among the authors of digests. It is impossible to set out any of them here for want of space, but an extract from the last work is given in the Appendix.[1842]

There were certain rules about abstaining from food in the case of eclipses of the sun and the moon. They are set out in the Sm. C. I. pp. 228–229, the Smṛtyarthasāra (p. 69), Matsyapurāṇa chap. 67, Aparārka pp. 151, 427–430. During the period of eclipse one was not to eat anything. Not only so but for 4 *praharas* (i. e. 12 hours) and 3 *praharas* (i. e. 9 hours) before the actual eclipse of the sun and the moon respectively all are to avoid taking food, except children, very old men and persons who are ill. This rule was observed up till very recent times by most people. When the eclipse begins one was to bathe and give gifts, perform tarpaṇa or śrāddha. Then one was to bathe after [1843] the eclipse was over and take food. If the sun sets while still eclipsed, one should bathe the next day on seeing the sun and then take food. If the moon rose eclipsed, one was not to eat anything during the day next to that on which the moon rises eclipsed. That these rules are ancient follows from the fact that some of them occur even in the Viṣṇu Dh. S. An eclipse of the sun is described even in the Ṛg. V. 40. 5–9 and it was supposed to be brought about by an *asura*. The Asura Svarbhānu is said to have pierced the sun with darkness in the Kāṭhaka S. XI. 5 and the Tai. S. II. 1. 2. 2; the Śāṅ. Br. 24. 3 and Tāṇḍya Br. (IV. 5. 2, IV. 6. 13) speak of an eclipse. In the Atharvaveda 19. 9. 10 the Sun and Rāhu are brought together. The Chāndogya Up. VIII. 13. 1 states that the knowing self shakes off his body when going to the world of Brahma like a horse shedding his hair or like the moon released from the mouth of Rāhu.

Viṣṇu Dh. S. (68. 4–5) prescribes that a man was not to eat when a cow or a brāhmaṇa met with an accident or when the king was in distress (or dead).

1842. Vide Appendix under No. 1842.

1843. चन्द्रार्कोपरागे नाश्नीयात् । स्नात्वा मुक्तयोरश्नीयात् । अमुक्तयोरस्तंगतयोर्दृष्ट्वा स्नात्वा चापरेऽह्नि । विष्णुधर्मसूत्र 68. 1–3.

The most elaborate rules are laid down about what food should or should not be eaten and from whom food may or may not be taken. These rules occur in most of the smṛtis. It would be impossible to do justice to all of them. The following smṛtis deal with this matter at length. Gaut. 17, Āp. Dh. S. I. 5. 16. 17–I. 6. 19; Vas. Dh. S. 14, Manu VI. 207–223, Yāj. I. 167–181. The Śāntiparva chapters 36 and 78, the Kūrmapurāṇa (uttarārdha chap. 17), Padma (ādikhaṇḍa chap. 56), and several other purāṇas deal with this topic. Among the digests the Sm. C. II. pp. 418–429, the Gṛ. R. pp. 334–395, the Madanapārijāta pp. 337–343, the Smṛtimuktāphala (āhnika pp. 433–451), the Āhnikaprakāśa pp. 488–550 contain very exhaustive treatment. An attempt will be made to present the rules in an orderly manner.

Aparārka p. 241 quotes a passage from the Bhaviṣyapurāṇa[1844] which states the various reasons for food being forbidden viz. *jātiduṣṭa* or svabhāvaduṣṭa (i. e. forbidden on account of its very nature) such as garlic, leek, onion &c.; *kriyāduṣṭa* (forbidden on account of certain actions done with reference to it) such as cooked food served with the bare hand or seen by a *patita* (outcast), cāṇḍālas, dogs &c., or because one in a row takes ācamana or rises before others; *kāladuṣṭa* (forbidden because of the time that has elapsed or because of the inappropriateness of the time) such as stale food or food eaten in eclipses or the milk of a cow before ten days have elapsed from delivery; *saṁsargaduṣṭa* (spoilt by foul contact) such as what comes in contact with a dog or wine or garlic, or hair or insects &c.; *sahṛllekha* (what causes disgust to the mind) such as fæces &c. To those may be added *rasaduṣṭa* (what has lost its flavour) such as pāyasa or kṣīra on the same day; *parigrahaduṣṭa* (what is forbidden simply because it belongs to a particular individual such as *patita*). Aparārka (p. 1157) says that condemned food, partaking of which is an *upapātaka* (a minor sin), is of six kinds, viz. due to svabhāva, kāla, samparka (same as saṁsarga), kriyā, bhāva, and parigraha.[1845] An example of bhāvaduṣṭa given by Aparārka is sugarcane

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1844. भविष्यत्पुराणम् । जातिदुष्टं क्रियादुष्टं कालाश्रयविदूषितम् । संसर्गाश्रयदुष्टं च सहृल्लेखं स्वभावतः ॥ अपरार्क p. 241. Compare बृहद्धारीत XI. 122–123 भावदुष्टं क्रियादुष्टं कालदुष्टं तथैव च । संसर्गदुष्टं च तथा वर्जयेद्यज्ञकर्मणि ।. The following verses exemplify these.

1845. अन्नस्य च निन्दितत्वं स्वभावकाल-संपर्क-क्रियाभाव-परिग्रहैः षोढा भवति । अपरार्क p. 1157.

juice which a man may feel to be forbidden to him because he believes it to be wine. According to Gaut. 17. 12 bhāvaduṣṭa means food offered with disrespect or which the eater comes to hate or becomes disgusted with. Haradatta on Gaut. 23. 23 mentions five of these varieties (of Aparārka p. 1157) except bhāvaduṣṭa.[1846]

Before proceeding further some remarks must be made about flesh-eating. In the Ṛg. frequent reference is made to the cooking of the flesh of the ox for offering to gods (particularly Indra). For example, in Ṛg. X. 86. 14 Indra is made to say 'They cook for me 15 plus twenty oxen'; *vide* Ṛg. X. 27. 2. In Ṛg. X. 91. 14 it is stated that for Agni were sacrificed horses, bulls, oxen, barren cows and rams. In Ṛg. VIII. 43. 11[1847] Agni is styled 'one whose food is the ox and the barren cow.' In Ṛg. X. 79. 6 it is suggested that the cow was cut up with a sword or axe. In the Ṛg. itself the cow is frequently called 'aghnyā' (*vide* Ṛg. I. 164. 27 and 40, IV. 1. 6, V. 83. 8, VIII. 69. 21, X. 87. 16 &c.). The word 'aghnyā' appears to mean 'one that does not deserve to be killed' and the Nirukta (XI. 43)[1848] explains it in that way. It should be noted that that word occurs sometimes in apposition to 'dhenu' (as in Ṛg. IV. 1. 6, VIII. 69. 2). So it may be argued that in the times of the Ṛg. only barren cows if at all were killed for sacrifice or meat and cows yielding milk were held to be not fit for being killed. It is only in this way that one can explain the high praise bestowed on the cow in Ṛg. VI. 28. 1–8 and in Ṛg. VIII. 101. 15 and 16 where the cow is described to be 'the mother of Rudras, the daughter of Vasus, the sister of Ādityas and the centre of nectar' and the sage winds up by praying to the knowing man 'do not kill the cow, that is innocent and is Aditi herself.'[1849] In Ṛg. VIII. 101. 16. the cow is called 'devī'

1846. Some of these words occur in वसिष्ठधर्मसूत्र 14. 28 'अन्नं पर्युषितं भावदुष्टं सहृल्लेखं पुनः सिद्धमाममांसं पक्वं च।'.

1847. यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः। कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नये॥ ऋ. X. 91. 14; उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे। स्तोमैर्विधेमाग्नये॥ ऋ. VIII 43. 11; वि पर्वशश्चकर्त गामिवासिः॥ ऋ. X. 79. 6.

1848. अघ्न्या अहन्तव्या भवति अघघ्नी इति वा। निरुक्त XI. 43.

1849. माता रुद्राणां दुहिता वसूनामिति जपित्वोमुत्सृजतेत्युत्सर्जयन्। आश्व. गृ. I. 24. 25. In आश्व. गृ. II. 10. 7 the view of some is stated that when cows return to the village from the pasture the hymn Ṛg. VI. 28 should be recited by the owner.

(goddess). It appears that the cow was being raised to the status of divinity and there was a great revulsion of feeling about the cow. The great usefulness of the cow and the ox for agricultural purposes, in the family economy and as means of exchange must have powerfully contributed to making the cow a divinity. In the gṛhya sūtras (like Āśv. I. 24. 25), Ṛg. VIII. 101. 15 is prescribed as the mantra when in the Madhuparka ceremony the cow is let loose by the guest. The Artharvaveda (XII. 4) fully recognises the cult of the holiness of the cow. That the cow continued to be offered in sacrifices follows from several Brāhmaṇa passages e. g. Tai. Br. III. 9. 8. In the Śat. Br. III. 1. 2. 21 it is stated that the great sage Yājñavalkya was wont to eat the meat of cows and oxen provided it was 'aṁsala '[1850] (tender ?). The Ait. Br. (6. 8)[1851] states that the horse, the ox, the goat and ram are sacrificial animals while the kiṁpuruṣa, gauramṛga, gavaya, the camel and śarabha (a mythical animal with eight feet) were not sacrificial and their flesh should not be eaten. The Śat. Br. I. 2. 3. 9 contains a similar prohibition. The Śat. Br. XI. 7. 1. 3 declares that 'meat is the best kind of food.' The work of Mr. L. L. Sundara Ram (Madras, 1927) on 'Cow Protection in India' contains an exhaustive treatment of the subject from Vedic times and cites the attitude of other nations and religions towards cow-killing. The veneration for the cow has been so great that *pañcagavya* prepared from the five substances due to the cow viz. her milk, curds and ghee of her milk, her urine and dung mixed with water in which kuśa blades had been placed was looked upon as[1852] purification for many lapses. Yāj. III. 314 mentions the ingredients of pañcagavya. The Baud. gṛ. śeṣa-sūtra (II. 20) contains an elaborate note on the preparation of pañcagavya, the quantities of the five ingredients, the Vedic verses to be recited when preparing it. Parāśara XI. 28–34, Devala 62–65, Laghuśātātapa 158–162,

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1850. तस्माद्धेन्वनडुहोर्नाश्नीयात् । तदु होवाच याज्ञवल्क्यः । अश्नाम्येवाहमंसलं चेद्भवतीति । शतपथ ब्रा. III. 1. 2. 21.

1851. त एत उत्क्रान्तमेधा अमेध्या पशवस्तस्मादेषां नाश्नीयात् । ऐ. ब्रा. 6. 8.

1852. गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् । निर्दिष्टं पञ्चगव्यं तु पवित्रं पापनाशनम् ॥ ... ... गायत्र्या गृह्य गोमूत्रं गन्धद्वारेति गोमयम् । आप्यायस्वेति च क्षीरं दधिक्राव्णेति वै दधि । तेजोसि शुक्रमित्याज्यं देवस्य त्वा कुशोदकम् ॥ पराशर XI. 28–33. The मत्स्य 267. 5–6 (सावित्र्या गृह्य &c.) are almost the same as पराशर XI. These and other verses of Parāśara (in all eleven) are quoted by the Mit. on Yāj. III. 314 and by Aparārka p. 1250.

Matsyapurāṇa 267. 5–6 and other works contain similar rules. Parāśara prescribes that the urine, dung, milk, curds and ghee should be of cows the colours of which are respectively dark, white, copper-red, dark-red and brown or that all ingredients may be of a brown (kapilā) cow. There is some difference of view about colours and also about the quantities. According to Parāśara urine, ghee, and water should be one part each, curds three parts, milk seven parts and cowdung as much as the thumb. According to Atri. 299 dung, urine, ghee and milk were to be respectively 1, 2, 4 and 8 parts and curds also 8 parts. When mixing the ingredients, urine is taken with the sacred Gāyatrī, cowdung with 'gandhadvārām' (Tai. Ār. X. 1), milk with 'āpyāyasva' (Ṛg. I. 91. 16), curds with 'dadhikrāvṇo' (Ṛg. IV. 39. 6), ghee with 'tejosi śukram' (Vāj. S. 22. 1) and kuśa water with 'devasya tvā' (Ait. Br. 37. 3, Vāj. S. 22. 1). The pañcagavya thus prepared is to be placed near the fire, then it is to be stirred to the accompaniment of 'āpo hi ṣṭhā (Ṛg. X. 9. 1–3) and then the mantra 'mā nastoke' (Ṛg. I. 114. 8) is to be repeated over it, it may be then offered into fire with green darbhas not less than seven to the accompaniment of 'Irāvatī' (Ṛg. VII. 99. 3), 'idam Viṣṇur' (Ṛg. I. 22. 17), 'mā nastoke' (Ṛg. X. 114. 8), and the śaṁvatī verse (Ṛg. X. 9. 4) and then the remainder is to be drunk by one who prepares it with the verse noted below.[1853] The vessel in which the pañcagavya is to be prepared must be of copper or gold or of palāśa or lotus leaves (Par. M. II. 1 p. 434 quoting Prajāpati). Viṣṇu Dh. S. 54. 7 and Atri 300 say that a śūdra drinking pañcagavya and a brāhmaṇa drinking *surā* (liquor distilled from flour) are equally sinful and fall in hell. But Devala 61 and Parāśara XI. 3 and 27 allow śūdras (and women) to take pañcagavya but without Vedic mantras. Therefore the digests like Śūdrakamalākara (p. 42) say that a śūdra can take pañcagavya only as a prāyaś-citta (penance) for a sin and not otherwise. Pañcagavya is also called *brahmakūrca*. Atri 301 declares that the dung of a cow that eats unclean things is not to be employed for purification. A smṛti passage declares that he in whose house there is not even one cow with her calf becomes devoid of all maṅgalas (auspicious things) and darkness does not

1853. यत्त्वगस्थिगतं पापं देहे तिष्ठति देहिनाम्। ब्रह्मकूर्चो दहेत्सर्वं प्रदीप्ताग्निरिवेन्धनम्॥ पराशर XI. 37. In the उत्सर्जनप्रयोग the verse now repeated at the time of taking pañcagavya is 'यत्त्वग...तिष्ठति मामके। प्राशनं पञ्चगव्यस्य दहत्वग्नि...न्धनम्॥'.

leave him. A cow was said to be holy in all limbs except her mouth (Medhātithi on Manu V. 128 quotes 'gāvo medhyā mukhād-ṛte') and so Manu V. 124 requires food smelt or licked by a cow to be purified. Manu XI. 79 says that if one sacrifices one's life in defence of brāhmaṇas and cows one becomes free from the sin of even brāhmaṇa murder. Viṣṇu Dh. S. 16. 18 declares that even an untouchable (bāhya) went to heaven by giving his life in defence of brāhmaṇas, cows, women and children. Vide Viṣṇu Dh. S. 3. 45 also. In Gaut. IX. 13–14 the cow is referred to as *devatā*. As early as the 2nd century A.D. we have the collocation of the words 'go-brāhmaṇahita' (the welfare of cows and brāhmaṇas) in an inscription of Rudradāman (E. I. vol. VIII. p. 44). Vide Gupta inscriptions p. 89 (for 'go-brāhmaṇa-purogābhyaḥ sarvaprajābhyaḥ). These words also occur frequently in the Rāmāyaṇa (Bālakāṇḍa 26. 5, Araṇya 23. 28) and in the Matsyapurāṇa 104. 16. The Kapilā (brown) cow was said to be the most auspicious and meant for providing milk for agnihotra and brāhmaṇas, and the śūdra who used its milk was deemed to go to hell (vide Vṛddha-Gautama p. 568).

In spite of the prevalence of animal sacrifices, there are already in the times of the Ṛg. traces of the conception that a devout offering of praise or of a fuel-stick or of cooked food was as good as a more solemn sacrifice (Ṛg. VIII. 19. 5, VIII. 24. 20) and that oblations of food made to the accompaniment of heart-felt hymns become like bulls, oxen and cows in sacrifice.[1854] These verses are quoted by the Āśv. gṛ. S. (I. 1. 4) and explained (vide p. 677 above). The Śat. Br. XI. 6. 1. 3[1855] adumbrates the later doctrine that the eater of meat is eaten in the next birth by the animal killed. The Chāndogya Up. III. 17 regards that *tapas*, charity, straightforwardness, *ahiṁsā* and speaking the truth are the fee (of the symbolic sacrifice). The same Up. (VIII. 15. 1) emphasizes that the wise man who has attained correct knowledge does not cause any injury to *bhūtas* except in the case of sacred rites and reaches the world of *brahma* and does not return to *saṁsāra*.[1856] It appears that the causes that led on to the giving up of flesh at least by some people were

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1854. आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि । ते ते भवन्तूक्षण ऋषभासो वशा उत ॥ ऋ. VI. 16. 47.

1855. ते होचुरित्थं वा इमे अस्मानमुष्मिँल्लोके असचन्त तान्वयमिदमिह प्रतिसचामह इति । शतपथ XI. 6. 1. 3.

1856. अहिंसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः...न च पुनरावर्तते । छान्दोग्य VIII. 15. 1.

many, the foremost being the metaphysical conception that one Supreme Entity pervades the whole universe, that all life was one, and that even the meanest insect was a manifestation of the divine Essence and that philosophical truths would not dawn upon the man who was not restrained, free from crude appetites and had not universal kindliness and sympathy. Another motive for the insistence on *ahiṁsā* was probably the idea of defilement caused by eating flesh (vide note 1810 above about 'āhāraśuddhi'). Śaṅkha asks people to give up flesh, wine, onions and garlic because the body is built up on the food eaten.[1857] The notion that the eater of flesh would be devoured by the eaten in the next birth had nothing to do with the early stages of the doctrine of *ahiṁsā*, though by Manu and others that notion was later on exploited to emphasize its importance. Further as the Aryans spread over middle, east and south India animal food became unnecessary owing to the climate and the abundance of corn and vegetables. Though opinions may differ as to the causes. it cannot be gainsaid that the phenomenon of the voluntary giving up of meat by vast populations in the continent of India, when their ancestors had been meat-eaters for ages, is unique in the history of the whole world.[1858] We shall find that even when the doctrines of *karma* and transmigration were in full swing, the taking of life for food and in sacrifice was allowed by all the ancient dharmasūtras. Even the Vedāntasūtra (III. 1. 25) does not admit that the killing of animals in sacrifice is impure. The Bṛ. Up. which contains a full statement of the doctrine of transmigration (VI. 2) recommends (VI. 4. 18) to the man who desires that a learned son be born to him the cooking of a mess of the flesh of a bull or ox or of other flesh with rice and ghee.[1859] Not only other animals, but even the cow, was on certain occasions killed according to the gṛhya and dharma sūtras on several occasions e. g. (1) in śrāddhas (Āp. Dh. S. II. 7. 16. 25), (2) for a distinguished guest in Madhuparka (Āśv. gṛ. I. 24. 22–26, Vas. Dh. S. IV. 8), (3) in the Aṣṭakā śrāddha

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1857. सुरालशुनपलाण्डुगृञ्जनमांसादीन्यभक्ष्याणि वर्जयेदाहारमयं शरीरम्। शङ्ख quoted by हरदत्त on गौ. 23. 1.

1858. Vide Hopkins' fine tribute to the doctrine of '*ahiṁsā*' in 'Ethics of India' pp. 227–232. Dr. MacKenzie ('Hindu Ethics' p. 113) thinks, not quite rightly, that the doctrine of *ahiṁsā* was greatly influenced by the ideas of *karma* and transmigration.

1859. अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः ...... जायेत ...... सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवा औक्षेण वार्षभेण वा। बृह. उ. VI. 4. 18.

(Hir. gr. II. 15. 1, Baud. gr. II. 11. 51, Vaik. IV. 3), (4) a bull in the Śūlagava sacrifice (Āśv. gr. IV. 9. 10).

In the Dharmasūtras numerous rules are given about the flesh of beasts and birds and about fishes. Gaut. 17. 27–31, Āp. Dh. S. I. 5. 17. 35, Vas. Dh. S. 14. 39–40, Yāj. I. 177, Viṣṇu Dh. S. 51. 6, Śaṅkha (quoted by Aparārka p. 1167), Rāmāyaṇa (Kiṣkindhā 17. 39), Mārkaṇḍeya-purāṇa (35. 2–4) prescribe that one should avoid the flesh of all five-nailed animals except [1860] of porcupine, hare, *śvāvidh* (a boar or hedgehog), iguana, rhinoceros and tortoise (some of these works omit the rhinoceros). Gautama adds that one should also avoid the flesh of all animals with two rows of teeth in the two jaws, of hairy animals, of hairless animals (like snakes), of village cocks and hogs and of cows and bulls. Āp. Dh. S. I. 5. 17. 29–31 first forbids the flesh of animals with one hoof only, of camels, of *gavaya* (Gayal), of the village hog, of the śarabha and of cows, but adds the exception that the flesh of milch cows and of bulls may be eaten as the Vājasaneyaka declares the flesh of these to be pure. Āp. Dh. S. (II. 2. 5. 15) forbids the use of flesh to a teacher of the Veda in the months from *upākarma* to *utsarjana*. This shows that even brāhmaṇas who alone would ordinarily be teachers could take meat in the other months of the year. Āp. Dh. S. I. 3. 11. 4 declares that a student had not to observe *anadhyāya* if he ate stale food or uncooked flesh. Āp. Dh. S. II. 3. 7. 4 says that if flesh was offered to a guest, the merit was equal to the performance of the Dvādaśāha sacrifice. The Mahābhāṣya of Patañjali (vol. III. p. 320) states that the precept 'a village cock or hog is not fit to be eaten leads to the inference that a town hog also is unfit food as meat.' Vas. Dh. S. XI. 34 [1861] goes so far as to say that if an ascetic does not partake of flesh when requested to do so in a śrāddha or in a rite for the gods he falls into hell for numberless years. Gradually, however, a change came over the sentiments of the people. Megasthenes (p. 99) and Strabo (XVI. 1. 59) state that the first caste of philosophers which is divided into two sub-divisions, viz. Brachmanes and Sarmanes (śramaṇas)

1860. पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रेण राघव । शल्यकः श्वाविधो गोधा शशः कूर्मश्च पञ्चमः ॥ किष्किन्धाकाण्ड 17. 39. वसिष्ठ 14. 47 notes that there was a difference of opinion about the flesh of the rhinoceros and wild boar 'खड्गे तु विवदन्त्यग्राम्यशूकरे च'. शान्ति 140. 70 is पञ्च पञ्चनखा भक्ष्या ब्रह्मक्षत्रस्य वै विशः ।

1861. नियुक्तस्तु यतिः श्राद्धे दैवे वा मांसमुत्सृजेत् । यावन्ति पशुरोमाणि तावन्नरकमृच्छति ॥ वसिष्ठ XI. 34 ; compare मनु. V. 35.

abstained from animal food and sexual intercourse (probably as brahmacārins) and that after living in this manner for 37 years they began to live with less restraint and began to eat the flesh of animals, particularly of those that did not assist man in his labour. The Great Emperor Aśoka declares in his first Rock Edict how originally thousands of animals were killed in the royal kitchens, how he then brought down the number to two peacocks and one deer daily and how he had resolved to discontinue the slaughter of even this limited number thereafter. Vide also the 2nd and 4th Rock Edicts. In the fifth pillar edict (Delhi-Topra) the Emperor Aśoka notes that when he had been twenty-six years on the throne he declared numerous animals (such as parrots, *mainas*, haṁsas, cakravākas, tortoises, porcupines, fishes &c.) to be *avadhya* (not to be killed). The general rule as stated[1862] by Āp. Dh. S. II. 2. 3. 12 and the Rāmāyaṇa (quoted above on p. 733) was that from that food that was either cooked or got ready for the daily meals of a householder, *homa* and *bali* were to be made. Ancient works spoke of meat offerings to gods and in madhuparka and śrāddha. Therefore some of the smṛtis like those of Manu and Vasiṣṭha are in two minds about the use of flesh. Manu (V. 27–44) at first contains a permission to kill animals only in madhuparka, in sacrifices[1863] and in rites for gods and manes and on no other occasion. Manu (V. 27 and 32) further says that no sin is incurred in flesh-eating when one's life is in danger (owing to famine or disease) and when a person partakes of the remnants of the flesh of an animal purchased by him or reared by him or flesh given by another out of what is prepared for offering to gods and manes. Yāj. I. 179 is to the same effect. Manu further clinches his exhortation not to eat animal food by ordaining that he who kills an animal except for the limited purposes stated above is himself killed for as many births as there are hair on the body of the slaughtered animal (Viṣṇu Dh. S. 51. 60 is also the same). Manu then goes on to declare (V. 40 and 44 = Viṣṇu Dh. S. II. 63, 67) that herbs or plants, animals, trees (of which sacrificial posts are made), lower animals, birds, that meet destruction for the sake of performing

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1862. गृहमेधिनो यदशनीयस्य होमा बलयश्च स्वर्गपुष्टिसंयुक्ताः। आप. ध. सू. II. 2. 3. 12.

1863. मधुपर्के च यज्ञे च पितृदैवतकर्मणि। अत्रैव पशवो हिंस्या नान्यत्रेत्यब्रवीन्मनुः॥ मनु V. 41. This is the same as वसिष्ठ IV. 6, Viṣṇu Dh. S. 51. 64, Śāṅ. gṛ. II. 16. 1 (Śāṅ. gṛ. reads सोमे for यज्ञे).

sacrifices are born again in better forms (of existence) and that *himsā* (killing of or injury to sentient beings) done according to the dictates of the Veda should be understood as no *himsā*[1864] since dharma shines forth from Veda alone. Though Vasiṣṭha Dh. S. (in 14. 39–40) allows the flesh of five five-nailed animals and of animals with one row of teeth (except camels) and also of certain birds and kinds of fish, yet in VI. 5–6 it takes up the same position as that of Manu viz. that *himsā* was allowed only in sacrifices &c. From V. 46–55 Manu takes up the position of total abstention from killing animals even in sacrifices (they are the same as Viṣṇu Dh. S. 51. 69–78). In one verse (V. 48 which is the same as Vas. Dh. S. IV. 7) Manu says that no flesh can be had without killing living beings and killing such beings cannot lead to heaven; therefore one should give up flesh. Verses 53 and 56 are very important as they convey that the merit of him who performs a horse-sacrifice every year for a hundred years and of him who does not partake of flesh (throughout life) is equal and that the word *māmsa* (flesh) is derived by the wise (from 'mām' and 'saḥ') as meaning 'he whose flesh I eat to day will devour me in the next world or birth.' Yāj. I. 181 is just like Manu V. 53. Manu winds up the whole discussion (in V. 56) by stating that natural appetites lead men on to eat flesh or to drink wine or to indulge in sexual gratification and there is no sin in indulging in these when they are allowed by the *śāstra* in the case of certain persons and on certain occasions; but abstention in these matters (even on occasions when they are permitted by the śāstras) leads to great rewards.[1865] From these passages in

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1864. This position that injury done to animals or plants according to Vedic precepts is no *himsā* is an ancient idea. The Mait. S. III. 9. 3 has the words (when a tree is to be cut off for making a sacrificial post the adhvaryu priest places a blade of darbha on the tree at the spot where it is to be cut and then addresses the axe) 'Oh, axe do not injure this tree; the axe is indeed (like) a thunderbolt; he screens the tree from the thunderbolt by placing the darbha in order to effect ahimsā' 'स्वधिते मैनं हिंसीरिति वज्रो वै स्वधितिर्वज्राद्वावास्मा एतदन्तर्दधात्यहिंसायै' मै. सं. III. 9. 3. The Nir. I. 16 states that one must understand that there is no himsā, as the express words of the Veda convey that idea.

1865. न मांसभक्षणे दोषो न मद्ये न च मैथुने । प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥ मनु V. 56. This is quoted by the तन्त्रवार्तिक on p. 191. The real meaning of this is brought out by बृहस्पति 'सौत्रामण्यां तथा मद्यं क्रतौ भक्ष्यमुदाहृतम् । ऋतौ च मैथुनं धर्म्यं पुत्रोत्पत्तिनिमित्ततः ॥ स्वर्गं प्राप्नोति नैवं तु प्रत्यवायेन युज्यते ॥' in सर्वज्ञनारायण on मनु V. 50.

Manu, Viṣṇu and Vas. It is clear that when the extant works attributed to these authors were composed, they themselves were staunch upholders of *ahiṁsā*, but that there were two classes of people in their days who were not opposed to flesh-eating, one class holding that killing animals only for purposes for which the Veda expressly sanctioned *hiṁsā* was not improper and another class that indulged in flesh-eating without restrictions. That in spite of the individual predilections of the author of the Manusmṛti, general usage was different even in Manu's day is indicated by the fact that in III. 227 Manu says that in śrāddha the performer should get ready various kinds of food including flesh of tempting varieties. Yāj. I. 258-260 states how flesh of various animals when served in śrāddha to the brāhmaṇas invited tends to cause satisfaction to the Manes for long periods. Bṛhaspati quoted by Sarvajña-Nārāyaṇa explained Manu V. 27 as a *parisaṁkhyā* i. e. Manu does not enjoin flesh-eating on the four occasions stated, but only permits it and forbids it on other occasions.[1866] Centuries were required before the views propounded by Manu became predominant. Gradually large sections of the population of India gave up flesh-eating and even those who did not regard it as forbidden to them rarely partook of it or did so in an apologetic way. The spread of Vaiṣṇavism tended to wean people from flesh as required by the Bhāgavatapurāṇa[1867] (VII. 15. 7-8) which is to the Vaiṣṇavas what the Bible is to the Christians. In medieval and modern times all brāhmaṇas avoid flesh (except some brāhmaṇas in northern and eastern India that hold that fish may be eaten); so also do many vaiśyas, particularly those who are Vaiṣṇavas and even among śūdras there are many who do not touch flesh and regard abstention from flesh as meritorious. From ancient times the kṣatriyas have been meat-eaters. The Mahābhārata has in several places to say a great deal on flesh-eating. In the Vanaparva 50. 4 it is stated that the Pāṇḍava heroes killed with unpoisoned arrows deer and first offered venison to brāhmaṇas and partook of it themselves. In Sabhā 4. 1-2 king Yudhiṣṭhira on the opening of Mayasabhā feasted ten thousand brāhmaṇas with various delicacies including the flesh of wild boars and

1866. 'अत्र च भक्षयेदिति न विधीयते किंतु रागप्राप्तभक्षणमनूद्य परिसंख्यायते। यथा मन्वर्थाङ्गवादी बृहस्पतिः—रोगी नियुक्तो विधिना हुतं विप्रवृतस्तथा। मांसमद्याच्चतुर्ष्वेषा परिसंख्या प्रकीर्तिता ॥' सर्वज्ञनारायण on मनु V. 27 and 56.

1867. न दद्यादामिषं श्राद्धे न चाद्याद्धर्मतत्त्ववित्। मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया ॥ एतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम्। भागवतपुराण VII. 15. 7-8.

deer. Vanaparva 208. 11-12[1868] offers the consoling thought (that is conveyed by the Ṛgveda itself) that animals killed in sacrifices to the accompaniment of Vedic mantras went to heaven and it narrates the story of king Rantideva in whose sacrifices two thousand animals and cows were killed every day. Anuśāsana 116. 8 contains the view that there is nothing so nourishing as meat for those who are wounded or weak or worried or who are given up to too much sexual gratification and those exhausted by long travel. Anuśāsana 116. 16-19 allows flesh of animals killed by hunting to kṣatriyas. There are some passages where the Mahābhārata contains the same sentiments as those of Manu e. g. Anuśāsana 115 highly praises abstention from meat and a few verses of this chapter (e. g. 115. 44-45, 48) are very similar to Manu's (V. 27, 51). Śaṅkha quoted by Aparārka p. 1167 allows the flesh of buffaloes, goats, rams, *ruru* deer, ordinary deer and spotted deer. Hārīta quoted in the Gṛ. R. p. 375 mentions the flesh of goats, rams, buffaloes, deer of various kinds (*ruru*, pṛṣata, nyaṅku, ṛkṣa), rhinoceros, and large forest boars as permissible, while Devala quoted by the same forbids the flesh of cows, asses, camels, horses, elephants, lions, tigers, bears, *śarabhas*, snakes, boa constrictor, rats and mice, cats, mongoose, village hog, dog, jackal, animals of unknown species, *cheetias*, dark-faced apes, monkeys and human beings. Manu V. 51 (= Viṣṇu Dh. S. 51. 74) says that he who gives consent to the killing of an animal (for food), who cuts off the limbs, who kills the animal, who sells or purchases meat, who cooks it, who serves meat and the eater of meat—these are all guilty of killing. Yama (quoted in Āhn. Pr. p. 533) says that the eater is the greatest sinner out of these, as, if there were no eaters of meat, no one would kill animals for food.

Gaut. 17. 29 and 34-35, Āp. Dh. S. I. 5. 17. 32-34, Vas. Dh. S. 14. 48, Viṣṇu Dh. S. 51. 29-31, Manu V. 11-14, Yāj. I. 172-175 contain long lists of birds the flesh of which was forbidden and of those the flesh of which was allowed. A few of these may be noted. All birds that subsist on raw flesh (vultures &c.), the *cātaka*, parrot, *haṁsa*, all birds that dwell in a village (such as pigeons), *baka*, birds that scratch dunghills for food are forbidden ; while wild cocks and peacocks were permitted. On Jaimini V. 3. 26-28 Śabara quotes a Vedic text that one who has

1868. यज्ञेषु पशवो ब्रह्मन् वध्यन्ते सततं द्विजैः । संस्कृताः किल मन्त्रैश्च तेऽपि स्वर्गमवाप्नुवन् ॥ वनपर्व 208. 11-12. This idea is as old as Ṛg. I. 162. 21.

constructed the fire altar (*agnicit*) should not eat the flesh of birds till the sacrifice he has embarked on is finished.

About fish there is no unanimity. Āp. Dh. S. I. 5. 17. 36–37 says 'among fish the *ceṭa* (long-nosed crocodile ?) is forbidden, so also are fish with snake-like heads, the makara, fish that subsist on dead flesh, fish that have strange forms (such as those that have heads like men, or that look like elephants).' Manu on the other hand regards fish-eating as the worst form of flesh-eating and forbids all fish (V. 14–15), but then makes an exception (V. 16) in favour of fish called Pāṭhīna and Rohita if used in rites for gods and Manes and fish called *rājīva*, lion-faced fish and fish having scales. *Vide* Vas. Dh. S. 14. 41–42, Gaut. 17. 36, Yāj. I. 177–178 also.

About milk several rules are stated in the smṛtis. Gaut. 17. 22–26, Āp. Dh. S. I. 5, 17. 22–24, Vas. Dh. S. 14. 34–35, Baud. Dh. S. I. 5. 156–158, Manu V. 8–9, Viṣṇu Dh. S. 51. 38–41, Yāj. I. 170 lay down that the milk of a cow that is *sandhinī*,[1869] the calf of which is dead, that gives birth to twins and that has not passed ten days after delivery, from whose udders milk oozes of itself, is forbidden. The milk of sheep and she-buffaloes also is not to be used until the lapse of ten days after delivery. The milk of ewes, of camels and of all animals with one hoof is altogether forbidden. The Mit. (on Yāj. I. 170) notes that even the curds and other products of such milk as is forbidden are also forbidden, but Viśvarūpa thought that only the milk of a cow whose calf is dead, or who is *sandhinī*, or who has not passed ten days after delivery is forbidden and not curds and other products thereof. The milk of even a cow that feeds on impure food should not be used[1870] (Viṣṇu Dh. S. 51. 41 and Atri verse 301). In the Vāyupurāṇa even the milk of she buffaloes is forbidden.[1871] Baud. Dh. S. (I. 5. 159–160) prescribes the penance called Prājāpatya for drinking forbidden milk of all animals except the cow and a fast for three days for drink-

1869. The word 'sandhinī' is explained in three ways as 'a cow in heat', 'that gives milk once a day', 'a cow that yields milk on account of another calf being brought to it, its own being dead'. Vide Mit. on Yāj. I. 170.

1870. अजा गावो महिष्यश्च अमेध्यं भक्षयन्ति याः । दुग्धं हव्ये च कव्ये च गोमयं न विलेपयेत् । अत्रि verse 301.

1871. आविकं मार्गमौष्ट्रं च सर्वमेकशफं च यत् । माहिषं चामरं चैव पयो वर्ज्यं विजानता ॥ वायुपुराण 78. 17.

ing the milk of a cow when forbidden. Āpastamba-smṛti (in verse) forbids the milk of a *kapilā* cow to all except to brāhmaṇas and the Bhaviṣyapurāṇa says that even a brāhmaṇa is to use only such portion of the milk of such a cow that remains after employing it in rites for gods.[1872] The Brahmapurāṇa says 'one should not partake of curds at night even if one is starting on a journey, but in madhuparka it may be used at night. Ill-luck dwells in fried grain by day and in curds and barley by night and in Kovidāra and Kapittha (trees or fruits) at all times' (quoted in Gṛ. R. p. 370). Manu IV. 75 forbids the eating after sunset of all food in which sesame are mixed.

Several herbs and vegetables have been forbidden from very ancient times. According to Āp. Dh. S. (I. 5. 17. 25–27) all herbs from which liquors are distilled, kalañja (red garlic), palāṇḍu (onions), parārīka (dark garlic) and whatever similar vegetables are not used by respectable people, should not be eaten; and a brāhmaṇa text prescribes that 'kyāku' (mushrooms) are forbidden. Gaut. 17. 32–33 forbids tender leaves (of trees), *kyāku*, *laśuna* and the resins of trees and the red sap flowing from incisions made in the barks of trees. Vas. Dh. S. 14. 33 forbids the eating of *laśuna*, palāṇḍu, kyāku, gṛñjana (turnip), ślesmātaka, the resins of trees and red sap (as in Gautama). Manu V. 5–6 forbids laśuna, palāṇḍu, gṛñjana, mushrooms (kavaka) and all herbs that spring from impure soil and manure, red resins and red sap (as in Gautama) and *śeḷu* (ślesmātaka) fruit. Yāj. I. 171 and 176 adds *śigru* and prescribes the penance of cāndrāyaṇa for eating forbidden herbs and vegetables. The great difficulty is to find out the modern equivalents of some of the herbs and vegetables. According to a verse quoted in Gṛ. R. p. 356 from the Smṛtimañjarī there are ten varieties of palāṇḍu of which gṛñjana[1873] is one. Aparārka p. 249 quotes passages from the Brahmapurāṇa forbidding various kinds of herbs and vegetables. Vide also Gṛ. R. pp. 354–356 for quotations from Devala and others about herbs and

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1872. क्षत्रियश्चैव वृत्तस्थो वैश्यः शूद्रोथ वा पुनः । यः पिबेत्कापिलं क्षीरं न ततोन्यस्त्वपुण्यकृत् ॥ श्लोकापस्तम्ब quoted in स्मृतिच. (श्राद्ध p. 423) and परा. मा. I. 2. p. 381 ; कापिलं यः पिबेच्छूद्रो नरके स विपच्यते । हुतशेषं पिबेद् विप्रो विप्रः स्याद्धन्यथा पशुः ॥ भविष्यपुराण quoted in स्मृतिच० (श्राद्ध p. 423) and गृह. र. p. 370.

1873. रसोनो दीर्घपत्रश्च पिच्छगन्धो महौषधम् । हिरण्यश्च पलाण्डुश्च लवतकः परारिका । गृञ्जनं यवनेष्टं च पलाण्डोर्दश जातयः ॥ इति स्मृतिमञ्जरीकारलिखितवैद्यकश्लोकात् । गृह. र. p. 356 and आह्नि. प्र. p. 514.

vegetables that are forbidden. The Mit. on Yāj. III. 290 quotes a sūtra of Sumantu that laśuna and other vegetables are not forbidden to those who are ill, if they are prescribed by way of medicine.[1874] About asafoetida (*hiṅgu*) Haradatta on Gaut. 17. 32 says 'it is doubtful whether it is a resin or is a sap flowing from incisions, but even respectable people partake of it and that camphor not being red nor a resin nor a sap may be eaten.' The Sm. C. (on śrāddha p. 413) says that some smṛtis forbid the use of *hiṅgu* in śrāddha, while the Ādipurāṇa allows it and therefore there is an option. The Gṛ. R. p. 354 shows that the round *alābu* (gourd) was forbidden. Vṛddha-Hārīta VII. 113-119 mentions herbs, vegetables and fruits that are forbidden. *Vide* also the Smṛtimuktāphala (āhnika pp. 434-435) for quotations as to the names of several roots, fruits and vegetables that were fobidden together with their South Indian names.

Āp. Dh. S. II. 8. 18. 2 forbids the use of dark grains (like māṣa beans) in śrāddha. The Mahābhāṣya says 'when it is declared that māṣa beans should not be eaten, they are not to be eaten even when other grains of corn are mixed up with them' (vol. I. p. 127).[1875] The Gṛ. R. p. 359 quotes the Brahmapurāṇa[1876] forbidding the use of certain cereals generally such as rājamāṣa, sthūlamudga (called 'methī' in Marathi), masūra &c. Śaṅkha-Likhita [1877] quoted in Āhn. Pr. p. 394 allows the employment in offering to gods of all cereals, except kodrava, caṇaka (gram), māṣa, masūra, kulattha and uddālaka. Vṛddha-Hārīta VII. 110-111 also mentions the corns that are forbidden.

Gaut. 17. 14-16, Āp. Dh. S. I. 5. 17. 17-19, Vas. Dh. S. 14. 28-29 and 37-38, Manu V. 10, 24-25, Yāj. I. 167 prescribe that cooked food which has become sour by being kept for some time or by being mixed with something else should not be eaten nor should stale (over which the day or night has passed) food be eaten, nor food cooked twice (with interval) except curds and butter-milk and except stale articles like vegetables, cakes, fried grain,

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1874. एतान्येव व्याधितस्य भिषक्क्रियायाममतिषिद्धानि भवन्ति । यानि चैवंप्रकाराणि तेष्वपि न दोषः । सुमन्तु in मिता० on या. III. 290.

1875. माषा न भोक्तव्या इत्युक्ते मिश्रा अपि न भुज्यन्ते । महाभाष्य vol. 1 p. 127.

1876. राजमाषाः स्थूलमुद्गास्तथा वृषयवासकौ । मसूरः शतपुष्पाश्च कुसुम्भः श्रीनिकेतनम् । सर्वाण्येतान्यभक्ष्याणि न च देयानि कस्यचित् । ब्रह्मपुराण quoted in गृह. र. p. 359, आह्नि. प्र. p. 516.

1877. आश्रमधर्माविरोधेन प्रतिनियतानामोषधीनां कोद्रवचणकमाषमसूरकुलत्थोद्दालकवर्जं निर्वपणीयम् । शङ्खलिखितौ in आह्नि. प्र. 394 and 404.

porridge, pulse cakes, those boiled in oil and rice boiled in milk or when mixed with honey; and that even stale food flavoured with ghee or curds or the remnant of food offered to the gods may be eaten. Manu V. 25, Vas. Dh. S. 14. 37-38, Āp. Dh. S. I. 5. 17. 19 and Yāj. I. 169 say that articles of wheat and *yava* flour and products of milk though stale and unmixed with ghee may be eaten by all dvijātis, provided they have not turned sour.

The above long lists of forbidden vegetables, meat, milk furnish examples of food that is *jātiduṣṭa* or *svabhāvaduṣṭa*. The rules about not eating stale and sour food illustrate food that is *kāladuṣṭa*. Any article of food which is mixed up with forbidden things like palāṇḍu or is in contact with unclean substances or food in which hair or an insect is found or in which excreta or the limb or tail of a mouse is found, food touched by a woman in her monthly course or in which a bird (like the crow) has thrust its beak or food touched by a dog or smelt by a cow or food from a house in mourning or from a family in impurity due to birth should be avoided (*vide* Āp. Dh. S. I. 5. 16. 19–20 and 24–29, Manu IV. 207–209, 212, 217, Yāj. I. 167–168). If a dog or an *apapātra* sees food which a man is eating or if a person when engaged in taking his meal sees a cāṇḍāla, a dog, a crow or a cock or a woman in her course, he should leave the food and get up. Manu (III. 239-240) says that a cāṇḍāla, a village hog or a village cock or a dog, a menstruating woman and an impotent person should not be allowed to see brāhmaṇas eating, whether in rites for gods or Manes, or at times of gifts. Kātyāyana says that if a brāhmaṇa hears the voice of a cāṇḍāla, a *patita*, or a woman in her course he should at once leave eating and if he eats even one morsel after hearing their voice he has to observe a fast for one day.[1878] The rules about not eating food from a house in mourning illustrate food that is *nimittaduṣṭa* (forbidden by reason of an occasion or chance reason), the other rules about food

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1878. शुना वा अपपात्रेण वा दृष्टम् । आप. ध. सू. I. 5. 16. 31; उदक्यामपि चाण्डालं श्वानं कुक्कुटमेव च । भुञ्जानो यदि पश्येत तदन्नं तु परित्यजेत् ॥ व्यास quoted in स्मृतिच. (आह्निक p. 428), आह्निकप्र. p. 482; चण्डालपतितोदक्यावाक्यं श्रुत्वा द्विजोत्तमः । भुञ्जीत ग्रासमात्रं चेदिनमेकमभोजनम् ॥ कात्यायन quoted in आह्निकप्र. p. 482. हरदत्त explains अपपात्र as 'चाण्डालादयः' on आप. ध. सू. I. 7. 21. 6 and on आप. ध. सू. I. 5. 16. 31 as 'अपगताः पात्रेभ्यः नहि ते पात्रे भोक्तुं लभन्ते'; on आप. I. 1. 3. 25 'अपपात्राः प्रतिलोमाः रजकादयः । अपगतानि हि तेषां पात्राणि पाकाद्यर्थानि चतुर्भिर्वर्णैः सह'. अपरार्क says (p. 720) 'पतितस्त्वाज्ज्ञातिभिर्बहिष्कृतोपपात्रितः'.

forbidden because of contact with unclean things or with garlic &c. exemplify *saṁsarga-duṣṭa* (forbidden because of contact) and the rules about avoiding food seen by a dog &c. are examples of *kriyā-duṣṭa* (forbidden on account of certain actions). The smṛti writers were not devoid of practical common sense. Baud. Dh. S. II. 7. 7 says that if in a heap of cooked food, hair, bits of nails or skin or insects or dung of rats is seen, then a lump from that part where these are seen should be taken out and the rest should have water sprinkled over it and holy ashes should be scattered over it and water should be again sprinkled over it and brāhmaṇas should then louldly declare the food to be all right and it may be then used for serving. Vaik.[1879] IX. 15 contains a similar direction. Parāśara VI. 71–74 says that cooked food (rice) amounting in quantity to one *droṇa* or one āḍhaka,[1880] if licked by a dog or by a crow or smelt by a cow or an ass, should not be thrown away, but should be purified and then used, and that the portion spoilt by touch &c. should be taken away from the whole mass, the rest should be sprinkled over with water in which a golden piece has been dipped and fire should be brought in contact with it (by ignited *darbha*) and brāhmaṇas should recite Vedic texts over it and then it may be served. Vas. Dh. S. 14. 23 and 25–26, Yāj. I. 189 and 191 contain similar rules.[1881]

Food cooked only for oneself and not for offering to gods or guests should not be eaten (Gaut. 17. 19, Manu IV. 213). This is called *saṁskāra-duṣṭa* (forbidden on account of the absence of purificatory rites) by the Smṛtyarthasāra p. 68. The largest number of injunctions are concerned with *parigrahaduṣṭa* (food which may be good in itself but is forbidden because of its coming from the hands of or being owned by certain persons). The following is a fairly comprehensive list of such persons compiled from Āp. Dh. S. I. 6. 18. 16–33 and I. 6. 19. 1, Gaut. 15. 18 and 17. 17–18, Vas. Dh. S. 14. 2–11, Manu IV. 205–220, Yāj.

1879. श्वकाकाद्युपहते भक्ष्ये तस्मिन्पुरुषाशनमात्रं तत्रैवोद्धृत्य त्यपोह्य पवमानः सुवर्जन इति भस्मजलैः प्रोक्ष्य दर्भोल्कया स्पर्शयित्वा गृह्णीयात् । वैखा. स्मार्त IX. 15.

1880. According to पराशर (VI. 70) 2 प्रस्थs are equal to an आढक and 32 प्रस्थs are equal to a द्रोण. Others define differently. According to अपरार्क p. 305 and हेमाद्रिव्रतखण्ड part 1 p. 57, 2 पल=प्रसृत, 2 प्रसृत=कुडव, 4 कुडव=प्रस्थ, 4 प्रस्थ=आढक, 4 आढक=द्रोण, 2 द्रोण=कुम्भ and 8 कुम्भ=खारी. Vide मिता० on या. III. 265 and 274 also.

1881. देवद्रोण्यां विवाहेषु यज्ञेषु प्रकृतेषु च । काकैः श्वभिश्च संस्पृष्टमन्नं तन्न विसर्जयेत् ॥ तस्मादन्नमपोद्धृत्य शेषं संस्कारमर्हति । वसिष्ठ 14. 25–26.

I. 160–165, Veda-Vyāsa III. 50–54, Brahmapurāṇa quoted by Aparārka pp. 1177–79 and other works:—one who has not kept the sacred (śrauta and gṛhya) fires, a miser (who stints even his parents, children, wife through greed), one imprisoned (or fettered), a thief, an impotent person, a wrestler (or one who subsists by going on the stage), a vaiṇa i. e. a worker in bamboo (or naṭa according to Viśvarūpa), a singer, an actor, an *abhiśasta* (one charged with having committed a mahāpātaka), a usurer, a courtezan, a *saṅgha* or a *gaṇa* (group or band of roguish brāhmaṇas or others), one who is initiated for a Vedic sacrifice (till he has not bought soma or has not offered an animal to Agni and Soma; *vide* Āp. Dh. S. I. 6. 18. 23–26 which quote the Ait. Br.), a physician (who subsists by the practice of medicine), a surgeon, a fowler, a hunter (for selling flesh), one suffering from an incurable disease, one who is irascible or cruel, an unchaste woman, a *matta* (one intoxicated or puffed up by wealth and learning), an enemy, an ugra (one ferocious in look or words or a man of that caste), *patita* (an outcast), vrātya (vide pp. 376–379 above), a hypocrite (or swindler), one who eats the remnants of others' food (or of a śūdra), a woman whose husband is not living and who has no son, a goldsmith, a hen-pecked husband, one who serves as a priest to the whole village, a vendor of weapons, a blacksmith, a niṣāda, a tailor, a *śvavṛtti* (one subsisting by keeping dogs, or one who does menial service), a king,[1882] a king's *purohita*, a *rajaka* (a washerman or dyer), an ungrateful person, one who makes his livelihood by killing animals, a distiller or seller of liquors, one who stays in the same house with his wife's paramour, one who sells the *soma* plant, a back-biter, a liar, an oil-presser, a bard, a son-in-law (as long as he has no son or child),[1883] a sonless man (Mit. on Yāj. III. 290 quoting Likhita), one who starts a sacrifice without studying the Veda, a woman sacrificer, a carpenter, one who makes his living by astrology, one whose duty is to ring bells (for reminding the king of the time or awakening him), a grāma-kūṭa (a village officer, Aparārka p. 239), a *parivitti*, a *parivividāna*, the husband of a śūdra woman or of a remarried widow, the

1882. मनु IV. 218, अङ्गिरस् 117, अत्रि 304, आप. 9. 28 (in verse) say 'राजान्नं तेज आदत्ते'.

1883. स्वसुता अप्रजा यावत्ताश्नीयात्तद्गृहे पिता । अत्रि 305; 'विष्णुं जामातरं मन्येत्तस्य मन्युं न कारयेत् । अप्रजायां तु कन्यायां नाश्नीयात्तस्य वै गृहे ॥ आदित्यपुराण quoted by अपरार्क p. 239; लघ्वाश्व० I. 175 'ब्राह्मणो नैव भुञ्जीयाद् दुहितुर्न कदाचन ।' (without qualifications); vide लघ्वाश्व० 15. 80 also.

son of a *punarbhū*, a worker in hides, a potter, a spy, one who becomes an ascetic without following the rules laid down for that *āśrama*, a lunatic, one who has sat down at his debtor's house in *dharṇa*. Manu IV. 222 prescribes a fast for three days if a brāhmaṇa partakes of the food of these unknowingly, but the *kṛcchra* (Prājāpatya) for knowingly doing so. Baud. Dh. S. II. 3. 10 prescribes the *japa* of Ṛg. IX. 58 (tarat sa mandī) for eating the food of one from whom it should not have been taken. Manu XI. 253 and Viṣṇu Dh. S. 56. 6 do the same.

The next question is whose food may be taken. Great fluctuations have occurred in the usages during the last two thousand years or more in this matter. Gaut. 17. 1 says 'a brāhmaṇa may eat at the houses of all *dvijātis* (the three higher varṇas) who are well-known to be performing the peculiar duties of their *varṇa* or *āśrama*.' Gaut. 2. 41, Baud. Dh. S. I. 2. 18–19, Āp. Dh. S. I. 1. 3. 25 allow a brahmacārin to beg for food at the houses of men of all varṇas, except those who are *apapātra* and *abhiśasta* (suspected of mahāpātakas). Āp. Dh. S. I. 6. 18. 9 first prescribes for a brāhmaṇa who has returned from his teacher's house that he should not eat in the houses of the kṣatriya and other varṇas (as a general rule), then he gives the opinion of some that he may take food from members of all varṇas except śūdras, provided they abide by the rules for their varṇa. He also notices that even śūdra's food may be eaten if he serves a *dvijāti* in virtue of his duty to do so. Even Veda-Vyāsa III. 56 expressly declares that all *dvijātis* who know each other's families may partake of food at each other's houses.[1884] Āp. Dh. S. I. 6. 19. 2–12 raises the question as to whose food may be eaten and names several sages who differed in their views. Kaṇva said that one may eat the food of only him who wishes to give (and so requests), Kautsa thought that one may eat the food of him only who is holy (puṇya); Vārṣyāyaṇi said that one may accept from whoever is liberal enough to give ; Eka, Kuṇika, Kāṇva, Kutsa and Puṣkarasādi held that alms (food) offered by a pure man may be eaten ; Vārṣyāyaṇi said what is offered by any body without asking may be accepted ; according to Hārīta one should not accept food which is offered after an express previous announcement 'I shall give you such and such a kind of food.' Āpastamba's own view appears to have been (I. 6. 19. 9–11) that one should accept the food of him whose conduct is religious and who

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1884. धर्मेणान्योन्यभोज्यान्ना द्विजास्तु विदितान्वयाः । वेदव्यास III. 56.

desires to offer food, that one should not accept the food even of a righteous man if he shows even the slightest unwillingness to give and that whatever is offered unasked may be accepted. These directions are rather vague.

In modern times a person is more lax in taking food prepared with oil or ghee or milk. He may take such food from members of certain castes other than his own. But ordinarily he would not take food cooked in water from any person belonging to another caste or even sub-division of the same caste. In towns and cities there is a strong tendency to considerably relax these restrictions. We saw above that in the times of Gautama and Āpastamba and others a brāhmaṇa was allowed to take food prepared in the houses of kṣatriyas, vaiśyas, and even śūdras. Gradually this latitude came to be restricted and most of the sūtras and early smṛtis restrict the liberty to take food from śūdras by saying that only from the following among śūdras a brāhmaṇa can take cooked food, viz. one who cultivates the brāhmaṇa's field on the system of paying half of the crops to the latter, a family friend, one's cowherd, one's barber, one doing personal service i. e. a *dāsa* (vide Gaut. 17. 6, Manu IV. 253, Viṣṇu Dh. S. 57. 16, Yāj. I. 166, Aṅgiras 120–121, Veda-Vyāsa III. 55 and Parāśara XI. 21). Manu and Yāj. add that any śūdra who declares to a brāhmaṇa that the former is going to be dependent on the latter and who declares what his actions have been and how he will serve the brāhmaṇa is also *bhojyānna* (one whose food may be eaten). The Mit. quotes a sūtra which includes the potter among these (on Yāj. I. 166) and Devala also does so.[1885] It may be stated that Parāśara (XI. 22–24) gives peculiar meanings to the words dāsa, nāpita, gopāla and ārdhika. The general rule forbidding the food of śūdras is stated by Vas. Dh. S. 14. 4, Manu IV. 211 and 223, Yāj. I. 160. Aṅgiras 121 says that he who takes cooked food from śūdras other than the five excepted above has to undergo cāndrāyaṇa penance. Atri (172–173) prescribes the same penance for a dvija eating the food of a washerman, an actor and a worker in bamboos and the penance of *parāka* for taking the food of or residing amongst *antyajas*. Vas. Dh. S.

1885. सुदासो (स्वदासो?) नापितो गोपः कुम्भकारः कृषीवलः । ब्राह्मणैरपि भोज्यान्नाः पञ्चैते शूद्रयोनयः ॥ देवल in गृह. र. p. 337; पराशर XI. 22–24 are शूद्रकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः । संस्कारात्तु भवेद्दासः असंस्कारात्तु नापितः ॥ क्षत्रियाच्छूद्रकन्यायां समुत्पन्नस्तु यः सुतः । स गोपाल इति ज्ञेयो भोज्यो विप्रैर्न संशयः ॥ वैश्यकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः । स ह्यार्धिक इति ज्ञेयो भोज्यो विप्रैर्न संशयः ॥

VI. 26-29, Aṅgiras 69-70, Āp. (verse) 8. 9-11 severely condemn a brāhmaṇa partaking of food from śūdras. Aṅgiras 75, Āp. (verse) VIII. 8-9 declare that a brāhmaṇa who is an *agnihotrin* and yet does not desist from śūdra food loses five viz. his self, his vedic lore and his three (sacred fires). Medhātithi on Manu V. 84 expressly states that the barber is touchable and bhojyānna (whose food may be taken). This shows that up to the 9th century A. D. the rules about taking food from even certain śūdras had not become rigid in all provinces of India. Aṅgiras 77-78. Āp. (verse) 8. 11-13 and Yama (quoted in Gṛ. R. p. 334) declare that a brāhmaṇa may eat at a brāhmaṇa's at all times, at a kṣatriya's only on *parvans* (on full moon &c.), at a vaiśya's when the latter is initiated for a sacrifice, at a śūdra's never and the food of the four varṇas is respectively like nectar, milk, food and blood.[1886] According to Manu IV. 223 a brāhmaṇa could take from a śūdra uncooked food for a night, if he had no other means of subsistence. When exactly brāhmaṇas were forbidden to take food from kṣatriyas or vaiśyas it is difficult to say. In the Kalivarjya section all that is forbidden is taking food from the five śūdras enumerated in Manu IV. 253. Gaut. 17. 1 prescribes that fuel, water, fodder, roots, fruits, honey, protection, what is offered unasked, a bed, seat, shelter, conveyance, milk, curds, roasted grain, *śafarī* (small fish), priyaṅgu (millet), a garland, meat of deer, vegetables must not be refused when offered by any one spontaneously. Vas. Dh. S. 14. 12, Manu IV. 50 are to the same effect. Aṅgiras[1887] quoted in Gṛ. R. p. 337 states that cow's milk, barley flour, oil, oil-cakes, cakes (of flour) may be taken from a śūdra and eaten and whatever else is cooked in milk. Bṛhat-Parāśara VI. says 'uncooked meat, ghee, honey and oils extracted from fruits, even if they are kept in a *mleccha's* vessel, become pure the moment they are taken out of such vessel; similarly milk, curds, and ghee contained in vessels of ābhīras are blameless and the vessels are pure as long as these articles are contained in them.[1888] Laghu-Śātātapa 128

1886. ब्राह्मणस्य सदा भुङ्क्ते क्षत्रियस्य तु पर्वणि । वैश्यस्य यज्ञदीक्षायां शूद्रस्य न कदाचन ॥ अमृतं ब्राह्मणस्यान्नं क्षत्रियस्य पयः स्मृतम् । वैश्यस्याप्यन्नमेवान्नं शूद्रस्य रुधिरं स्मृतम् ॥ आप. 8. 11-13. =अङ्गिरस् 77-78 (सकृद्वैश्यस्य भुञ्जीत for वैश्य......दीक्षायां). यम reads प्रकृतेषु च वैश्यस्य and गृह. र. p. 334 explains प्रकृतेषु गोमङ्गलादिषु.

1887. गोरसं चैव सक्तूंश्च तैलं पिण्याकमेव च । अपूपान् भक्षयेच्छूद्राद्यच्चान्यत्पयसा कृतम् ॥ अङ्गिरस् in गृह. र. p. 337.

1888. आममांसं घृतं क्षौद्रं स्नेहाश्च फलसम्भवाः । म्लेच्छभाण्डस्थिता ह्येते निष्क्रान्ताः शुचयः स्मृताः ॥ आभीरभाण्डसंस्थानि पयोदधिघृतानि च । बृहत्पराशर VI. (Jivānanda, part 2 p. 210).

says that corn lying in the field or on the threshing floor, water drawn from wells and milk while still in the cow enclosures may be taken even from one whose food is forbidden. Even such later writers as Haradatta stated that a brāhmaṇa may eat the food of the five śūdras named by Manu IV. 253 in extreme distress only.

Certain articles were not to be eaten at certain stages only. For example, a brahmacārin was not to partake of honey, meat, and kṣāra-lavaṇa (vide Āp. Dh. S. I. 1. 4. 6, Mānava gṛ. I. 1. 12). But in danger of life he could eat even these (vide Medhātithi on Manu V. 27). Similarly a forest hermit and an ascetic were forbidden many things (which will be discussed later on). A 5ṣatriya was not to drink *soma* juice (vide p. 140 above).

There were rules about the persons who might be engaged to cook and serve food. As brāhmaṇas could in very ancient times eat the food of all varṇas including at least some śūdras, no difficulty must have been felt. The Āp. Dh. S. (II. 2. 3. 1–6) prescribes that *āryas* (i. e. the three varṇas) purified (by a bath) may prepare the food for vaiśvadeva; they should stop speaking, coughing or spitting with their faces turned towards the food that is being prepared and should touch water on touching their hair, limbs or garment; or śūdras supervised by āryas may be the cooks. Āp. Dh. S. further requires that when śūdras are cooks they should shave their hair and beard and pare their nails every day or on the 8th day or *parva* days and they must always bathe with their clothes on. Laghu-Āśv. I. 176 says that food should be cooked by one's wife, daughter-in-law, son, pupil, elderly relative, or one's ācārya or by oneself. Aparārka (p. 500) quotes a verse of Nārāyaṇa that food must be served to a *dvijāti* by a wife of the same caste (if he has wives of different castes).

Although numerous rules are laid down about the persons at whose house food may or may not be taken, the ideal placed before householders was that they should not as far as possible eat at the houses of others and should only do so if they are invited by a blameless person (vide Gaut. 17. 8, Manu III. 104, Yāj. I. 112). Manu III. 104 holds out the threat that those who constantly seek to subsist on the food given by others become after death the cattle of those who give them food.

It is necessary to say a few words on drinking liquor (*madyapāna*).

In the Ṛgveda a distinction is made between *soma* and *surā* (liquor), the former being an intoxicating drink, but reserved for being offered (as a sacred beverage) to gods and to be drunk by the priests, while the latter seems to have been meant as a beverage for common men and not usually offered to gods. In Ṛg. VII. 86. 6 the sage[1889] Vasiṣṭha implores Varuṇa to recognize that a man does not commit sin by his own urge or power, but that it is due to destiny or *surā*, anger, dice (gambling) or heedlessness. In Ṛg. VIII. 2. 12 the sage exclaims that draughts of soma when quaffed by Indra create in his heart such tumult as those who are heavily intoxicated engage in when *surā* is drunk. Ṛg. I. 116. 7 mentions among the deeds of Aśvins this that they filled a hundred jars of surā from the hoof of their powerful horse which (hoof) was like *kārotara* (a strainer or leather-bag ?). Ṛg. I. 191. 10 refers to the leather-bag (of wine) in the house of a vintner. In belauding *bhojas* (liberal men) Ṛg. X. 107. 9 says that they won the inner draught of surā (from their foes). In Ṛg. X. 131.[1890] 4 and 5 the Aśvins are praised for having drunk surāma (surā mixed with soma) and helped Indra in his fight with the Asura Namuci. In the Atharvaveda IV. 34. 6 the reward for the performer of sacrifices is said to be heaven in which there are lakes full of ghee and honey, and wherein liquor flows like water. In Atharvaveda 14. 1. 35–36 and 15. 9. 2–3 surā is referred to. The Vāj. S. 19. 7 distinguished between surā and soma ' thou art the powerful surā and this is soma ; don't destroy me when thou enterest thy place '. In the Tai.[1891] S. II. 5. 1 ff, the Śat. Br. I. 6. 3 and V. 5. 4 there is a legend of Viśvarūpa, the son of Tvaṣṭṛ, which narrates how he had three heads, one of which was soma-drinking, one wine-drinking and a third for eating

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1889. न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः । ऋ. VII. 86. 6 ; हृत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् । ऋ. VIII. 2. 12 ; कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः । ऋ. I. 116. 7 ; सूर्ये विषमा सजामि दृतिं सुरावतो गृहे । ऋ. I. 191. 10 ; भोजा जिग्युरन्तःपेयं सुराया भोजा जिग्युर्ये अहूताः प्रयन्ति । ऋ. X. 107. 9.

1890. युवं सुराममश्विना नमुचावासुरे सचा । विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ऋ. X. 131. 4 quoted in तै. ब्रा. I. 4. 2; घृतह्रदा मधुकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना । ... ... उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ अथर्व IV. 34. 6. सुरा त्वमसि शुष्मिणी सोम एष मा मा हिंसीः स्वां योनिमाविशन्ती । वाज. सं. 19. 7 ; also तै. ब्रा. I. 4. 2 and ऐ. ब्रा. 37. 4.

1891. विश्वरूपो वै त्वाष्ट्रः पुरोहितो देवानामासीत्स्वस्रीयोऽसुराणाम् । तस्य त्रीणि शीर्षाण्यासन्त्सोमपानं सुरापानमन्नादनम् । तै. सं. II. 5. 1. 1. ; vide काठकसंहिता XII. 10 for similar words.

food, how Indra cut off the heads of Viśvarūpa, how Tvaṣṭṛ being furious at the slaughter of his son performed a soma sacrifice from which he excluded Indra, how Indra, though not invited, consumed all the soma that was in the tub, how the drinking of too much soma injured Indra and how the gods healed him by the *iṣṭi* called Sautrāmaṇī (for Sutrāman, 'the good protector', Indra). This Sautrāmaṇī sacrifice was performed for a priest who drank too much soma and therefore either began to vomit or had severe purging. Vide Kātyāyana śr. 19. 1. 4. It was also performed by him who had an enemy (Śat. Br. XII. 7. 3. 4). In this sacrifice a brāhmaṇa had to be hired for drinking the dregs of surā offered in it and if one was not found willing to do it the dregs were to be poured on an ant-hill.[1892] How surā (liquor) was prepared is described in the Śat. Br. XII. 7. 3. 5 and in Kātyāyana śr. 19. 1. 20–27 (vide S. B. E. vol. 44, p. 223 *n.* 2 which summarises the com. on Kātyāyana). In Jaimini III. 5. 14–15 there is a discussion about the Sautrāmaṇī sacrifice and Śabara quotes the passage of the Tai. Br. I. 8. 6 about hiring a brāhmaṇa for drinking the dregs of the *surā* offered in the sacrifice. The Śat. Br. contrasts soma and of surā by saying 'soma is truth, prosperity, light and surā is untruth, misery, darkness' (V. 1. 5. 28). The Śat. Br. V. 5. 4. 21 expresses dread [1893] of mixing up the libations of soma and of surā together. The Kāṭhaka Saṁhitā XII. 12 contains the following interesting remark. "Therefore an elderly person or a youngster, the daughter-in-law and father-in-law drink liquor and remain babbling together; foolishness (or thoughtlessness) is indeed sin; therefore a brāhmaṇa does not drink surā with the thought 'otherwise (if I drink it) I may be affected by sin'; therefore this is for kṣatriya; one should say to a brāhmaṇa that surā, if drunk by a kṣatriya, does not harm the latter."[1894] This passage makes it clear that at the time of the Kāṭhaka Saṁhitā public opinion had come to this stage that brāhmaṇas had generally given up drinking surā. This passage read with the

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1892. ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारम् । ब्राह्मणो ह्याहुत्या उच्छेषणस्य पाता । यदि ब्राह्मणं न विन्देद्वल्मीकवपायामवनयेत् । तै. ब्रा. I. 8. 6. Vide शाङ्खायनश्रौत 15. 15. 1–14 where the last सूत्र is ब्राह्मणं सुरापं परिक्रीणीयादिति भक्ष उपनीयते ।

1893. द्वावग्नी उद्धरन्ति । उत्तरवेदावेवोत्तरमुद्धरते दक्षिणं नेत्सोमाहुतीश्च सुराहुतीश्च सह जुहवामेति तस्माद् द्वावग्नी उद्धरन्ति । शतपथब्रा. V. 5. 4. 21.

1894. तस्माज्ज्यायांश्च कनीयांश्च स्नुषा श्वशुरश्च सुरां पीत्वा सह लालपत आसते । पाप्मा वै मालव्यं तस्माद् ब्राह्मणः सुरां न पिबति पाप्मना नेत्संसृज्या इति । तदेतत् क्षत्रियाय ब्राह्मणं ब्रूयान्नैनं सुरां पीता हिनस्ति । काठकसंहिता XII. 12.

Tai. Br. quoted above establishes that it had become difficult to find a brāhmaṇa willing to drink even the remnants of surā left after being offered in a sacred Vedic rite like the Sautrāmaṇī. The above passage from the Kāṭhaka is quoted by the Tantravārtika on Jaimini I. 3. 7 (p. 210) and explained by it as referring to *sīdhu* (rum) and liquor prepared from honey. Śaṁkarācārya in his bhāṣya on the Vedāntasūtra III. 4. 31 quotes[1895] this passage expressly from the Kāṭhaka Saṁhitā. In the Ait. Br. (37. 4) it is stated that when a king has undergone a solemn coronation ceremony the *purohita* places in his hand a vessel of surā. Aśvapati, king of Kekaya, proudly declares in the Chāndogya Up. V. 11. 5 to the learned brāhmaṇas that came to him for the lore about Vaiśvānara 'in my country there is no thief, no miser, no *madyapa* (drinker of intoxicants), none who has not kept the sacred fires, none who is not learned, no man of loose character; whence can there be a woman of loose character in my country?' In Chāndogya V. 10. 9 one who drinks surā is enumerated among the five grave sinners.

It is somewhat strange that in some of the gṛhya sūtras it is stated that in the rites on Anvaṣṭakā day when *piṇḍas* are offered to the male ancestors, piṇḍas are offered to the mother, paternal grandmother and paternal great-grandmother and also liquor is offered. For example, the Āśv. gṛ. II. 5. 5 says that 'to the wives (of the ancestors) are offered surā and the scum of boiled rice in addition' (to the piṇḍas).[1896] The Pār. gṛ. (III. 3) states 'also to the female ancestors he makes piṇḍa offerings and pours for them liquor and water oblations into pits.' The Kāṭhaka gṛ. (65. 7-8) also prescribes that in the Anvaṣṭakā surā was to be sprinkled with a spoon about the piṇḍas for women ancestors and the piṇḍas were to be eaten by servants or by niṣādas or may be thrown in fire or water or brāhmaṇas may eat them. It is difficult to account for this. If a conjecture may be hazarded, it is possible that women drank (perhaps secretly) liquor even when their husbands had given up the practice owing to the force of public opinion or that in those days (before the gṛhya sūtras) intercaste marriages being allowed, the women ancestors might have been kṣatriya or

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1895. शब्दश्चानचस्य प्रतिषेधकः कामकारनिवृत्तिप्रयोजनः काठकानां संहितायां श्रूयते तस्माद् ब्राह्मणः सुरां न पिबेत् इति । शांकरभाष्य on वे. सू. III. 4. 31.

1896. पिण्डपितृयज्ञकल्पेन । हुत्वा मधुमन्थवर्जं पितृभ्यो दद्यात् । स्त्रीभ्यश्च सुरां चाचामममधिकम् । आश्व. गृ. II. 5. 3-5; अन्वष्टकासु ...... पिण्डपितृयज्ञवत् स्त्रीभ्यश्चोपसेचनं च कर्षूषु सुरया तर्पणेन चाचमाञ्जलेपनं स्रजश्च ।' पार. गृ. III. 3.

vaiśya women and so were not unfamiliar with drinking. Manu XI. 95 forbids drinking to brāhmaṇas and Kullūka notes that there were commentators who held that the prohibition did not apply to brāhmaṇa women. Whatever the reasons for the above directions in the gṛhya sūtras may be, they run counter to the prevailing sentiments, not only of the Kāṭhaka Saṁ. and the Brāhmaṇa texts, but also to the unanimous prescriptions of the dharmasūtras and smṛtis.

Gaut. II. 25,[1897] Āp. Dh. S. I. 5. 17. 21, Manu XI. 94 forbid all kinds of intoxicants to brāhmaṇas at all stages of life. Āp. Dh. S. I. 7. 21. 8, Vas. Dh. S. I. 20, Viṣṇu Dh. S. 35. 1., Manu XI. 54, Yāj. III. 227 hold that drinking *surā* or *madya* is one of the grave sins (mahāpātakas). In spite of this, the Baud. Dh. S. I. 2. 4 notes that among the five peculiar practices of the brāhmaṇas in the north was that of drinking rum and it condemns all the five practices. The verses of Manu (XI. 93–94)[1898] are frequently quoted in digests and commentaries 'surā is the filthy refuse of food and sin indeed is called *mala* (filth); therefore, a brāhmaṇa, a rājanya, and a vaiśya should not drink surā, which is of three kinds, viz. prepared from molasses, from flour (or ground grains) and from flowers of the Madhūka tree; brāhmaṇas should not drink any one of these three.' The interpretations put on these verses by Viśvarūpa on Yāj. (III. 222), the Mit. on Yāj. III. 253, Aparārka p. 1069 and others establish that the word 'surā' primarily applies to *paiṣṭī* (liquor prepared from flour) as Vedic usage in the Sautrāmaṇī sacrifice and elsewhere shows, that *paiṣṭī* is forbidden to all brāhmaṇas, kṣatriyas and vaiśyas, that it is the drinking of paiṣṭī alone that constitutes a mahāpātaka, that all intoxicants are forbidden to brāhmaṇas but liquors other than paiṣṭī such as those prepared from molasses or madhūka flowers are not forbidden to kṣatriyas and vaiśyas. In the Mahābhārata (Udyogaparva 59. 5) both Vāsudeva and Arjuna are described as intoxicated by drinking the liquor prepared from honey and

1897. मद्यं नित्यं ब्राह्मणः । गौ. II. 25 ; सर्वं मद्यमपेयम् । आप. ध. सू. I. 5. 17.21.

1898. सुरा वै मलमन्नानां पाप्मा च मलमुच्यते । तस्माद् ब्राह्मणराजन्यौ वैश्यश्च न सुरां पिबेत् ॥ गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा । यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥ मनु XI. 93–94. Both are quoted in तन्त्रवार्तिक pp. 209–210 ; मनु XI. 93 is वृद्धहारीत 9. 279 and मनु XI. 94 is the same as विष्णु 22. 82 and संवर्त 117. सर्वज्ञनारायण explains माध्वी in three ways 'माध्वी द्राक्षारसकृतेति केचित् । मधूकपुष्पेण मधुना वा कृता वाच्या'.

the Tantravārtika tries[1899] to establish that there was nothing wrong in this as they were kṣatriyas and as Manu XI. 93–94 and Gaut. II. 25 are to be construed as stated above viz. all intoxicants are forbidden to brāhmaṇas and only paiṣṭī to kṣatriyas and vaiśyas. Intoxicants are not forbidden to śūdras, though Vṛddha-Hārīta (IX. 277–278) declares that some desire that good śūdras should abstain from surā also and that Manu says that even a śūdra becomes *patita* by falsehood, by partaking of meat and intoxicants and by stealing another's wealth or wife. Another rule was that brahmacārins, of whatever varṇa, had to abstain entirely from every kind of intoxicant (Āp. Dh. S. I. 1. 2. 23, Manu II. 177, Yāj. I. 33). Viśvarūpa on Yāj. I. 33 refers to a passage from the Caraka-śākhā which states that when Śvetaketu suffered from a skin disease (kilāsa), the Aśvins told him to take madhu (honey or wine) and meat as medicine, and when he asked how being a brahmacārin he could do so, they replied that a person must first save himself (from disease and death) in all ways[1900] as a man can say 'I shall perform meritorious acts' only if he lives. Aparārka quotes the Brahmapurāṇa and says that in the Kali age human sacrifice, Aśvamedha sacrifice and intoxicating drinks were forbidden to the three varṇas and to brāhmaṇas in all yugas (ages). But this is opposed to history and tradition.[1901] The Mahābhārata narrates (Ādiparva 76–77) the story of Śukra, his daughter Devayānī and pupil Kaca and states that Śukra forbade for the first time brāhmaṇas from drinking intoxicants and declared that, if any brāhmaṇa drank surā thenceforward, he would be guilty of the grave sin of brāhmaṇa-murder.[1902] The

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1899. यत्तु वासुदेवार्जुनयोर्मद्यपानमातुलदुहितृपरिणयनं स्मृतिविरुद्धमुपन्यस्तं तत्रानधिकारसुरामात्रस्य त्रैवर्णिकानां प्रतिषेधः । सुरा वै...सुरां पिबेत् इति । मधुसीध्वोस्तु क्षत्रियवैश्ययोर्नैव प्रतिषेधः केवलब्राह्मणविषयत्वात् । मद्यं ब्राह्मणस्य-इति वचनात् ।...तेनोभौ मध्वासवक्षीबावित्यविरुद्धम् । तन्त्रवार्तिक pp. 209–210. उद्योगपर्व 59. 5 is 'उभौ...क्षीबावुभौ चन्दनरूषितौ । स्रग्विणौ वरवस्त्रौ तौ दिव्याभरणभूषितौ ॥'

1900. तथा च चरकाः पठन्ति-श्वेतकेतुं हारुणेयं ब्रह्मचर्यं चरन्तं किलासो जग्राह । तमश्विनावूचतुर्मधुमांसौ किल ते भेषज्यमिति । स होवाच ब्रह्मचर्यमानी कथं मध्वश्नीयामिति । तौ होचतुः । यदा वा आत्मना पुरुषो जीवति अथान्यत्सुकृतं करोमीति, आत्मानं ह्येव सर्वतो गोपायेत् । विश्वरूप on या. I. 33.

1901. मद्यं नित्यं ब्राह्मणः । नित्यमिति वचनान्मद्यं कृतयुगादावपि ब्राह्मणेन वर्ज्यं क्षत्रियवैश्याभ्यां तु कलावेव । यद् ब्रह्मपुराणम् । ... ... नराश्वमेधौ मद्यं च कलौ वर्ज्यं द्विजातिभिः । अपरार्क p. 63.

1902. यो ब्राह्मणोऽद्यप्रभृतीह कश्चिन्मोहात्सुरां पास्यति मन्दबुद्धिः । अपेतधर्मा ब्रह्महा चैव स स्यादस्मिँल्लोके गर्हितः स्यात्परे च ॥ आदिपर्व 76. 67 = मत्स्यपुराण 25. 62.

Mausalaparva (1. 29–30) states that Balarāma prohibited the drinking of surā from the day the *musala* (iron pestle) for the destruction of the Yādavas was produced and directed that any breach of his order would be punished with impalement. The Śāntiparva (110. 22) declares that those men who always avoid honey and meat and intoxicants from their birth surmount all difficulties. Śāntiparva (34. 20) prescribes that, if a man drank liquor when in danger of life or through ignorance, he was to undergo upanayana again. Acc. to Viṣṇu Dh. S. 22. 83–85[1903] intoxicants (*madya*) forbidden to brāhmaṇas are of ten kinds viz. those prepared from madhūka flowers, from sugarcane juice, from ṭaṅka fruit (i. e. kapittha), from *koli* (i. e. *badara* or jujube fruit), from dates, from jack-fruit, from grape juice, from honey, from *maireya* (extracted from the blossoms of a plant) and from cocoa-nut sap. Viṣṇu adds that these ten kinds are not forbidden to kṣatriyas and vaiśyas. Pulastya quoted by the Mit. on Yāj. III. 253 and by Aparārka p. 1075 states that *surā* (distilled from rice flour) is different from the eleven kinds of *madyas* that he enumerates (practically the same as in Viṣṇu). It may be stated that this sentiment against drinking is still very strong among brāhmaṇas and drinking is still looked down upon by all castes, though, owing to contact with the West, some people (even including a few brāhmaṇas) have come to regard it as a fashionable indulgence.

Manu IX. 80 and Yāj. I. 73 say that a wife who drinks liquor is to be abandoned (even if she be a śūdra woman married to a brāhmaṇa). The Mit. on Yāj. I. 73 quotes a text (of Parāśara X. 26 and Vas. Dh. S. 21. 15) that half of the body of him whose wife drinks *surā* is guilty of grave sin[1904] (on Yāj. III. 256 it is ascribed to Manu). Vas. Dh. S. (21. 11) says that a brāhmaṇa wife who drinks *surā* is not allowed by the gods to reach the world of her husband (after death) and that she

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1903. माधूकमैक्षवं टाङ्कं कौलं खार्जूरपानसे। मृद्वीकारसमाध्वीके मैरेयं नारिकेलजम्॥ अमेध्यानि दशैतानि मद्यानि ब्राह्मणस्य च। राजन्यश्चैव वैश्यश्च स्पृष्ट्वैतानि न दुष्यति॥ विष्णुधर्मसूत्र 22. 83–84. These are quoted by अपरार्क p. 926, where the reading is मार्द्वीकं कारमार्दिकम्. अपरार्क p. 1070 quotes these as बृहद्विष्णु (reading मैरं तालं खार्जूर°), पुलस्त्य has two viz. सैर and आरिष्ट (prepared from ariṣṭa, a kind of berry) in place of टाङ्क.

1904. पतत्यर्धं शरीरस्य यस्य भार्या सुरां पिबेत्। पतितार्धशरीरस्य निष्कृतिर्न विधीयते॥ वासिष्ठ 21. 15 and पराशर X. 26, quoted by विश्वरूप as स्मृत्यन्तर on या. III. 250 (पतिलोकं न सा etc.).

wanders in this world as a leech in water or as an oyster.[1905] Yāj. III. 256 says the same and adds that such a wife becomes in her subsequent lives a bitch, a vulture or a pig in this world itself.

Viśvarūpa (on Yāj. I. 140) quotes a text that a vendor of liquors is to have a flagstaff at his shop to indicate that it is a liquor shop, that his shop was to be in the midst of the village and that he was not to sell surā to the *antyajas* except in times of distress (i. e. in diseases &c.).[1906]

Megasthenes (p. 69) and Strabo (XV. 1. 53) note that Indians did not drink wine except at sacrifices (in the 4th century B. C.). Gautama 23. 1, Manu XI. 90–91, Yāj. III. 253 prescribe that if a person knowingly and frequently drinks surā i. e. paiṣṭī, he can be purified only by death due to the pouring in his mouth of boiling surā or water or ghee or cow's urine or milk. Yāj. III. 254 prescribes another prāyaścitta (expiation) also. Vas. Dh. S. 20. 19, Manu XI. 146 and Yāj. III. 255 prescribe that if any one of the three varṇas drinks surā through ignorance he becomes pure by undergoing the penance of Kṛcchra and by having his upanayana performed again. Aparārka (p. 1070) quotes a smṛti of Kumāra that a child up to five years has to perform no penance for drinking any intoxicant, that after five but before upanayana the child's parents or other relative or friend has to undergo it viz. three kṛcchras.[1907]

Manu (VII. 47–52) enumerates in the case of kings ten vices springing from love of pleasure and eight vices produced by wrath and then states that among vices due to love of pleasure drinking, dice, women and hunting are the worst and that drinking is the most pernicious of all the vices of kings. Kauṭilya VIII. 3 agrees with this. Gaut. XII. 38 and Yāj. II. 47 declare that though sons and grandsons are bound to repay their ancestors' debt as a pious duty, they are not bound to pay

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1905. या ब्राह्मणी च सुरापी न तां देवाः पतिलोकं नयन्तीहैव सा चरति क्षीणपुण्याप्सु लुग्भवति शुक्तिका वा । वसिष्ठ 21.11. The words या ब्राह्मणी...नयन्ति occur in the महाभाष्य (vol. II. p. 99 on पा. III. 2. 8).

1906. ध्वजं च कुर्याच्चिह्नार्थं समया ग्रामं च संवसेत् । न चैवान्त्यावसायिभ्यः सुरां दद्यादनापदि ॥ quoted by विश्वरूप on या. I. 140.

1907. अनुपेतस्तु यो बालो मद्यं मोहात्पिबेद्यदि । तस्य कृच्छ्रत्रयं कुर्यान्माता भ्राता तथा पिता ॥ जातूकर्ण्य in अपरार्क p. 1069 ; मद्यमूत्रपुरीषाणां भक्षणे नास्ति कश्चन । दोषस्त्वा पञ्चमाद्वर्षादूर्ध्वं पित्रोः सुहृद्गुरोः ॥ कुमार quoted by अपरार्क p. 1070.

debts incurred for liquors, gambling &c. Among the articles that a brāhmaṇa is forbidden to sell even when he is forced to take to trade as a means of livelihood is liquor (Manu X. 89 and Yāj. III. 37).

To return to the subject of *bhojana*. After finishing one's midday meal, a person was to chew *tāmbūla or mukhavāsa* (described above p. 734) and it appears that in ancient times persons smoked also certain preparations made with fragrant herbs and medicaments (and not tobacco which was then unknown). For example, Bāṇa describes in the Kādambarī (para 15) that king Śūdraka after his mid-day meal took in the smoke of fragrant drugs and then chewed tāmbūla.[1908] In the Caraka-saṁhitā, sūtrasthāna chap. 5, there is a description how a reed was to be smeared with pastes of sandalwood, nutmeg, cardamom and several other drugs and spices, how it was to be eight aṅgulas long and as thick as one's thumb, how it was to be dried and the reed removed and then the dried portion was to be smoked. Vide Indian Antiquary vol. 40 pp. 37–40 for detailed information.

The Viṣṇupurāṇa III. 11. 94 remarks that after taking the mid-day meal one may do acts that would not cause exertion to the body. Dakṣa (II. 68–69) says that after[1909] taking dinner one should sit at ease and allow the food to be digested and should read and listen to itihāsa and purāṇas in the 6th and 7th parts of the day, and in the 8th part of the day the householder should look into his private worldly affairs and then perform the evening adoration (sandhyā) outside the house. That the higher and middle classes of society attended in the afternoon the recitation of the Mahābhārata (the itihāsa *par excellence*) and the purāṇas in the 7th century follows from Bāṇa's statement in the Kādambarī (para 54) that even queen Vilāsavatī on hearing from the Mahābhārata that the sonless do not reach heaven (which was recited in the temple of Mahākāla at Ujjayinī) became[1910] extremely dejected and the fact that Bāṇa

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1908. परिपीतधूपधूमवर्तिरुपस्पृश्य च गृहीतताम्बूलः &c. । कादम्बरी para 15.

1909. भुक्त्वाथ सुखमास्थाय तदन्नं परिणामयेत् । इतिहासपुराणाद्यैः षष्ठसप्तमकौ नयेत् । अष्टमे लोकयात्रा तु बहिः सन्ध्या ततः पुनः ॥ दक्ष II. 68–69, quoted by अपरार्क p. 157, स्मृतिच. I. p. 225, गृह. र. 386.

1910. अद्य तु चतुर्दशीति भगवन्तं महाकालमर्चितुमितो गतया तत्र महाभारते वाच्यमाने श्रुतमपुत्राणां किल न सन्ति लोकाः शुभाः पुन्नाम्नो नरकात् त्रायत इति पुत्र इति । कादम्बरी (पूर्वभाग para 54). Vide आदिपर्व 120. 15–18 where ' न तस्य लोकाः सन्तीति ' occurs.

is said in the Harṣacarita (III) to have listened after the midday meal to the recitation of the Vāyupurāṇa by the reader Sudṛṣṭi. Yāj. (I. 113–114) directs that the rest of the day (till evening) should be spent in the company of śiṣṭas (learned and respectable people) and of dear relatives and then having performed the evening prayer and offered oblations into the three sacred fires (if he has kept the three Vedic fires) or into gṛhya fire, the householder should feed guests if they come at night, then he should take his evening meal surrounded by (his children) and servants, should not eat too much in the evening and then go to sleep. Dakṣa (II. 70–71) says that after evening he should perform homa, then take his meal, do other household work, then repeat some part of his Veda and sleep for two watches (six hours) and he should devote some time in the first and last watches of the night to reciting the Veda already learnt.

Numerous rules are laid down in the smṛtis and digests about sleeping, viz. as to the position of the head, what kind of bed to use, where to sleep and what texts to recite and so on Vide Gaut. II. 13 and IX. 60, Manu IV. 57, 175–176, Yāj. I. 136, Viṣṇupurāṇa III. 11. 107–109 for some of these rules. Among the earliest works to give elaborate rules is the Viṣṇu Dh. S. chap. 70, which is set out here. 'One should not sleep when one's feet are wet with water, nor should one have his head towards the north and west or lower (than the other parts of the body), nor should one sleep naked nor below a beam along its length nor in an uncovered place nor on a bed-stead of a palāśa tree nor on one made of five kinds[1911] of wood nor on one made of trees split by an elephant nor on one made of wood burnt by lightning, nor on a broken bed-stead nor on one which is scorched, nor on a bed of trees watered with jars, nor in cemeteries nor in an unoccupied house, nor in a temple, nor in the midst of rash (or mischievous) persons, nor in the midst of women, nor above grain, nor in a stable of cows nor on the bed-stead of elderly persons nor over a fire or over an idol, nor before washing his hands or lips after meals, nor should one sleep by day nor in the twilight nor on ashes, nor on an unclean spot, nor on a wet spot nor on the top of a mountain.' Vide

1911. The स्मृतिमु. (आ. p. 457) says 'पञ्च दारूणि उदुम्बरवटाश्वत्थप्लक्षजम्बुद्रुमाः'. The गृह. र. p. 397 remarks तदुक्तं वाराहेण-एकद्रुमेण धन्यं वृक्षद्वयनिर्मितं च धन्यतरं त्रिभिरात्मजवृद्धिकरं चतुर्भिरर्थो यशश्चायुष्यं पञ्चवनस्पतिरचिते पञ्चत्वं याति तत्र यः शेते ।'. These seem to be verses in the Gīti metre.

Smṛtyarthasāra p. 70, Gṛ. R. pp. 397–399, Smṛtimuktāphala (āhnika pp. 456–458), Āhnika-prakāśa pp. 556–558 for further details. Some of them may be noted. One should bow to one's favourite deity and keep a bamboo staff near one's bed—says the Smṛtyarthasāra. The Smṛtiratna says that one should not sleep on the same bed with a person suffering from an eye disease or with one who is an epileptic or with one suffering from fever, leprosy, tuberculosis, asthma and hiccough. The Ratnāvali (quoted in Sm. M. āhnika p. 457) requires that one should place a jar full of water at the head of the bed-stead, recite Vedic mantras for one's protection and mantras against poison and also the hymn to Night (Ṛg. X. 127), remember the five ancient personages well-known as sound sleepers,[1912] viz. Agasti, Mādhava, Mucakunda, Kapila and Āstīka, salute Viṣṇu and then go to sleep. Hārīta (prose) quoted in Āhnikaprakāśa p. 557 contains similar rules. Vṛddha-Hārīta (VIII. 309–310) says that an ascetic, a brahmacārī, a forest hermit and a widow should not sleep on a cot but on the ground covered over with a deer-skin or a blanket or with kuśas.

In connection with the subject of going to bed at night, a good deal is stated in the smṛtis and digests about sexual intercourse between husband and wife. Some of these rules (viz. about the proper days for intercourse) have already been stated above (pp. 204–205). Gaut. V. 1–2 and IX. 28–29, Āp. Dh. S. II. 1. 1. 16–23 lay down that a householder is to approach his wife on the proper days or he may do so at any time except on forbidden days or when the wife desires it; he is not to have intercourse during day-time or when the wife is ill, nor when she is in her courses nor should he embrace her during that period. Āp. Dh. S. II. 1. 1. 19, Vas.[1913] Dh. S. XII. 24 and Yāj. I. 81 refer to the boon conferred on women by Indra according to a legend narrated in the Tai. S. II. 5. 1. When Indra killed Viśvarūpa, son of Tvaṣṭṛ, he incurred the sin of brāhmaṇa murder; all beings loudly condemned him as 'brahmahan', and he went about the universe in search of sharers in his sin, of which one third was

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1912. रत्नावल्याम्। मंगल्यं पूर्णकुम्भं तु शिरःस्थाने निधाय तु। वैदिकैर्गारुडैर्मन्त्रै रक्षां कृत्वा स्वपेन्निशि॥ रात्रिसूक्तं जपेत्स्मृत्वा सर्वांश्च सुखशायिनः। नमस्कृत्वाव्ययं विष्णुं समाधिस्थः स्वपेन्निशि॥ सुखशायिनोपि गोभिलेन दर्शिताः। अगस्तिर्माधवश्चैव मुचकुन्दो महाबलः। कपिलो मुनिरास्तीकः पञ्चैते सुखशायिनः॥ स्मृतिमु. (आह्निक p. 457).

1913. अपि च काठके विज्ञायते। अपि नः श्वो विजनिष्यमाणाः पतिभिः सह शयीरन्निति स्त्रीणामिन्द्रदत्तो वर इति। वसिष्ठ XII. 24.

taken by the earth (which secured the boon that when a pit is dug it becomes filled up in a year), one-third by trees (that got the boon that even when pruned they would grow again and the exudation from trees is the part of *brahmahatyā* that comes out of trees and the red resins exuded are therefore not to be eaten) and one third by women, who got the boon that they would conceive only during their period (of sixteen days) after the recurring occurrence of menses and that they might indulge in intercourse till the time of delivery and in the case of whom the murder is manifested every month.[1914] Viṣṇu Dh. S. chap. 69 puts all rules together, some of which are: A householder must avoid sexual intercourse after having been invited at a śrāddha or having partaken of dinner at it or after having given a a śrāddha dinner or after performing the initiatory ceremony of *soma* sacrifice; he must not have intercourse in a temple, in a cemetery, in an empty house or at the root of a tree, in the day time[1915] or at twilight, or with a woman older than himself or with a pregnant woman or with one who has a limb too much or is deficient in a limb. Vide Viṣṇupurāṇa III. 11. 110–123 for similar rules on the same topic. Most of the rules are eugenic or based on hygiene, though a few may be held to be only religious or superstitious. Gaut. IX. 26, Āp. Dh. S. II. 1. 1. 21–23 and II. 1. 2. 1, Manu IV. 4 and V. 144 say that after intercourse the husband and wife should take a bath or at least wash, sip water and sprinkle water over the body and should sleep on separate beds. Other writers stated different views.[1916]

Rajasvalā-dharmāḥ.

From the times of the Tai. S. rules have been laid down about the duties of a rajasvalā (a woman in her monthly illness) and about how her husband and other people are to act

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1914. स स्त्रीषंसादमुपासीदत्-अस्यै ब्रह्महत्यायै तृतीयं प्रतिगृह्णीतेति। ता अब्रुवन् वरं वृणामहा ऋत्वियात्प्रजां विन्दामहै काममा विजनितोः संभवामेति। तस्मादृत्वियात् स्त्रियः प्रजां विन्दन्ते। काममा विजनितोः संभवन्ति।...तृतीयं ब्रह्महत्यायै प्रत्यगृह्णन्। सा मलवद्वासा अभवत् &c.। तै. सं. II. 5. 1. 4–5.

1915. प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते। प्रश्नोपनिषद् I. 13.

1916. ऋतौ तु गर्भशङ्कायां स्नानं मैथुनिनः स्मृतम्। अनृतौ तु सदा कुर्याच्छौचं मूत्रपुरीषवत्॥ उभावेतावशुची स्यातां दम्पती शयनं गतौ। शयनादुत्थिता नारी शुचिः स्यादशुचिः पुमान्॥ अङ्गिरस् 52–53 and यम 16–17; ascribed to वृद्धशातातप in अपरार्क p. 105, गृह. र. p. 400 and to शातातप in स्मृतिच I. p. 120.

towards her. In the Tai. S. II. 5. 1. it is stated[1917] 'One should not address a woman who has unclean clothes (i. e. who is in her course) nor should one sit with her, one should not eat her food for she keeps emitting the colour of brāhmaṇa murder; they say woman's food is unguent, therefore one should not accept unguent from her; but anything else at will may be accepted'. The Tai. Br. III. 7. 1 states 'Indeed half of this sacrifice is destroyed in the case of him whose wife becomes untouchable on the day on which the observances for a sacrifice commence (i. e. on the day previous to the performance); but the sacrificer should segregate her (in a different place or house) and offer the sacrifice; by so doing he worships with a sacrifice that is entire (though the wife is absent).'[1918] The adhikaraṇa in Jaimini (III. 4. 18–19) is based on these texts; Śabara's bhāṣya quotes the passage of the Tai. S. and of the Tai. Br. and the conclusion established is that these rules, though occurring in the context of the new moon and full moon sacrifices, are not restricted to those sacrifices, but are to be observed by persons generally (i. e. they are *puruṣārtha* and not *kratvartha*). The Tai. S. II. 5. 1 contains thirteen directions about a *rajasvalā* and declares what evil results follow from breaches of them. They are: there is to be no intercourse with her, nor in a forest (after she bathes), nor when she is unwilling (after bath), she should not bathe during the three days, should not bathe with oil in those days, should not arrange her hair with a comb, should not apply collyrium to her eyes, should not brush her teeth, should not pare her nails, should not spin yarn, should not make ropes, should not drink water with a vessel made of palāśa leaves or a vessel that is baked in fire (or is broken). The results of the breaches are respectively that the son (born of her) becomes suspected or charged with grave sins, a thief, shy and not bold, destined to die in water, has a skin disease,

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1917. सा मलवद्वासा अभवत्। तस्मान्मलवद्वाससा न संवदेत्। न सहासीत। नास्या अन्नमद्यात्। ब्रह्महत्यायै ह्येषा वर्णं प्रतिमुच्यास्तेऽथो खल्वाहुः। अभ्यञ्जनं वाव स्त्रिया अन्नम्। अभ्यञ्जनमेव न प्रतिगृह्यं काममन्यत्। तै. सं. II.5.1.5–6. Śabara on Jaimini III. 4.19 says that the words नास्या अन्नमद्यात् अभ्यञ्जनं वाव स्त्रिया अन्नं really enjoin the prohibition of approaching her for intercourse and the Tantravārtika (p. 952) offers the interesting information that among the Lāṭas 'abhyañjana' is a synonym for 'sexual intercourse' तथा हि लाटानामभ्यञ्जनपर्यायान्तरवाच्यलक्षणमुपगमनं प्रसिद्धम्.

1918. अर्धो वा एतस्य यज्ञस्य मीयते यस्य व्रत्येऽहन् पत्न्यनालम्भुका भवति। तामपरुध्य यजेत। सर्वेणैव यज्ञेन यजते। तै. ब्रा. III. 7. 1. The मिता° on या. III. 45 quotes this.

has a bald head and is feeble, is squint-eyed, has dark teeth, has bad nails, is impotent, is unrestrained (or commits suicide by hanging), becomes a lunatic, or a dwarf. The Tai. S. further directs that she should observe these rules for three nights, should drink water with her hands joined together or with a plate that is not baked in fire. The Br. Up. VI. 4. 13 notes that a married woman in her courses should drink water from a vessel of bronze and should not wash her clothes, a śūdra male or female should not touch her; on the lapse of three nights she should bathe and she should be made to unhusk rice. Many of the sūtras refer to the rules contained in the Tai. S. about the *rajasvalā* (vide Āp. gṛ. 8. 12,[1919] Hir. gṛ. I. 24. 7, Bhār. gṛ. I. 20, Baud. gṛ. I. 7. 22–36, Baud. Dh. S. I. 5. 139). Vas. Dh. S. V. 7–9 contains the story of Indra and the boon given to women and also the rules about rajasvalā (adding that she should sleep on the ground, should not sleep by day, should not eat flesh, should not look at the planets, should not laugh). When Vas. Dh. S. V. 8. and Viṣṇu Dh. S. 51. 16 forbid the eating of the food of a rajasvalā, what is meant is (according to the Gṛ. R. and other digests) that the food cooked for her or owned by her should not be eaten. Laghu-Hārīta 38 prescribes that a rajasvalā may eat food from her own hand used as a plate; Vṛddha-Hārīta (XI. 210–11) says the same and adds that if she be a widow, then she should not take food for three days and that one whose husband is living should have only one meal a day. Rajasvalā women were also not to touch one another. Viṣṇu Dh. S. (22. 73–74) prescribes that if a rajasvalā touches another rajasvalā of lower varṇa she should observe a fast from that time till the fourth day when she takes the purificatory bath; while if she touches another rajasvalā woman of the same varṇa or higher varṇa, she has to bathe and then take her food. More elaborate rules are laid down by Aṅgiras 48 (who prescribes pañcagavya), Atri 279–283, Āp. (verse) VII. 20–22, Bṛhad-Yama III. 64–68, Parāśara VII. 11–15. If a rajasvalā is touched by a cāṇḍāla or by any of the antyajas, or by a dog or crow, she has to be without food till she bathes on the 4th day (Aṅgiras 47, Atri 277–279, Āpastamba VII. 5–8). If a woman is suffering from fever and becomes a rajasvalā she is not to be bathed

1919. यथा मलवद्वाससः स्पृष्ट्वैनां ब्राह्मणप्रतिषिद्धानि कर्माणि संभाषेत वा मलवद्वाससमभिप्रेतानि । आप. गृ. सू. 8. 12. The whole of Vas. Dh. S. V. 7–9 is quoted in गृह. र. pp. 406–407 and Vas. Dh. S. V. 7 is quoted by मिता. on या. III 20 and अपरार्क p. 105.

on the 4th day to purify her; her purification is to be effected by another healthy woman, who touches her and then herself bathes with her clothes on and this is done ten or twelve times and each time there is sipping of water; then the woman who is ill has her clothes removed and new ones put on and then gifts are made according to ability and she becomes pure (Uśanas quoted in Mit. on Yāj. III. 20). Similar verses occur in Aṅgiras 22–23. The same procedure is followed where a male who is ill is touched by a rajasvalā or for some other cause he has to undergo the purification of a bath, viz. a healthy male touches him seven or ten times and bathes after each touch, at the end of which the sickly person is to be declared to be free from the impurity (Aṅgiras 21, Parāśara VII. 19–20 quoted in Mit. on Yāj. III. 20). If a rajasvalā dies, then the corpse should be bathed with the five products of the cow (pañcagavya), she should be covered with another garment and then should be cremated (a verse quoted by the Mit. on Yāj. III. 20), while Aṅgiras (42) said that the corpse should be bathed after three days and then it should be cremated. The Mit. on Yāj. III. 20 notes that, if a woman who usually has monthly periods, menstruates within seventeen days, then she has no impurity; if on the 18th, she becomes clean in one day, if on the 19th in two days and thereafter in three days. Vide Aṅgiras 43, Āpastamba (verse) VII. 2, Parāśara VII. 16–17.

So far we have described the daily duties of common men, particularly of brāhmaṇas. Manu VII. 145–147, 151–154, 216–226, Yāj. I. 327–333 and Kauṭ. I. 19 dilate upon the daily duties of the king. Kauṭ. divides day and night into eight parts each and states that in the first part of the day the king should take measures for his protection and attend to income and expenditure, in the second he should look into the causes (or disputes) of the people of the cities and villages, in the third he should bathe, study or recite the Veda and take his meals, in the fourth he should receive revenue in gold and appoint (or examine) superintendents; in the fifth he should correspond with the council of ministers, and receive the secret news brought by his spies; in the sixth he may engage in whatever amusements or sports he likes or in deliberation (on state matters); in the seventh he should review elephants, horses, chariots and soldiers; in the eighth he should consider with the help of his commander-in-chief plans of campaigns. When the day ends he should observe the evening prayer; in the first part

of the night he should see secret emissaries, in the second part of the night he may bathe, revise his studies and take supper; in the third he should lie down after the burst of trumpets and sleep in the fourth and fifth; in the 6th he should be awakened by the sound of trumpets, he should bring to his mind the dictates of śāstra and the mode of carrying them out; in the seventh he should deliberate and send out secret emissaries; in the eighth he should receive, being accompanied by his sacrificial priests, ācārya and *purohita*, benedictions and should see his physician, chief cook and astrologer and having circumambulated a cow with her calf and a bull he should go to court. Or the king may divide the parts of day time and night time according to his capacity. Other smṛtikāras differed here and there. Kātyāyana prescribed[1920] that the king should devote the three parts of the day time (divided into eight) after the first part to judicial work and if he cannot personally do it, he should appoint a judge. Yāj. (I. 327–333) mostly follows (though concisely) the routine sketched by Kauṭ. The Manusmṛti also hardly adds anything of importance to what we find in Kauṭ. It is remarkable that in the Daśakumāra-carita (ucchvāsa VIII) the author closely following the words of Kauṭilya as to the engagements of the king during the eight parts of daytime and of night also puts in the mouth of the voluptuous jester Vihārabhadra a parody of Kauṭilya's solemn dicta.[1921]

As to the āhnika of vaiśyas and śūdras no special rules are laid down in the smṛtis. They had to adjust the duties set out for brāhmaṇas to their own case according to their circumstances. A vaiśya belonged to the twice-born classes and he could do if he chose almost every thing that a brāhmaṇa could (except officiating as a priest or teaching as a profession or receiving gifts). Vide pp. 154–164 for the disabilities and the few privileges of the śūdra.

1920. Vide note 1510 above.

1921. e. g. उत्थितेन च राज्ञा क्षालिताक्षालिते मुखे झटितिमर्धमुष्टिं वाभ्यन्तरीकृत्य नद्धः प्रथमेऽष्टमे वा भागे श्रोतव्यम्। ... ... द्वितीयेऽन्योन्यविवदमानानां जनानामाक्रोशाद् दह्यमानकर्णः कथं जीवति। ... ... तृतीये स्नातुं भोक्तुं च लभते।...चतुर्थे हिरण्यप्रतिग्रहाय हस्तं प्रसारयन्नेवोत्तिष्ठति। ... ... दशकुमारचरित VIII.

CHAPTER XXIII

UPĀKARMA OR UPĀKARAṆA AND UTSARJANA OR UTSARGA.

Upākarma or *Upākaraṇa* means 'opening, starting or beginning' (upakrama as the Mit. on Yāj. I, 142 says) and Utsarjana or Utsarga (in Āśv. gṛ. III. 5. 13) means 'the cessation of Vedic studies for a certain period in the year.' Āp. gṛ. VIII. 1 and Āp. Dh. S. I. 3. 11. 2 employ the word 'samāpana' for utsarjana. In former times these two rites were performed on different dates and in different months, but with the decline of vedic studies in medieval times they came to be performed one after another on the same day. In several sūtras the first of these two is spoken of as adhyāyopākaraṇa (as in Āśv. gṛ. III. 5. 1.) or adhyāyopākarma (in Pār. gṛ. II. 10, Vas. Dh. S. 13. 1). In this case adhyāya means 'study of the Veda' or it may mean Veda itself because it is studied (pre-eminently). Therefore the rite which signalises the opening of the session for Vedic study in the year is itself called upākarma.[1922] In Gaut. 16. 1 the rite of *upākarma* is called *vārṣika* either because it took place in varṣā (the rainy season) or because it took place once a year (from varṣa, a year). The Āśv. gṛ. III. 5. 19 also states that this rite is called vārṣika.

The time for upākarma is variously stated in the sūtras. The Āśv. gṛ. III. 5. 2–3 states 'when the herbs appear, when the moon is in conjunction with the constellation of Śravaṇa, in the month of Śrāvaṇa or on the 5th (tithi) of Śrāvaṇa when the moon is in the Hasta nakṣatra.'[1923] The

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1922. अध्ययनमध्यायस्तस्योपाकरणं प्रारम्भो येन कर्मणा तदध्यायोपाकरणम् नारायण on आश्व. गृ. III. 5. 1; 'अधीयन्ते इत्यध्याया वेदास्तेषामुपाकर्म उपक्रमओषधीनां प्रादुर्भावे' मिता. on या. I. 142.

1923. ओषधीनां प्रादुर्भावे श्रवणेन श्रावणस्य। पञ्चम्यां हस्तेन वा। आश्व. गृ. III. 5. 1–2; ओषधीनां प्रादुर्भावे श्रवणेन श्रावण्यां पौर्णमास्यां श्रावणस्य पञ्चमीं हस्तेन वा। पार. गृ. II. 10; प्रौष्ठपदीं हस्तेनाध्यायानुपाकुर्युः। श्रावणीमित्येके। खादिरगृ. III. 2. 14–15; प्रौष्ठपदीं हस्तेनोपाकरणम्।...श्रवणामेक उपाकृत्यैतमा सावित्रात्कालं काङ्क्षन्ते। गोभिलगृ. III. 3. 1 and 13; अथातः स्वाध्यायोपाकर्म श्रावण्यां पौर्णमास्यां प्रौष्ठपद्यां वा। वसिष्ठ 13. 1; हुतानुकृतिरुपाकर्म। श्रावण्यां पौर्णमास्यां क्रियेतापि वा आषाढ्याम्। बौ. गृ. III. 1. 1–2; श्रावणपक्षे ओषधीषु जातासु हस्तेन पौर्णमास्यां वाध्यायोपाकर्म। हिरण्य. गृ. II. 18. 2.

Pār. gṛ. II. 10 says 'when the herbs appear, when the moon is in conjunction with Śravaṇa on the full moon day in the month of Śrāvaṇa or on the fifth of the month of Śrāvaṇa when the moon is in Hasta.' Gaut. 16. 1 and Vas. Dh. S. 13. 1 require that it should be performed on the full moon day of Śrāvaṇa or Bhādrapada. The Khādira gṛ. (III. 2. 14–15) and Gobhila III. 3. 1 and 13 ordain that Upākarma should be performed on the full moon day of Bhādrapada or under the constellation of Hasta in that month or according to some on the full moon day of Śrāvaṇa. The Baud. gṛ. III. 1. 2 prescribes that Upākarma may be done on the full moon day of Śrāvaṇa or Āṣāḍha. The Hir. gṛ. (II. 18. 2, S. B. E. vol. 30 p. 241) says 'during the fortnight (at the end of which) the full moon of Śrāvaṇa occurs, when the herbs have sprouted forth, the ceremony for the opening of the annual Veda study (should be performed) under the Hasta constellation or on the full moon day'. The Āp. Dh. S. I. 3. 9. 1 speaks only of the full moon day of Śrāvaṇa as the time for the performance of the Upākarma rite. Manu. IV. 95 prescribes the full moon of Śrāvaṇa or Bhādrapada as the time for upākarma. Yāj. I. 142 provides three times viz. on the full moon day of Śrāvaṇa or on a day (in Śrāvaṇa) when the moon is in conjunction with the Śravaṇa nakṣatra or on the 5th tithi of Śrāvaṇa if the moon is in conjunction with Hasta. The Kūrmapurāṇa (Uttarārdha 14. 60–61) holds that Upākarma should be performed on the full moon day of either Śrāvaṇa, Āṣāḍha or Brādrapada. In this rather bewildering variety of opinions commentators like the Mit. prescribed that one should follow one's gṛhyasūtra.[1924] This means (as stated by Medhātithi on Manu IV. 95) that the full moon of Bhādrapada being mentioned by Gobhila gṛ. and Khādira gṛ. *Chandogas* (students of the Sāmaveda) should perform upākarma on that day; but as Āp. Dh. S. speaks only of the full moon of Srāvaṇa, the followers of the Kṛṣṇa Yajurveda should perform upākarma only that day. When there is no rain and so no herbs appear in Śrāvaṇa or when that day is inauspicious owing to an eclipse or the like, Upākarma may be performed on the full moon day of Bhādrapada by those whose gṛhya sūtra allows

1924. अत्र स्वस्वगृह्यानुसारेण व्यवस्थेति साधारणनिर्णयः। तत्रापि ऋक्शाखिनां श्रवणे अपि। यजुःशाखिनां पौर्णमास्याम्। तत्रापि तैत्तिरीयाणामौदयिके पर्वणि इतरेषां तु पूर्वविद्धे पर्वणि सामगानां तु हस्ते। अयं च निर्णयः श्रवणादिप्राधान्यनिर्देशादुच्यते। असति ग्रहसंक्रान्त्यादिरूपप्रतिबन्धे श्रावणे मास्येव। मदनपारिजात p. 85.

the option of two months or on the fifth of the bright half of Śrāvaṇa. But if both days of the full moon in the two months are inauspicious, then Upākarma should be performed on the full moon of Śrāvaṇa. As the Baud. gṛ. refers to the full moon of Āṣāḍha, the followers of the Black Yājurveda may perform upākarma on Āṣāḍha full moon, if the full moon of Śrāvaṇa is not available. But the students of the Ṛgveda cannot do so, since no sūtra of the Ṛgveda speaks of Āṣāḍha as an optional month. Ṛgvedins have to prefer Śravaṇa nakṣatra (so that they may perform upākarma on the 14th or 15th of the bright half of Śrāvaṇa); the followers of the Yajurveda (Śukla) must perform it on the full moon day of Śrāvaṇa when the moon is in Śravaṇa nakṣatra, but if the moon is not so, then they have to prefer the full moon day. The students of the Taittirīya śākhā also have to follow this last course. The followers of the Sāmaveda should prefer Hasta. Vide Sam. Pr. pp. 497–498, Sm. M. pp. 32–33, Nirṇ. pp. 114–120. Some interpreted Yāj. I. 142 in such a way as to yield four times for upākarma, viz. the full moon of Śrāvaṇa, the day in Śrāvaṇa on which the moon is in conjunction with Śravaṇa nakṣatra (this may sometimes be the 14th tithi of the bright half), or on the 15th of the bright half of Śrāvaṇa or on that day in Śrāvaṇa when the moon is in Hasta. Why so much importance was attached to the month of Śrāvaṇa and to the constellation of Śravaṇa as the season for starting Veda study is obscure. It is possible that that month was originally chosen as owing to showers of rain it is pleasantly cool, there is more leisure and staying inside the house in that month for brāhmaṇas than in other months of the year and then Nature is at its best. The month of Śrāvaṇa being fixed upon, the best day therein would be the full moon (Soma in another sense being the king of brāhmaṇas). If any other day in Śrāvaṇa was to be chosen then the day on which the moon was in Hasta would be the best, which would ordinarily be the 5th of the bright half (of Śrāvaṇa). As the Paurṇamāsī of that month was called Śrāvaṇī owing to the moon's conjunction with the Śravaṇa nakṣatra (which conjunction usually takes place on that day) the Śravaṇa nakṣatra came to be associated with the starting of the annual session of Vedic studies. But that the Śravaṇa nakṣatra by itself had no direct connection with upākarma is clear from the fact that several sūtras do not mention it at all. The Gobhila and Khādira gṛ. do not accept the full moon day of Śrāvaṇa (but of Bhādrapada and the Hasta nakṣatra) as the proper time for upākarma.

Oldenberg in his note on Śāṅ. gr. IV. 5. 2 'when the herbs appear, under the nakṣatra Hasta or Śravaṇa' (S. B. E. vol. 29, p. 112) remarks 'the nakṣatra Śravaṇa is evidently considered as particularly fit for this occasion because of its name containing an allusion to *śruti*'. But this conjecture has no plausibility. Hardly any ancient writer makes the suggestion that Śravaṇa and Śruti are brought together on account of the root 'śru'. The presiding deity of Hasta is Savitṛ. Owing to the supreme importance given to the Gāyatrī verse (of which Savitṛ is the deity) and to the fact that Veda study begins with the recitation of the Gāyatrī, the nakṣatra Hasta would be closely connected with the starting of Veda study. As a matter of fact the Śāṅ. gr. IV. 5. 2 mentions Hasta first and then Śravaṇa; the Hir. gr. does not name the Śravaṇa nakṣatra at all, but names Hasta in this connection; while the Āśv. gr., Pār. gr. and several others mention both Śravaṇa and Hasta.

Upākarma is to be done in the morning. If for part of the day, the moon is in conjunction with Uttarāṣāḍhā and then with Śravaṇa that day is not to be chosen for upākarma, but the next day is to be chosen on which the moon is in conjunction with Śravaṇa and Dhaniṣṭhā. Later writers introduced further complications about the zodiacal sign (*rāśi*) in which the Sun would be at the time. Garga required that upākarma must be performed during the days when the Sun was in the sign of Leo by the followers of the Sāmaveda and by those who are to the north of the Narmadā river. There is no upākarma in the intercalary month of Śrāvaṇa and Bhādrapada except for the followers of the Sāmaveda who must perform it in the intercalary month. When upākarma is to be done for the first time after a boy's upanayana, the planets Jupiter and Venus must not be in the position of *asta* (i. e. invisibility owing to their being too near the sun).

Upākarma is to be done by brahmacārins, by householders and also by vānaprasthas (forest hermits). The teacher does it in the company of his pupils whether they be brahmacārins or not and performs the homa in his own gṛhya fire, as the Pār. gr. II. 10 says. Karka the com. of Pār. gr. states that if the ācārya has no pupils then he has no *adhikāra* (right or eligibility) to perform the upākarma in the gṛhya fire, while Harihara says that the practice of performing upākarma in the ordinary

domestic fire in the company of a Veda student is based on no authority, but is a mere usage.[1925]

The procedure of upākarma is set out as follows[1926] in the Āśv. gṛ. (III. 5. 4-12): 'having sacrificed the two *ājyabhāgas*[1927] (portions of clarified butter), he should offer oblations of *ājya* to the following deities, viz. Sāvitrī, Brahmā, Śraddhā, Medhā, Prajñā, Dhāraṇā (memory), Sadasaspati, Anumati, Chandases (metres) and Ṛṣis (sages). Then he sacrifices saktu (barley flour) mixed with curds to the accompaniment of the following mantras; the one verse 'I praise Agni, the purohita' (Ṛg. I. 1. 1),[1928] and 'the Kuṣumbhaka has said it' (Ṛg. I. 191. 16), 'O bird, when crying announce welfare to us' (Ṛg. II. 43. 3), 'Sung by Jamadagni' (Ṛg. III. 62. 18), 'In thy abode the whole world rests' (Ṛg. IV. 58. 11), 'you (Maruts) that deserve sacrifice, come to our sacrifice' (Ṛg. V. 87. 9), 'whosoever whether ours or a stranger (Ṛg. VI. 75. 19), 'look towards us, look in various directions' (Ṛg. VII. 104. 25), 'Come here, O Agni, the friend of the Maruts' (Ṛg. VIII. 103. 14), 'O king, the oblation that is cooked for thee' (Ṛg. IX. 114. 4),—each time two verses; the one verse 'one is our intention' (Ṛg. X. 191. 4); the one verse 'we choose that blessing and boon.' When he is about to study the Veda he should, while the pupils (i. e. those who are to be taught the Veda) join him (lit. take hold of him), sacrifice

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1925. सर्वेऽनुपठेयुः । ... ... स यावन्तं गणमिच्छेत्तावतस्तिलानाकर्षफलकेन जुहुयात् । पार. गृ. II. 10; श्रवणे स्यादुपाकर्म हस्ते वा श्रावणस्य तु । नो चेद्भाद्रपदे वापि कुर्याच्छिष्यैर्गुरुः सह ॥ लघ्वाश्व. 12. 1; इदं च शिष्यानध्यापयत आवसथ्येऽग्नौ, अनध्यापयतो नाधिकार इति कर्कः । निर्णय. p. 119; अतो अध्यापयतो निरग्नेः साग्नेरपि अनध्यापयतो नाधिकारः । यत्तु लोके ब्रह्मचारिणं पुरस्कृत्य उपाकर्म प्रवर्तते लौकिकाग्नौ तस्याचारं विहाय न मूलं दृश्यते । हरिहर on पार. गृ. II. 10.

1926. Vide Appendix for the text.

1927. The ājyabhāgas have been explained at Āśv. gṛ. I. 10. 13-15. Vide *f. n.* 483 above.

1928. It will be noticed that the first and the last verses of each of the ten *maṇḍalas* of the Ṛgveda are repeated in making these oblations of barley mixed with curds. The verse 'taccham̐yor-āvṛṇīmahe' is the last verse of the Bāṣkala recension of the Ṛgveda. Those who studied the Bāṣkala śākhā were to recite this last verse instead of Ṛg. I. 191. 4. *Both Nārāyaṇa and Haradatta point this out and the former remarks* 'शाकलसमाम्नायस्य बाष्कलसमाम्नायस्य चेदमेव सूक्तं पुनः चेत्यध्येतृप्रसिद्धम् ।'. The Bāṣkalaśākhā contained 8 hymns more than the Śākalaśākhā.

to those deities,[1929] then offer an oblation to Agni Sviṣṭakṛt and partake of the barley mixed with curds and then follows cleaning.[1930] Sitting down to the west of the fire on darbha grass, the ends of which are turned towards the east, he should dip darbha blades into a water pot, he (the ācārya) should join his hands in the brahmāñjali[1931] form and then recite (together with his pupils, if any) the following: the three vyāhṛtis preceded by *om*, these and the Sāvitrī verse (Ṛg. III. 62. 10) he should repeat thrice and then the beginning of the Ṛgveda (either one hymn or an anuvāka).

In the other gṛhya sūtras there is a good deal of divergence as to the mantras, the deities and the materials offered as oblations. Pār. gṛ. II. 10 says that the two ājya portions are offered and then oblations of ājya are to be made to the earth and fire if the Ṛgveda is to be studied, to the Airy region and to Vāyu if the Yajurveda, to the Heaven and the Sun if the Sāmaveda, to the quarters and the moon if the Atharvaveda and oblations are also offered to Brahmā, to the Chandases (metres) in all cases, and to Prajāpati, to the gods, to the Ṛṣis, to Śraddhā, to Medhā, to Sadasaspati, to Anumati. Then Pār. gṛ. (II. 10) proceeds "with the verse 'Sadaspatim' (Vāj. S. 32. 13=Ṛg. I. 18. 6) the teacher three times sacrifices fried grains. All (pupils) should repeat the verse after him. After each oblation they should each time put on the fire three pieces of udumbara wood that are fresh branches with leaves, anointed with ghee, reciting the Sāvitrī. And the pupils should put on samidhs in the manner stated above (Pār. gṛ. II. 4). With the verse 'Śaṁ no bhavantu' (Vāj. S. 9. 16) they should gulp down the fried grains without chewing them under the teeth. With the verse 'dadhikrāvṇo' (Vāj. S. 23. 32) they should eat curds. Whatever number of pupils he wishes to obtain so many sesame

1929. 'Those deities'—Nārāyaṇa explains that these words refer to the deities (Sāvitrī and others) enumerated above and the 20 deities of the 20 verses (at the beginning and end of the ten *maṇḍalas* of the Ṛgveda).

1930. 'Cleaning' (mārjana) is explained in Āśv. Śr. I. 8. 2. नारायण quotes 'परिस्तरणैरञ्जलिमन्तर्धायाप आसेचयते तन्मार्जनम्' (आश्व. श्रौ. I. 8. 2)—when he holds between his joined hands the kuśa grass spread round the fire altar and has water sprinkled over himself, that is mārjana.

1931. 'Brahmāñjali'—is defined by Manu II. 71 as संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः—(i. e. joining the hands together, so that they look like a bud.)

grains should the ācārya sacrifice by means of a dice board [1932] with the Sāvitrī or with the *anuvāka* (Vāj. S. 17. 80–86). After they (the pupils) have eaten (the remainder) the teacher should pronounce the word *om* and then repeat the Sāvitrī three times and the beginnings of the adhyāyas to the students who are seated facing the east. All repeat "may it be ours in common; may it bless us in common; may this Brahman be powerful with us together. Indra knows that through which and in which no hatred may spring up among us."

The Āp. gṛ. (VIII. 1–2) is very brief and states that at the opening and concluding rites of Vedic study that Ṛṣi who is indicated as the Ṛṣi of the Kāṇḍa (section of the Tai. S.) to be studied is the deity to whom the rite belongs and in the second place Sadasaspati is the deity. Sudarśanācārya explains [1933] these two sūtras at great length. Briefly what he means is : the commencement (upākarma) of the study of the whole Veda (Black Yajurveda) is to be done on the full moon day of Śrāvaṇa, tarpaṇa is to be done for nine Ṛṣis and nine oblations of *ājya* are to be offered to these nine, the ninth being offered with the verse 'sadasaspatim' (Ṛg. I. 18. 6 = Āp. M. P. I. 9. 8). But when a Kāṇḍa is to be begun that is another upākarma and a homa is to be performed in respect of it also.

Gradually many accretions were made to the simple upākarma rite given in the Āśv. gṛ. and other gṛhya sūtras. In modern times upākarma is a most elaborate matter. That of Ṛgvedins may be briefly described here: After ācamana, prāṇāyāma and reference to time and place, a *saṅkalpa* is made

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1932. जयराम and हरिहर explain आकर्षफलकेन as 'औदुम्बरेण बाहुमात्रेण सर्पाकृतिना'.

1933. The तर्पण of nine Ṛṣis according to सुदर्शनाचार्य in the अध्यायोपाकरण would be प्रजापतिं काण्डऋषिं तर्पयामि। सोमं काण्डऋषिं तर्पयामि। अग्निं... तर्पयामि। विश्वान्देवान्काण्डऋषींस्तर्पयामि। सांहितीर्देवता उपनिषदस्तर्पयामि। याज्ञिकीर्देवता उपनिषदस्तर्पयामि। वारुणीर्देवता उपनिषदस्तर्पयामि। ब्रह्माणं स्वयंभुवं तर्पयामि। सदसस्पतिं तर्पयामि। and the nine āhutis will be offered to these as प्रजापतये काण्डऋषये स्वाहा। सोमाय...स्वाहा। अग्नये...स्वाहा। विश्वेभ्यो देवेभ्यः काण्डऋषिभ्यः स्वाहा। सांहितीभ्यो देवताभ्य उपनिषद्भ्यः स्वाहा। याज्ञिकीभ्यो...स्वाहा। वारुणीभ्यो...स्वाहा। ब्रह्मणे स्वयंभुवे स्वाहा। सदसस्पतये स्वाहा।. प्रजापति, सोम, अग्नि and विश्वेदेवाः are the principal देवताs and the other four are subordinate; so in काण्डोपाकरण oblations are offered to the first four, then to the devatā of the particular kāṇḍa begun (either सांहिती or याज्ञिकी or वारुणी or ब्राह्मी) and lastly to Sadasaspati. In उपाकरण, सदसस्पति takes the place of स्विष्टकृत् according to Sudarśana.

as stated [1934] below, then follow worship of Gaṇapati, the preparation of the altar and fire (as described before for *homa* in general); then nine āhutis of clarified butter are made to the nine deities Sāvitrī (as in Āśv. gṛ. above), then offerings of barley flour mixed with curds are made to twenty deities with the first [1935] and last verses of each of the ten maṇḍalas of the Ṛgveda viz. to Agni, Aptṛṇasūrya (plural), Agni, Śakunta, Agni, Mitrāvaruṇa (dual), Agni, Āpaḥ (waters), Agni, Maruts, Agni, Viśve Devas, Agni, Indrāsoma (dual), Indra, Agnāmarutaḥ, Pavamānasoma, Pavamānasoma, Agni, Saṁjñāna. Then the remains of barley and curds are offered to Agni Sviṣṭakṛt. Then the persons engaged in upākarma should partake of the remains of barley mixed with curds after repeating the verse 'dadhikrāvṇo' (Ṛg. IV. 39. 6). Then *ācamana* and *mārjana* are performed, then homa of a yajñopavīta in fire, then giving of yajñopavīta and dakṣiṇās to brāhmaṇas and wearing new yajñopavīta oneself (which consists in its abhimantraṇa with the three verses 'āpo hi ṣṭhā' Ṛg. X. 9. 1–3 and several mantras beginning with 'hiraṇyavarṇāḥ', Tai. S. V. 6. 1. 1–2 and Tai. Br. I. 4. 8), after symbolical nyāsa (deposit) of oṁkāra, Agni, Nāgas, Soma, Pitṛs, Prajāpati, Vāyu, Sūrya and Viśve Devas on the nine *tantus* (strands) of the yajñopavīta, then *japa* of ten Gāyatrī verses for each of the yajñopavītas intended to be worn, then presenting the yajñopavīta to the Sun with the three verses 'udyan-nadya' (Ṛg. I. 50. 11–13), clapping the hands thrice, then repeating the mantra 'yajñopavītam paramam &c.' (vide *f. n.* 662 above) and then putting on the yajñopavīta, then ācamana, casting away the old yajñopavīta in water, prāṇāyāma, then repeating three verses 'pṛthvī tvayā &c.', then repeating the words 'Vidyudasi vidya me pāpmānam-ṛtāt-satyam-upaimi' (Tai. Br. III. 10. 9), then placing one's folded hands with darbha blades between on one's right knee, to repeat

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1934. ममाध्याप्यानां चाधीतानामध्येष्यमाणानां च छन्दसां यातयामतानिरासेनाप्यायनद्वारा श्रीपरमेश्वरप्रीत्यर्थमेभिर्ब्राह्मणैः सहोपाकर्माख्यं कर्म करिष्ये ।. In modern उत्सर्जन there is a similar सङ्कल्प (omitting अध्येष्यमाणानां) 'मम ...... तानां छन्द-आद्रीनां ...... ब्राह्मणैः सहान्तारितमुत्सर्जनाख्यं कर्म करिष्ये'.

1935. The method of offering these oblations is first to mention the sage, the deity and metre of the verse and then to state the purpose of its employment in the rite, then to repeat the whole verse preceded by *om* and followed by svāhā and then to put the oblation on to fire, e.g. अग्निमीळे वैश्वामित्रो मधुच्छन्दा अग्निर्गायत्री । उपाकर्मप्रधानदधिसक्तुहोमे विनियोगः । ओं अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् । स्वाहा । अग्नय इदं न मम ।

and make others repeat 'om', vyāhṛtis and Gāyatrī thrice, then brahmayajña and then saying 'upākṛtā vai vedāḥ' (the study of the Vedas has been begun), then the ācārya finishes the rest of the rite such as prāyaścitta, then all resolve to feed brāhmaṇas and give dakṣiṇā according to ability. The ācārya takes leave of the fire, bows to Viṣṇu and sips water twice.

The gṛhyasūtras prescribe a holiday (anadhyāya) after the performance of upākarma, though the duration varies. Pār. gṛ. II. 10 prescribes that he should not study the Veda for three days and nights and should not clip his nails or shave for that period and points out that some said that he should not clip nails or hair till the date of utsarjana (i. e. for 5 months and a half). Śāṅ. gṛ. IV. 5. 17 (=Manu IV. 119) prescribes an *anadhyāya* (holiday) for three nights on upākarma and utsarga. Gobhila gṛ. (III. 3. 9 and 11) says that there is no study on the upākarma day performed on Hasta nakṣatra and that according to some teachers for three days before it and after it. The Bhār. gṛ. III. 8 enjoins that after upākarma there should be a holiday of three days or one day and for one month thereafter one should not study the Veda in the evening (i. e. the first watch after sunset).

Utsarjana:—About the time of *utsarjana* also there was divergence of view. The Baud. gṛ. (I. 5. 163) prescribes that it may be performed on the full moon day of Pauṣa or Māgha. Āśv.gṛ.(III.5.14) requires Veda study after upākarma for six months and so if the upākarma was performed on the new moon of Śrāvaṇa the utsarjana according to it would be on the full moon of Māgha (vide III. 5. 20 also). The Pār. gṛ. II. 11 states that after having studied the Veda for five months and a half or for six months and a half they (teacher and pupils) should perform utsarga (i. e. the rite of closing the course of Vedic study). These periods are only approximate, since Pār. gṛ. II. 12 further on says that utsarjana should be performed in the month of Pauṣa when the moon is in the Rohiṇī nakṣatra (i. e. about the eleventh of the bright half) or in middle Aṣṭakā (i. e. 8th of the dark half of Pauṣa). The Gobhila gṛ. III. 3. 14 says that utsarga is performed on the full moon of Taiṣa (i. e. Pauṣa), while the Khādira gṛ. III. 2. 24 says that having studied the Veda for four months and a half they close the session on the full moon day of Pauṣa. The Śāṅ. gṛ. IV. 6. 1 holds that utsarjana should be performed on the first day of the bright half of Māgha; Yāj. I. 143 follows Pār. gṛ. II. 12 by saying that

utsarga takes place in Pauṣa on the Rohiṇī nakṣatra or on the 8th of the dark half, while Manu (IV. 95–96) says that after studying Veda for four months and a half from upākarma, utsarga should take place when the moon is in the Puṣya nakṣatra thereafter or on the first day of the bright half of Māgha. The Mānava gṛ. I. 4. 7 says that Veda study is stopped 4½ or 5 or 5½ months after upākarma. These several periods (4½ months, or 5½ months or 6½ months) and the various dates of utsarga in Pauṣa or Māgha were due to the fact that upākarma may take place on the full moon day of Śrāvaṇa or Bhādrapada (or even Āṣāḍha) or on the 5th of the bright half of Śrāvaṇa or on Hasta in Bhādrapada or Śrāvaṇa.

The Āśv. gṛ. III. 5. 13 extends the procedure of upākarma to utsarga and adds (III. 5. 20–22) that offerings of boiled rice are made to the same deities instead of clarified butter, then they take a bath and perform tarpaṇa of those very deities and of ācāryas, ṛṣis and pitṛs (as in brahmayajña). Nārāyaṇa states that in utsarjana there is no eating (of barley[1936] with curds) as there is in upākarma nor mārjana. Pār. gṛ. II. 12 gives the procedure of utsarjana as follows: "They (teacher and pupils) should go to the brink of water (a river &c.) and offer oblations of water (i. e. tarpaṇa) to the gods, to the metres, to the Vedas, ṛṣis, the ancient teachers, the Gandharvas, the other teachers, the year with its divisions, the Pitṛs, ācāryas, their (deceased) relatives. After having rapidly recited the Sāvitrī four times, they should utter loudly 'we have stopped (Vedic study).' There is anadhyāya in utsarjana for the same period as on upākarma and they should then continue the repetition (of the Veda) as before". The Gobhila gṛ. III. 3. 15 says about utsarjana 'they go out of the village turning their faces to the east or north, they should approach water that is deeper than their waist, should bathe therein and should offer tarpaṇa to the vedas, ṛṣis and ācāryas.' A holiday was observed on the day of utsarjana for a day and half (pakṣiṇī) or three days after it (Manu IV. 97, Yāj. I. 144).

1936. तथोत्सर्गे। षण्मासानधीयीत। ...... मध्यमाष्टकायामेताभ्यो देवताभ्योऽन्नेन हुत्वाऽपोऽभ्यवयन्ति एता एव देवतास्तर्पयन्ति। आचार्यानृषीन् पितॄंश्च। एतदुत्सर्जनम्। आश्व॰ गृ. III. 5. 13–14, 20–23; पौषस्य रोहिण्यां मध्यमायां वाऽष्टकायामध्यायानुत्सृजेरन्नुदकान्तं गत्वाद्भिर्देवांश्छन्दांसि वेदानृषीन् पुराणाचार्यान् गन्धर्वानितराचार्यान् संवत्सरं च सावयवं पितॄनाचार्यान् स्वांश्च तर्पयेयुः सावित्रीं चतुरनुद्रुत्य विरताः स्म इति प्रब्रूयुः क्षपणं प्रवचनं च पूर्ववत्। पार. गृ. II. 12.

To give up Veda study for several months altogether was probably found undesirable. Therefore Manu IV. 98, Vas. Dh. S. 13. 6–7, Auśanasa (p. 515) and others prescribe that after utsarjana the Vedas should be studied till the next upākarma during the bright fortnights of the remaining months and the Vedāṅgas at one's will or in the dark fortnights. The Gobhila smṛti III. 134 says that after Dakṣiṇāyana (sun's passage in the southern celestial hemisphere) for six months one should not study the Upaniṣads and Rahasya texts. It appears that gradually the rite of utsarga in Pauṣa or Māgha came to be discontinued. Aṣṭāvakra[1937] on Mānavagṛhya I. 5. 1 deplores that in his day hardly any one was found to celebrate utsarga on the day specified by the sūtrakāra, that he was powerless to do anything or to upbraid any one but that he would only describe what the śāstra prescribed. Similarly the Smṛtyarthasāra, after describing the procedure of utsarjana, remarks (p. 11) 'after studying the Veda for a year utsarjana may be performed on the day of upākarma or may not be so performed'. Gobhila-Smṛti (III. 128–129, quoted in Sm. C. I p. 55) says 'when *dvijas* perform every year upākarma together with utsarjana according to the prescribed procedure, that results in the growth of the Vedas (Vedic study). Whatever act is performed even in sport by brāhmaṇas whose vedas have not grown stale, that act becomes successful.' Vide Śāṅ. gṛ. IV. 5. 16 to the same effect. It is on account of this idea that in the *saṅkalpa* the expression 'yātayāmatānirāsena' (by removing staleness) occurs. In modern times utsarjana is performed on the same day as upākarma, but precedes the latter. These two together being generally performed in Śrāvaṇa either on the full moon or on Śravaṇa nakṣatra or on the 5th of the bright half of Śrāvaṇa are designated by the word Śrāvaṇī.

The modern utsarjana of Ṛgvedins may be briefly described here: after ācamana, putting on a pavitra (a loop or ring) of darbhas (on the finger called anāmikā), prāṇāyāma, mentioning the time and place, a saṅkalpa (as set out above) is made; then pañcagavya is taken in by all; then the worship of Gaṇapati, then preparation of an altar for utsarjana homa is made, fire is invited with the verses 'juṣṭo damūnā' (Ṛg. V. 4. 5) and 'ehyagna' (Ṛg. I.

1937. यदा तु तस्मिन्काले न केचनोत्सर्गमनुतिष्ठन्तो दृश्यन्ते तदा किं कुर्मः कस्तुपालभेमहि । शास्त्रार्थस्तावद्यथास्माभिर्वर्णितः । अष्टावक्र on मानवगृह्य I. 5. 1; '...सह शिष्यैर्ग्रामाद्बहिर्जलान्त उत्सर्जनं कार्यं तर्पणं च । वर्षं चाधीत्योपाकर्मदिन उत्सर्जनं कार्यं न वा । तर्पणं कार्यमेव । स्मृत्यर्थसार p. 11.

76. 2), then the fire called *balavardhana* is established on the sthaṇḍila, then contemplation of fire with the verse 'catvāri śṛṅgā' (Ṛg. IV. 58. 3) and several *paurāṇika* verses; then two samidhs are placed over the fire, then oblations of clarified butter are offered to the deities, Sāvitrī &c. (specified in upākarma above) and of boiled rice to 20 deities, Agni &c. (vide p. 814 above), then the rest is offered to Agni Sviṣṭakṛt, then ācamana, prāṇāyāma, then brahmayajña is performed, then he should say 'vṛṣṭir-asi vṛśca me pāpmānam-ṛtāt-satyam-upāgām' (Tai. Br. III. 10. 9); then all should say 'utsṛṣṭā vai vedāḥ' (the study of veda has been stopped); then clarified butter is offered into fire by way of prāyaścitta with the verses 'ayāścāgne' (Āp. M. P. I. 5. 18), 'ato devā' (Ṛg. I. 22. 16), 'idam viṣṇur' (Ṛg. I. 22. 17); then offering to Agni, Vāyu, Sūrya, Prajāpati respectively with the vyāhṛtis separately and together, then offering with the verses 'anājñātam' (Tai. Br. III. 7. 11), 'puruṣa-sammito' (Tai. Br. III. 7. 11), 'yat pākatrā' (Ṛg. X. 2. 5), 'yad vo devā' (Tai. Br. III. 7. 11); then follows sarvaprāyaścitta with om and the vyāhṛtis; then mārjana (purification) with the verses 'āpo asmān mātaraḥ' (Ṛg. X. 17. 10), 'idamāpaḥ pravahata' (Ṛg. I. 23. 22), 'sumitrā na āpa' (Tai. S. I. 4. 45. 2-3); then he should think of the Ganges and other holy rivers; then he should honour Agni with the four verses 'Agne tvam no' (Ṛg. V. 24. 1-4) and offer the *upacāras* of sandal-wood paste, flowers &c.; then he should take holy ashes from the homa fire with the mantra 'mānastoke' (Ṛg. I. 114. 8) and apply the ashes to his forehead, throat, navel, right and left arms and head; then pray Agni to bestow śraddhā (faith), medhā (intelligence) &c. and then wind up the utsarjana with the words quoted below.[1938]

1938. अनेन उत्सर्जनहोमाख्येन कर्मणा भगवान् श्रीपरमेश्वरः प्रीयतां न मम। ओं तत्सद् ब्रह्मार्पणमस्तु।

CHAPTER XXIV

MINOR GṚHYA AND OTHER RITES

The gṛhyasūtras speak of certain other rites performed on certain fixed days in the year. Most of them have ceased to be performed in modern times, though vestiges of some of them appear even now. Gautama (VIII. 19) enumerates the seven pākayajñasaṁsthās among his forty saṁskāras. Out of these seven pākayajñas, aṣṭakā, pārvaṇa and śrāddha will be dealt with under śrāddha later on. The seven haviryajñas and the seven somasaṁsthās will be treated of in the note on Śrauta. A few of the other rites are briefly described below.

Pārvaṇa sthālīpāka:—Among the seven pākayājñasaṁsthās mentioned by Gaut. (VIII. 19) is the pārvaṇa sthālīpāka. When a person is married and returns to his house after marriage he causes the newly married bride to sacrifice a mess of cooked food. The wife husks the rice grains of which that sthālīpāka is prepared. She cooks the mess, sprinkles *ājya* on it, takes it from the fire. Then he sacrifices to the deities of the Vedic Darśa-Pūrṇamāsa and then to Agni Sviṣṭakṛt. With the remnants of the cooked food he feeds a learned brāhmaṇa and makes the present of a bull to that brāhmaṇa. From that time the householder constantly sacrifices on the days of the full moon and of the new moon a similar mess of cooked food sacred to Agni. In the case of one who has not kindled the three Vedic fires, the sthālīpāka is meant for Agni (it is Āgneya). In the case of an householder who keeps the three Vedic fires the sthālīpāka at Full moon is Agnīṣomīya and Aindra or Māhendra or Aindrāgna on the New moon day (Khādira gṛ. II. 2, 1–3, Āśv. Śr. I. 3. 8–12). Both the householder and his wife fast on the days of the full and new moon or they eat only once in the morning on those days (Āp. Dh. S. II. 1. 1. 4–5, Āśv. gṛ. I. 10. 2). This is briefly the pārvaṇa sthālīpāka. It is begun on the first full moon day after marriage and is continued throughout the lives of the husband and wife. In the sthālīpākas performed throughout life on the full moon and new moon there is no dakṣiṇā (of a bull).[1939] Vide for details

1939. एवमत ऊर्ध्वं दक्षिणावर्जमुपोषिताभ्यां पर्वसु कार्यः । आप. गृ. 7. 17.

Āśv. gṛ. I. 10 and Āp. gṛ. 7. 1–19 (among the sūtras) and Saṁskāra-kaustubha pp. 823 ff and Saṁskāraprakāśa pp. 904–906 among later digests.

Caitrī:—According to Haradatta on Gaut. VIII. 19 the caitrī rite is the same as śūlagava, known as Īśānabali to the students of the Āpastamba sūtra (Āp. gṛ. 19, 13 ff.) and this rite called Caitrī was performed on the full moon day of the month of Caitra. In the Śāṅ. gṛ. IV. 19 it is said that this rite takes place on the full moon day of Caitra and there is a brief description of it which is rather obscure (vide S. B. E. vol. 29, p. 132). The Vaik. IV. 8 describes it as follows: On the full moon day of Caitra the house is cleaned and decorated; the husband and wife deck themselves in new garments (lower and upper) and with flowers etc.; after two āghāras[1940] are made in fire and rice is cooked in a vessel for the deities, offerings are made of clarified butter, with the mantras 'grīṣmo hemanta' (Tai. S. V. 7. 2. 4) 'ūrṇam me pūryatām,' 'śriye jātaḥ' (Ṛg. IX. 94. 4), 'Vaiṣṇavam' (Tai. S. I. 2, 13. 3) and having offered oblations of boiled rice mixed with ghee to Madhu,[1941] Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Īsa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, to the deities of Ṛtus, to herbs, to the lords of herbs, to Śrī (goddess of wealth), to the lord of Śrī, to Viṣṇu; having worshipped to the west of the fire the goddess Śrī and the god Śripati whose face is turned eastwards, he announces the *havis* (sacrificial food) and having served to the recitation of the hymn to *anna* (food) the brāhmaṇas with cooked *caitrya* food he should himself eat in the company of his sapiṇḍas.

Sītāyajña (sacrifice to ploughed land):—In the Gobhila gṛ. IV. 4. 27 there[1942] is a brief description of the sacrifice performed at the time of ploughing by one who kept the smārta or aupāsana fire: 'on an auspicious constellation he should cook a mess of sacrificial food and should offer oblations to the following deities, viz. Indra, Maruts, Parjanya (rains), Aśani (thunderbolt), Bhaga. And he should also offer (clarified butter) to Sītā, Āśā, Araḍā, Anaghā.' In Pār. gṛ. II. 17 this rite is des-

1940. For āghāras see note 489 above.

1941. Madhu to Tapasya are the ancient twelve names of the months of the year mentioned in Tai. S. I. 4. 14. 1, Vāj. S. VII. 30.

1942. अथातो हलाभियोगः । पुण्ये नक्षत्रे स्थालीपाकं श्रपयित्वैताभ्यो देवताभ्यो जुहुयादिन्द्राय मरुद्भ्यः पर्जन्यायाशन्यै भगाय । सीतामाशामरडामनघां च यजेत । गोभिलगृह्य IV. 4. 27–29.

cribed in greater detail. But for want of space it is not set out here. The Pār. gr. in II. 13 speaks of a different rite to be performed at the time of taking out the plough and using it for ploughing.

Śrāvaṇī or Śravaṇākarma and Sarpabali :—Āśv. gṛ. II. 1.1–15, Pār. gṛ. II. 14, Gobhila gṛ. III. 7. 1-23, Śāṅ. gṛ.IV. 15, Bhār. gṛ. II. 1, Āp. gṛ. 18. 5–12 and others describe these two rites which are performed on the full moon day of Śrāvaṇa, whether the moon be in conjunction with the constellation of Śravaṇa or not. Āśv. gṛ. describes it as follows:[1943] "Having filled a new jar with the flour of unbroken grains of barley he places it on a new śikya (an arrangement of strings for holding pots etc.) along with a spoon for making offerings (*bali*). Having got ready fried barley grains he smears[1944] half of them with clarified butter. At sunset he prepares a mess of cooked food and a cake on one potsherd and offers oblations (of cooked food) with the four verses 'O Agni! lead us to wealth by a good path &c.' (Ṛg. I. 189. 1–4) verse by verse and offers with one hand the cake prepared on one potsherd with the mantra 'to the constant one, the Earth demon, svāhā.' The cake should have been completely submerged in clarified butter or its top may be visible; with the verse 'Agni, do not hand us over to evil' (Ṛg.I.189.5) he sacrifices over the entire cake the clarified butter in which the cake had been submerged. Reciting the verse 'may the steeds bring bliss to us in our invocations' (Ṛg. VII. 38. 7) he sacrifices into the fire the fried grains with his joined hands.[1945] He should give the other (not smeared with clarified butter) fried grains to his people (sons &c.). Out of the jar he fills the spoon with barley flour, goes out of the house with his face towards the east, pours down water on a pure spot and offers sacrifice with the mantra 'to the divine[1946] hosts of snakes,

1943. Vide appendix for the text.

1944. 'smears'–Nārāyaṇa explains that this should be done in the day and what follows is to be done after sunset.

1945. 'joined hands'–When the sacrificer joins his hands the applying of butter (upastaraṇa) and the putting of butter over the *havis* are done by another person.

1946. The words सर्पदेवजनेभ्यः स्वाहा may mean 'the serpents and the divine hosts.' In the Śat. Br. (S. B. E. vol. 44, pp. 367–368) 'Sarpavidyā and Devajanavidyā' are separate subjects of study. But as the rite is for propitiating the serpents, it is better to take the words to mean 'serpents that are a divine host.'

svāhā' and makes an obeisance to them with joined hands in the words 'the serpents that are terrestrial,[1947] that are aerial, that are celestial, that dwell in the several directions—to them I have brought this *bali*; to them I make ready this bali. Having gone round the bali with the right hand turned towards it, he sits down to the west of the *bali* (and recites the mantra) 'thou art a serpent; thou art the lord of serpents that creep; by food thou protectest men and by a cake the serpents, by sacrifice the gods, me who am in thee (i. e. who seek thy favour and protection) may not the serpents who also are in thee do any harm; I give over the Dhruvā (spoon) to thee.' Then with the words 'O firm one, I give over this one, this one to thee' he gives his people (son, unmarried daughter, wife) one by one. With the words 'O firm one, I give myself over to thee' he gives himself over at the end. Let no one pass between the sacrificer (and the bali) up till the rite of giving in charge (paridāna).[1948] 'To the divine hosts of serpents svāhā'-with these words let him offer a bali in the evening and in the morning till Pratyavarohaṇa. Some count the days till Pratyavarohaṇa[1949] (from Śrāvaṇa full moon) and offer the same number of balis on that very day (on which the śravaṇā rite takes place)." The Śāṅ. gṛ. IV. 15 has a similar ceremony called Śravaṇākarma; however it practically contains nothing beyond rules about the bali to serpents and it is worthy of note that some of the 16 upacāras associated with honouring a guest and with *devapūjā* are employed (in it and in Āp. gṛ. &c.) for honouring the serpents viz. offering a comb, unguents, flowers, thread (vastra), collyrium, mirror. The Pār. gṛ. II. 14 is more elaborate as to *sarpabali* and the deities to whom the oblations of cooked food are offered are 'Viṣṇu, Śravaṇa (nakṣatra), the Full moon day of Śrāvaṇa and the rainy season.' In Pār. gṛ. also, a comb, ointment, collyrium, garlands are offered to the serpents. Āp. gṛ. 18. 5-12, Hir. gṛ. II. 16 (S. B. E. vol. 30, pp. 237-239), Gobhila gṛ. III. 7. 1-23,

1947. 'The serpents that are terrestrial'. Note नमोस्तु सर्पेभ्यो ये केचन पृथिव्यामनु। येऽन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः। ये वामी रोचने दिवो ये सूर्यस्य रश्मिषु। येषामप्सु सदः कृतं तेभ्यः सर्पेभ्यो नमः। या इषवो यातुधानानां ये वा वनस्पतीरनु। ये वाऽवटेषु शेरते तेभ्यः सर्पेभ्यो नमः॥ तै. सं. IV. 2. 8. 3, काठकसं. 16. 15, वाज. सं. 13. 6-8 (same verses in all in almost the same words).

1948. Each son, daughter and wife are to be separately named and to be given in charge (of the serpent deity)-says Nārāyaṇa. Dhruva is the lord of serpents (Sudarśana).

1949. For Pratyavarohaṇa, vide below.

Bhār. gṛ. II. 1, Baud. gṛ. III. 10, Mānava gṛ. II. 16 and others contain similar elaborate rules about sarpabali, the Hir. gṛ. and Āp. gṛ. requiring that the flowers used should be of the *kiṁśuka* tree. It appears that when the husband was absent the wife was to offer the bali during the four months. The Mānava gṛ. II. 16. 6 adds that even the śūdra wife of a brāhmaṇa should silently offer the bali after washing her hands. Vide Śāṅ. gṛ. IV. 15. 20 also for the wife doing it silently.

Serpent worship arose from the fears entertained about the deadly effects of snake-bites. The serpent cult is very ancient as the quotation from the Tai. S. cited above shows. Vide also Atharvaveda VIII. 7. 23 and XI. 9. 16 and 24. In the Atharvaveda (VIII. 14. 14–16) the well known names of some mythical serpents viz. Takṣaka, Dhṛtarāṣṭra and Airāvata occur. The dangers from snakes must have intensified in the rainy season when serpents sought shelter in human habitations owing to vast areas being flooded and in search of their prey, viz. mice and frogs &c. Therefore the rite of offering a bali to serpents was performed on the full moon day of Śrāvaṇa and a bali was offered every day to serpents for four months till the full moon of Mārgaśīrṣa on which day took place the Pratyavarohaṇa (re-descent) i. e. discarding the use of cots for sleeping on and using the ground for that purpose. Fergusson in his famous work 'Tree and Serpent worship' (1868) traces serpent worship in the nations of antiquity, such as in Egypt, Judea, Greece &c. In the Mahābhārata *nāgas* figure very frequently. Vide Ādi. 35 and 123. 71, Udyoga 103, 9–16; Anuśāsana 150. 41 (where the names of seven nāgas that support the earth such as Vāsuki, Ananta &c. are specified). In Anuśāsana 14. 55 Śiva is said to have snakes on his body like *yajñopavīta.* The purāṇas are full of the stories of nāgas. Serpent worship continues to this day particularly in South India, but now serpents are worshipped on the 5th of the bright half of Śrāvaṇa instead of on the full moon day of Śrāvaṇa as in the times of the sūtras. This day is now called Nāgapañcamī and some account of it will be given later on under *vratas.* India possesses more varieties of serpents than any single country in the world and the toll of life taken by snake bites is very heavy as compared with any other country.

In certain medieval digests like the Saṁskāra-kaustubha (p. 122) a rite called Nāgabali is described. It is performed on Sinīvālī (a day on which the moon is seen, but there is amāvāsyā

thereafter) or full moon day or on the 5th or on the 9th when the moon is in Āśleṣā (of which serpents are the presiding deity). Its object is two-fold viz. to expiate the sin of having killed a snake or snakes and to remove the obstacle to progeny (supposed to arise from the wrath of serpents killed by a person). In this a figure of a serpent is made of the flour of rice or wheat or sesame which is then placed in a śūrpa (winnowing basket), then it is worshipped with the 16 upacāras (described above) and a bali of pāyasa (rice-milk) is offered to it; then after washing the hands and feet and sipping water a homa is performed with ordinary fire (but there is no sviṣṭakṛt offering); an oblation of clarified butter is offered with *om* and all the three vyāhṛtis into the mouth of the serpent figure and the rest of the *ājya* is sprinkled on its body, the serpent is praised with the mantras quoted above from Tai. S. IV. 2. 8. 3 and certain Purāṇa verses are repeated and the figure is thrown into the fire; then impurity (āsauca) is observed by the sacrificer and his wife for three days or one day; then eight brāhmaṇas are invited, they are supposed to stand in the place of the burnt effigy and upacāras are offered to them, they are fed and gifts are given to them; then a golden image of a serpent is put into the *kalaśa* (water-pot) and prayer is offered to it, and the golden image or its value or a cow is gifted to a brāhmaṇa.

The Pār. gṛ. (II. 15) describes a rite called Indrayajña on the full moon day of Proṣṭhapada (i. e. Bhādrapada). It is briefly as follows: Having cooked pāyasa (rice cooked in milk) for Indra[1950] and cakes and having placed (four) cakes round the fire, and having offered the two ājyabhāgas he offers the milk rice to Indra; he offers the *ājya* oblations to Indra, Indrāṇī (Indra's wife), Aja Ekapād, Ahirbudhnya and to the Proṣṭhapadās; he offers milk-rice to Indra; after he has eaten (a portion of the sacrificial food) he offers a bali to the Maruts; for Śruti says (Śat. Br. IV. 5. 2. 16) 'the maruts are the eaters of ahuta';[1951] the bali (to Maruts) is offered on leaves of the

1950. कर्क says 'ऐन्द्रग्रहणादिन्द्राय स्वाहेति होमो लभ्यते।.' आज्याहुत्यन्ते इन्द्राय स्वाहेति पायसेन होमः। ततः स्विष्टकृदादि'. The स्विष्टकृत् is to be performed with the remains of पायस.

1951. The शांख्यायनगृह्य I.10 has the verse हुतोऽग्निहोत्रहोमेनाहुतो बलिकर्मणा। प्रहुतः पितृकर्मणा प्राशितो ब्राह्मणे हुतः॥'; vide Manu III. 74 quoted above. बलि is अहुत and so Maruts are called अहुतादः. The शतपथ passages are 'अहुतादो वै देवानां मरुतः' (IV. 5. 2. 16), 'मरुतो वा इरयम्बत्थेऽपक्रम्य तस्थुः क्षत्रं वा इन्द्रो विशो मरुतः' (IV. 3. 3. 6).

Aśvattha tree, because there is a Vedic passage (Śat. Br. IV. 3. 3. 6) 'the Maruts stayed in the Aśvattha tree.' He offers the bali with the passage 'Śukra-jyotir' (Vāj. S. 17. 80–85) mantra by mantra and with the mantra called *vimukha* which latter is to be revolved in the mind only (and not to be uttered loudly), for the śruti says 'these are their names'[1952] (Śat. Br. IX. 3. 1. 26). He repeats the mantra 'Indram daivīr' (Vāj. S. 17. 86); then follows the feeding of a brāhmaṇa.

The Kauśika sūtra (140) describes the procedure of a festival in honour of Indra for kings. It is begun on the eighth day in the bright half of Bhādrapada or Āśvina in which a banner is raised on Śravaṇa nakṣatra. Yāj. I. 147 declares a holiday for one day on the day on which the banner in honour of Indra is raised and when it is taken down. Aparārka (p. 190) quotes Garga to the effect that the banner is raised by the king on the 12th of the bright half of Bhādrapada when the moon is in conjunction either with Uttarāṣāḍhā, Śravaṇa or Dhaniṣṭhā and adds that it is taken down on the Bharaṇī nakṣatra after the full moon day of Bhādrapada. The Kṛtya-ratnākara (pp. 292–93) adds that during the days of the festival worship is offered to figures of Indra and his wife Śacī and son Jayanta made from pieces of sugarcane stalks and that it is not raised on Saturday or Tuesday or in periods of impurity due to birth or mourning or in portents like an earth-quake. From Ādiparva 63. 1–29 it appears[1953] that the festival (called

1952. In Vāj. S. 17. 80–85 there are names of Maruts. They are said (in 17. 86) to be the divine hosts that follow Indra. The शतपथ (IX. 3. 1. 26) says शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ज्योतिष्मांश्चेति नामान्येषामेतानि. All the commentators of Pār. gṛ. say that विमुख is the mantra 'उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च सासह्वांश्चाभियुग्वा च विक्षिपः स्वाहा ॥' which is Vāj. S. 39. 7. But Oldenberg (in SBE vol. 29. p. 332) says in a note that the first part of Vāj. S. XVII. 86 is called 'Vimukha'.

1953. यष्टिं च वैणवीं तस्मै ददौ वृत्रनिषूदनः । इष्टप्रदानमुद्दिश्य शिष्टानां प्रतिपालिनीम् ॥ तस्याः शक्रस्य पूजार्थं भूमौ भूमिपतिस्तदा । प्रवेशं कारयामास गते संवत्सरे तदा ॥ ततः प्रभृति चाद्यापि यष्टेः क्षितिपसत्तमैः । प्रवेशः क्रियते राजन्यथा तेन प्रवर्तितः ॥ ...... भगवान्पूज्यते चात्र हंसरूपेण चेश्वरः ॥ स्वयमेव गृहीतेन वसोः प्रीत्या महात्मनः । आदिपर्व 63. 17–19, 21–22. नीलकण्ठ notices in the last verse another reading रूपेण वासवः, while the cr. ed. of the महाभारत prefers हास्यरूपेण शङ्करः (chap. 57. 21).

Indramaha) was started by Uparicara Vasu. It is stated therein that when that king was prevailed upon by Indra to desist from being a hermit in a forest and to rule over the country called Cedi, Indra gave him a bamboo staff as an affectionate gift and in honour of Indra the king planted it in the earth and since that time when the year ended a bamboo staff was raised by kings (and also other humbler persons) and next day it was decked with baskets full of fragrant substances and ornaments, and garlands were suspended from it. It is possible that the raising of a bamboo staff on the first day of Caitra every year in the Deccan and other places is reminiscent of this ancient festival in honour of Indra. The Bṛhatsaṁhitā (chap. 43) describes the origin of the Indramaha festival and devotes over sixty verses to the elucidation of the method of celebrating it. Viṣṇu gave to Indra a flag-staff to frighten asuras; in verse 8 it refers to Uparicara Vasu as the originator of the Indra festival, states on what auspicious conjunctions a carpenter and an astrologer should go to a forest and gives directions as to the tree to be selected (Arjuna tree being the best); then the tree is to be felled the next day and brought to the capital by the king on the eighth of the bright half of Bhrādrapada with a retinue of citizens, ministers and brāhmaṇas; the city should be decorated with fine *patākas* (flags) and toraṇas (festival arches); on the 11th there was to be a vigil, the trunk of the tree should be pared and chiselled and it should be placed on a *yantra* (a mechanical contrivance to raise it up), homa is to be offered; then it is to be raised up erect on the 12th of the bright half of Bhādrapada when the moon is in Śravaṇa nakṣatra or even without that being so; five or seven wooden figures (called śakrakumārīs) are also to be placed near it (to enhance the charm of the staff) and two smaller staffs (one ¾ and the other ½ of the length of the principal staff) are also to be raised called Nanda and Upananda; another staff also is to be raised as Indra's mother; the staff was to be decked with several ornaments, baskets were to be hung round the staff, each one above the other and smaller in size, on the 4th day (from 12th tithi) verses in praise are to be recited and on the 5th day (from the 12th i. e. on 1st of the dark half) the staff is to be bidden farewell to.

Āśvayuji:—Gaut. VIII. 19 mentions Āśvayujī among the seven Pākayajñas as included in his 40 saṁskāras.

The Āśv. gṛ. II. 2. 1–3 describes[1954] the rite as follows : 'on the full moon day of Āśvayuja (i. e. Āśvina) the Āśvayujī rite (is performed). Having adorned the house, having bathed and put on clean (white) garments, they should take out a mess of cooked food for Paśupati and should offer it with the formula 'to Paśupati, to Śiva, to Śaṁkara, to Pṛṣātaka, svāhā.' He should sacrifice with his joined hands a mixture of milk and clarified butter with the formula 'may what is deficient in me be made complete (or full); may what is complete not deteriorate in me. To Pṛṣātaka, svāhā.'

The Śāṅ. gṛ. (IV. 16) requires that in this rite oblations of clarified butter should be offered to Aśvins, to the two stars of Aśvayuj nakṣatra, to the full moon of Āśvina; to Śarad (autumn) and to Paśupati and the mixture of milk and ājya is offered with the hymn Ṛg. VI. 28 (ā gavo agman) and that on that night the calves are allowed to join their mothers. Pār. gṛ. II. 16 calls this rite Pṛṣātakāḥ, but it prescribes the cooking of *pāyasa* (milk-rice) for Indra and offerings of that mixture with curds, honey and ghee are made to Indra, Indrāṇī, the Aśvins, to the full moon of Āśvina and Śarad (autumn). The Gobhila gṛ. III. 8. 1 also calls this rite Pṛṣātaka and it adds the tying to the arms &c. of amulets made of *lac* together with all sorts of herbs for the sake of prosperity. Vide also Khādira gṛ. III. 3. 1–5, Vaik. IV. 9 for this rite.

In most of the gṛhyasūtras another rite called Āgrayaṇa is described immediately after Āśvayujī. Haradatta on Gaut. VIII. 19 explains that in the Āśvayujī rite mentioned by Gaut. both the Āśvayujī described above from Āśv. gṛ. and Āgrayaṇa are included. Āgrayaṇa is also called 'Navayajña' in Gobhilasmṛti (in verse III. 103) and Navasasyeṣṭi in Manu IV. 27.

1954. आश्वयुज्यामाश्वयुजीकर्म। निवेशनमलंकृत्य स्नाता शुचिवाससः पशुपतये स्थालीपाकं निरूप्य जुहुयुः पशुपतये शिवाय शङ्कराय पृषातकाय स्वाहेति। पृषातकमञ्जलिना जुहुयात्, ऊनं मे पूर्यतां पूर्णं मे मोपसदत् पृषातकाय स्वाहेति। आश्व. गृ. II. 2. 1–3. Nārāyaṇa explains that 'they' mean the sacrificer and his sons and other male descendants (who touch him). The word 'ni-rūpya' means that on the mess of cooked food, the two operations of nirvāpa (taking out a portion from the whole with the mantra पशुपतये त्वा जुष्टं निर्वपामि) and prokṣaṇa are to be performed and that the rest of the mess is to be eaten by the sacrificer and his family. पृषातक means 'milk mixed with clarified butter'. This is taken out with the *sruva* ladle. There is an offering to Sviṣṭakṛt Agni of the mess and of pṛṣātaka. खादिरगृह्य III. 3. 3 says पयस्यवनयेदाज्यं तत्पृषातकम्; vide also गोभिलस्मृति (in verse) III. 106.

Āgrayaṇa iṣṭi is prescribed in the Āśv. śrauta sūtra II. 9 and other śrauta sūtras for those who have consecrated the three vedic fires (i. e. āhitāgnis). According to Nārāyaṇa an āhitāgni is to perform this āgrayaṇa sacrifice of fresh corn according to the śrauta sūtra, but in case of difficulties he may do so in accordance with Āśv. gr. II. 2. 4 in the Tretā fires and that one who has not consecrated the three fires may offer the sacrifice in the *śālā* (i. e. aupāsana) fire. This āgrayaṇa rite is required even by the śrauta sūtra as to crops of rice, barley and śyāmāka[1955] only and no one was to make use of fresh corn of these three kinds without offering this sacrifice, but there was no restriction as to the use of other kinds of corn or as to vegetables &c. The word Āgrayaṇa is explained as[1956] 'that rite in which fresh fruits are first offered to gods' or 'that rite in which fresh corn is first offered or eaten'. The deities of the śrauta Āgrayaṇa are three, viz. Indrāgnī (or Agnīndrau), Viśvedevas, Dyāvāpṛthivī (heaven and earth), but in the gṛhya Āgrayaṇa, Agni Sviṣṭakṛt is added as the fourth (Śāṅ. gṛ. III. 8. 1, Āp. gṛ. 19. 7). Āśv. gṛ. (II. 2. 4–5) gives a very brief description 'united[1957] with the seasons, united with the manners, united with Indra and Agni, svāhā; united...with Viśvedevas, svāhā; united...with Heaven and earth, svāhā'– with these formulas a mess of cooked food is offered at the Āgrayaṇa by one who has set up the śrauta fires; also by one who has not set up the śrauta fires, (the same offerings are made) in the domestic (gṛhya) fire. Āp. gṛ. 19. (6–7) also is

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1955. आश्व. श्रौ. II. 9. 1 expressly says 'आग्रयणं व्रीहिश्यामाकयवानाम्' and जयराम on पारस्करगृह्य quotes गृह्यसंग्रहकार 'नवयज्ञाधिकारस्थाः श्यामाका व्रीहयो यवाः । नाश्नीयात्तानहुत्वैवमन्येष्वनियमः स्मृतः ॥'. The मानवगृह्य II. 3. 9 has नानिष्ट्वाग्रयणेन नवसस्यस्याश्नीयात् ।.

1956. सुदर्शन on आप. गृ. 19. 6 says 'येन कर्मणा अग्रं नवद्रव्यं देवान्प्रापयतीति यत्कर्म कृत्वैव वाग्रयणं प्रथमायनं नवान्नप्राशनप्राप्तिर्भवतीति ।'; हरदत्त on the same says एतिरत्र प्राशनार्थः.

1957. सजूर्ऋतुभिः सजूर्विधाभिः सजूरिन्द्राग्निभ्यां स्वाहा । सजूर्ऋतुभिः ... सजूर्विश्वेभ्यो देवेभ्यः स्वाहा । सजू...सजूर्द्यावापृथिवीभ्यां स्वाहेत्याहिताग्नेराग्रयणः स्थालीपाकः । अनाहिताग्नेरपि शालाग्नौ । आश्व. गृ. II. 2. 4–5 ; अनाहिताग्नेराग्रयणम् । नवानां स्थालीपाकं श्रपयित्वाग्रयणदेवताभ्यः स्विष्टकृच्चतुर्थाभ्यो हुत्वा तण्डुलानां मुखं पूरयित्वा गीर्त्वाचम्योदनपिण्डं संहृत्योत्तरेण यजुषागारस्तूप उद्विध्येत् । आप. गृ. 19. 6–7. The मन्त्र is परमेष्ठ्यसि परमां मा श्रियं गमय (आप. म. पा. II. 18. 1). Sudarśana notes that some held that uncooked grains of fresh rice were to be swallowed while others held that one was to partake of a portion of the boiled rice cooked for sacrificing.

concise '(Now follows the description of) Āgrayaṇa for one who has not set up the śrauta fires. Having prepared a mess of cooked food with fresh corn, he offers oblations to the deities of the (Śrauta) Āgrayaṇa with Sviṣṭakṛt (Agni) as the fourth, he fills his mouth with grains of rice, swallows them, takes ācamana and having rolled up a lump of rice (from the mess of cooked rice) he throws it up on to the top of the dwelling with the next *yajus* (Ap. M. P. II. 18. 1).'

This rite is also described in Śāṅ. gṛ. III. 8, Pār. gṛ. III. 1, Gobhila gṛ. III. 8. 9–24, Khādira gṛ. III. 3. 6-15, Vaik. IV. 2, Mānava gṛ. II. 3. 9–14 &c.

There is one peculiarity in Vaik. viz. that it connects the Pitṛs also with this rite. According to Mānava gr. the Āgrayaṇa is performed on a parva day in Vasanta (spring) with fresh barley that is (then) harvested and with rice in śarad (autumn).

Vaik. VI. 19 prescribes the prāyaścitta of pādakṛcchra or a fast for using first fruits without performing Āgrayaṇa rite.

In modern times some vestige of this *Navayajña* (sacrifice of first fruits) still remains. The full moon day of Āśvina is still called in the Deccan 'navyācī paurṇimā' and a few ears of growing crops are picked up, are woven with flowers and tastefully arranged and the whole is suspended from the entrance door or its lintel.

Āgrahāyaṇī :—This is one of the seven pākayajñas mentioned by Gautama (VIII. 19) among his forty saṁskāras.

The full moon day of Mārgaśīrṣa is called Āgrahāyaṇī; the rite [1958] performed on that day is also called by the same name on account of association with it. *Pratyavarohaṇa* is a rite performed to signalise the giving up of the use of cots and high couches, recommended from the full moon of Śrāvaṇa for fear of snakes (as in Śāṅ. gṛ. IV. 15. 22). Some describe two rites separately, one on the full moon day of Mārgaśīrṣa and another called Pratyavarohaṇa on the first night of Hemanta (vide Āp. gṛ. 19. 3–5 and 8–12). There is some divergence as to the time and the exact procedure of this rite. Some (like Āśv. gṛ. II. 3. 1–2) hold that it may be performed on the 14th day of the bright

1958. आग्रहायणी मार्गशीर्षी पौर्णमासी तस्यां या क्रिया सापि तद्योगादाग्रहायणीत्युच्यते । प्रत्यवरोहणीति वा अस्या नामधेयम् । मातृदत्त on हिरण्य. गृ. II. 17. 1. Vide Tilak's 'Orion' (1893) pp. 73–90 for a learned and penetrating discourse on the word 'Āgrahāyaṇī.

half or the full moon day of Mārgaśīrṣa. Others restrict it to the full moon day. Very elaborate descriptions are given in Pār. gṛ. III. 2, Gobbila gṛ. III. 9. 1–23. As this rite has entirely gone out of vogue a brief description from the Āśv. gṛ. alone is appended[1959] here. "Having again (after Āśvayujī) renovated the house with plaster (of paint or cow-dung) and by levelling (the floor), they should offer after sunset oblations of pāyasa (milk-rice) with the mantras 'strike aside,[1960] O white one, with thy foot, with the front and back portions of the foot these seven women (daughters) of Varuṇa and all (females) that belong to the tribes of the king (of serpents). Inside the house of the white one the serpent did not kill any thing, adoration to the white one, the son of Vidārva, svāhā.' Here no oblation is offered to (Agni) Sviṣṭakṛt. While gazing fixedly at the fire he repeats in a low voice 'may there be no harm to us from the progeny[1961] of Prajāpati.' He should think in his mind of Hemanta (winter) saying 'be auspicious and well-disposed towards us.' To the west of the fire a well-spread layer of grass should be prepared; he should sit down on it and having recited in a low voice 'Be blissful, O Earth' (Ṛg. I. 22. 15) he should lie down on that layer with his people (sons &c.) with the head towards the east and face turned towards the north. The others may lie down according as space permits or each should lie down one after another, the elder one before the one next to him in years. Those (of the sacrificer's sons &c.) who know the mantras should murmur them (Ṛg. I. 22. 15 and the mantras referred to in sūtra 12 below). Getting up from the layer they should three times recite the mantra 'from that place may the gods protect us' (Ṛg. I. 22. 16); the same verse (they should repeat) a fourth time turning their faces to the south, to the west and the north.[1962] Having gathered together they should

1959. Vide appendix for text.

1960. The two mantras अप श्वेत पदा जहि and न वै श्वेतस्या° occur in आप. म. पा. II. 17. 26–27, Pār. gṛ. II. 14 (in Śravaṇā-karma), Śāṅ. gṛ. IV. 18. 1, Mānava gṛ. II. 7. 1 (in all with variations).

1961. Serpents are said to be the progeny of Kaśyapa, a Prajāpati; vide सभापर्व 11. 18–19 where Kaśyapa is stated to be one of the Prajāpatis and Ādiparva 16, where it is said that from Kadrū one of the wives of Kaśyapa the snakes were born.

1962. Ṛg. I. 22. 16 is to be repeated thrice while facing the east and then each pāda of that verse is to be repeated while the face is turned to the south, the west and the north (the verse has only three pādas, being in the Gāyatrī metre).

repeat in a low tone the mantras sacred to the sun and the Svastyayana[1963] mantras, cook food and feed the brāhmaṇas and make the latter pronounce auspicious words." In the Pāli work called Aṅguttara-nikāya there is a section called Paccorohanivagga in which the Pratyavarohaṇa observed by brāhmaṇas is described. Vide Aṅguttara vol. V. (ed. by Hardy) p. 233 CXIX. and Z. D. M. G. vol. 52 pp. 149-151.

Āgrahāyaṇī has been described also in Khādira gṛ. III. 3. 1-26, Gobhila gṛ. III. 9, Mānava gṛ. II. 7. 1-5, Bhār. gṛ. II. 2, Āp. gṛ. 19. 3-5, Kāṭhaka gṛ. 60. 1 ff., Kauśika sūtra 24. 24-36 Hir. gṛ. II. 17. 1 (where Mātṛdatta says that Āgrahāyaṇī is also styled Pratyavarohaṇa). Baud. gṛ. II. 10 speaks of a rite called Pratyavarohaṇa to be performed at the beginning of each of the six ṛtus (seasons) and the intercalary month (if any). This is a different rite.

Śūlagava or *Īśānabali*:—This was originally an offering of the flesh of an ox to Śiva. There was some difference of opinion as to the time. Āśv. gṛ. IV. 9. 2 states that it was to be performed in Śarad (autumn) or in Vasanta (spring) under the constellation of Ārdrā. The Baud. gṛ. II. 7. 1-3 says that every year it was to be performed on the full moon day of Mārgaśīrṣa or on the Ārdrā nakṣatra[1964] in that month or whenever cattle suffer from some pest or disease. The Kāṭhaka gṛ. (52. 2-3) declares that the Śūlagava may be performed from various desires in śarad or vasanta and that according to some ācāryas there is no restriction as to season. The Bhār. gṛ. II. 8 and Hir. gṛ. II. 8. 2 say that it may be performed in the bright half of a month and on an auspicious nakṣatra.

Various explanations are given why this rite was called Śūlagava. Nārāyaṇa[1965] says Śūla here means one who has a

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1963. According to Nārāyaṇa Ṛg. X. 158., Ṛg. I. 50. 1-9, I. 115. 1, and X. 37. 1 are called Saurya verses ; while स्वस्त्ययनानि are the verses that contain the word *svasti* or a benediction, viz. Ṛg. I. 89. 1, V. 51. 11, X. 63. 1. Nārāyaṇa follows Āśv. Śr. Sūtra VI. 5. 18 as to Saurya hymns ; but it is doubtful whether he is right as to the svastyayana verses. According to the Bṛhad-devatā VIII. 77, Ṛg. X. 178 is a svastyayana hymn.

1964. Rudra is the presiding deity of Ārdrā. Vide note 563 above.

1965. शूलोऽस्यास्तीति शूलः अर्शआदिभ्योऽच् । शूलीत्यर्थः । शूलिने रुद्राय गोपशुना यागः स शूलगवः । नारायण on आश्व. गृ. IV. 9. 1; शूलाङ्कितो गौः शूलगवः तद्योगात्कर्मणि वृत्तिः । हरदत्त on same.

spit (or pointed rod) i. e. Śiva who is called Śūlin and that this sacrifice is offered to Rudra Śūlin with the ox as a sacrificial animal. Haradatta explains that here the ox is marked with the rod (of Śiva).

This rite is most elaborately described in Āśv. gr. IV. 9, Baud. gr. II. 7, Hir. gr. II. 8–9, Bhār. gr. II. 8–10, Pār. gr. III. 8. It appears that even in the times of the gṛhya sūtras there were many who did not like the rite of ox-flesh. The Baud. gr. (II. 7. 26–27) says[1966] that if a person cannot secure an ox he may sacrifice with a goat or ram or he may cook a mess of cooked food for Īśāna and with that he does everything that is to be done by means of an ox. The commentator Devapāla on Kāṭhaka[1967] gṛ. 52. 1 says that only a goat is offered and the bull is let off as the people are opposed to the idea of the sacrifice of an ox.

As this rite has totally gone out of practice only a brief description of it from the Mānava gṛhya[1968] (which is the briefest of all on this rite) is given here. 'Śūlagava is to be performed in Śarad for (propitiating) Rudra. In the north-east of the village and not near it (it is to be performed) at night and there is to be a sacrificial post, not chiselled (into an octagonal shape as in other sacrifices), in the midst of oxen. Before the (final offering) to Agni Sviṣṭakṛt (i. e. after performing the usual homa with boiled rice up to this point) he should fill eight vessels made of leaves with blood and offer them in the principal quarters and the intermediate quarters with the eight *anuvākas* (Tai. S. IV. 5. 1 ff. and Vāj. S. 16th adhyāya) beginning with 'adoration to thee, O Rudra, who are Manyu (wrath).' He should not bring the uncooked offerings into the village. He should bury into the ground the rest (of the animal offered) and its skin also. Some ācāryas say that in the pākayajñas in which animals are sacrificed there is no sacrificial post.'

1966. अथ यदि गां न लभते मेषमजं वालभते । ईशानाय स्थालीपाकं वा श्रपयति तस्मादेतत्सर्वं करोति यद्गवा कार्यम् । बौ. गृ. II. 7. 26–27.

1967. अवदानहोमान्तत्वं च छागपक्ष एव । गोः पुनरुत्सर्ग एव लोकाविरोधात् । देवपाल on काठकगृह्य 52. 1.

1968. रौद्रः शरदि शूलगवः। प्रागुदीच्यां दिशि ग्रामस्यासकाशे निशि गवां मध्येऽतष्टो यूपः । प्राक् स्विष्टकृतोऽष्टौ शोणितपुटान् पूरयित्वा नमस्ते रुद्र मन्यव इति प्रभृतिभिरष्टाभिरनुवाकैर्दिक्ष्वन्तर्दिक्षु चोपहरेत् । नाशृतं ग्राममाहरेत् । शेषं भूमौ निखनेदपि चर्म । अयूपानेके पाकयज्ञपशूनाहुः ॥ मानवगृह्य II. 5. 1–6.

Vāstu-pratiṣṭhā :—(construction and occupation of a new house).

The Āśv. gṛ. II. 7–9, śāṅ. gṛ. III. 2–4, Pār. gṛ. III. 4, Āp. gṛ. 17. 1–13, Khādira gṛ. IV. 2. 6–22 and other gṛhya works deal with the matter of building a new house. Āśv. gṛ. (II. 7) says that one who intends to build a house should first examine the ground, which must be non-salinous, which should have herbs and trees, much kuśa and *vīraṇa* grass growing on it; that one should dig out thorny plants and plants having milky juice with their roots and remove them and also certain other plants like apāmārga, tilvaka, etc. He should select a spot where the waters coming together from all sides to the centre of it flow round the resting place having the latter on their right side and then are discharged off to the east without noise. Such a spot possesses all auspicious qualities. He should (Āśv. gṛ. II. 8) also dig a pit knee-deep in the ground to be examined and then fill the pit again with the earth taken out. If the earth taken out fills the entire pit and some earth remains, then the plot is excellent for building a house on; if all the earth dug out just fills the pit, it is of middle quality; if the earth is not enough to fill the pit the plot is to be rejected. Another method is to fill the pit with water and leave it there through the night. If in the morning there is water in the pit the ground is excellent; if it is moist only, the ground is of middle quality; if it is found dry in the morning the plot is to be rejected. The three *dvijātis* should respectively select white, red and yellow ground as a site for their house. The plot should be square or rectangular and the owner should draw a thousand furrows on it. ' With a śamī or udumbara branch he sprinkles the ground with water, going thrice round it with his right hand towards it and recites the Śantātīya hymn.[1969] He does this thrice pouring out water without interruption with the three verses ' āpo hi ṣṭhā ' (Ṛg. X. 9. 1–3). Under the divisions of the bamboo which rests on the chief posts he should have the single rooms constructed. Into the pits in which the posts are to stand he should have an *avakā* and the water plant called śīpalā put down. Having put the plant into the pit in which the middle post is to stand he should spread on it east-ward pointed and north-ward pointed kuśa grass and should sprinkle

1969. This is Ṛg. VII. 35. 1–15 in which all verses (except 14 and 15) commence with the word 'śam' and also have the same word several times.

on the kuśas water into which rice and barley have been thrown with the words 'to the steady one, the earth demon, svāhā.' He should when the middle post is being erected repeat over it the two verses 'stand here &c.' and 'to thee the young child may come &c.' Over the bamboo staff when it is placed on the middle post he recites the hemistich 'rightly ascend the post &c.' On four stones on which dūrvā grass has been spread he should establish the water barrel with the words 'arise on the earth' or with the verse 'the arangara sounds &c.' He then should pour water into it with the verse 'hither may king Varuṇa come &c.' He then appeases it as follows: he puts gold into water in which rice and barley have been put and with that water he sprinkles it three times, going round it with his right turned towards it with the Śantātīya hymn. This he does three times pouring water without interruption with the three verses 'āpo hi ṣṭhā' (Ṛg. X. 9. 1–3). In the middle of the house he should cook a mess of food, sacrifice from it with the four verses 'Vāstoṣpate prati' (Ṛg. VII. 54. 1–3 and VII. 55. 1) verse by verse,[1970] should cook food which should be given to the brāhmaṇas to eat, whom he should cause to say 'lucky is the ground.'

The Matsyapurāṇa (chap. 252–257) deals at length with Vāstuśāstra, the construction of a house of various dimensions, its posts, the timber to be employed, the rites to be performed when laying the foundation and at later stages, the rite for Vāstuśānti (propitiatory rite for averting evil).

The Matsyapurāṇa[1971] (256. 10–11) states that a vāstuyajña has to be performed five times in relation to a house, viz. when laying down the foundation (lit. using the measuring line), when fixing the first post, when raising the first door frame, when entering the house (gṛhapraveśa) and when vāstuśānti is to be performed (for averting evil or on seeing portents). It briefly describes Vāstuyajña as follows (chap. 256. 5–9): On an auspicious day and moment, the stone should be laid over jewels and all seeds; similarly the post is to be worshipped at the hands of four brāhmaṇas; the priest who should wear

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1970. The hymn Ṛg. VII. 54 has only three verses but four oblations are directed. Therefore the 4th oblation is to be offered with Ṛg. VII. 55. 1 which also is addressed to Vāstoṣpati.

1971. सूत्रपाते तथा कार्यमेवं स्तम्भोदये पुनः । द्वारवंशोच्छ्रये तद्वत् प्रवेशसमये तथा ॥ वास्तूपशमने तद्वद्वास्तुयज्ञस्तु पञ्चधा । ईशाने सूत्रपातः स्यादाग्नेये स्तम्भरोपणम् ॥ मत्स्य. 256. 10–11.

white garments should be master of the Veda and should be accompanied by the artizans, should fix the post that is washed with water mixed with all herbs (or herbs called sarvauṣadhi) and covered with many whole rice and decked with clothes and ornaments to the accompaniment of Vedic mantras and the tunes of auspicious music; he should perform a homa with honey and clarified butter and should repeat the mantra 'vāstoṣpate prati' (Ṛg. VII. 54. 1); then the owner should feed brāhmaṇas with a dish of rice-milk. The Matsyapurāṇa notes that the foundation should be laid in the north-east corner and the first post fixed in the south-east. The Matsyapurāṇa (chap. 268) decribes the procedure of Vāstuśānti and remarks (verses 33–35) that it should be performed when beginning the construction of a temple or a house or a public park or when entering a town or one's house for the first time for averting all evil and it should also be performed every year in one's house. In that rite he should make the brāhmaṇas repeat the Rākṣoghna hymn and a hymn to Pavamāna Soma (one from Ṛg. IX. or IX. 1).

In modern times the ceremony of entering a newly built house is an important one, is an extensive affair and marked by great *éclat.* A very auspicious day is required for this ceremony and numerous astrological considerations enter into the choosing of a proper day. The ceremony of an entrance is preceded on the same day or on the previous day by a vāstuśānti (propitiatory rite) of which grahamakha (a rite for propitiating the planets) forms a part and the usual rites of worship of Gaṇeśa and the like (mentioned at pp. 213–218) have also to be performed. A few salient features are mentioned here. A maṇḍala is drawn divided into 81 squares, 62 *devatās* are invoked to be present in the maṇḍala, then a homa is offered to the nine planets with 28 oblations of fuel sticks, sesame and ājya to each planet and oblations are offered to other deities, the performer and his wife have holy water sprinkled over their heads from auspicious jars, the house is surrounded thrice with thread beginning from the east to the accompaniment of Rākṣoghna (Ṛg. IV. 4. 1–15 or X. 87. 1–25) and Pavamāna (Ṛg. IX. 1. 1–10) mantras and round the house water is continuously poured in a stream from a jar with the same two hymns. A pit is dug in the south-east corner of the house which is cowdunged, worshipped with flowers and sandalwood paste and a baked brick box containing seven kinds of corn, moss, flowers &c. is lowered into it and the pit is filled up. Then the house is entered to the accompaniment

of music by the owner who is accompanied by his wife, sons and brāhmaṇas and who holds in his folded hands an auspicious jar filled with water and having fresh sprouts, dūrvā grass thereon and marked with sandalwood paste and flowers and covered with cloth. The svasti hymn (vide note 1963 above) and the hymn beginning with 'kranikradat' (Ṛg. II. 42. 1-3) are recited and the auspicious jar is put down on a heap of corn. Then the brāhmaṇas perform puṇyāhavācana (vide note 503 above), they are honoured and utter 'may the house be lucky', dinner is given to the brāhmaṇas who pronounce benedictions, and the owner then takes his meal with his friends.[1972]

1972. The सङ्कल्प is 'अमुकगोत्रस्यामुकशर्मणो मम सपरिवारस्यास्मिन्वास्तौ चिरकालसुखनिवासपूर्वमखिलरोगविघ्नादिशान्तिसम्पदारोग्यपुत्रपौत्रधनधान्यादिसमृद्धिचिरजीवनत्वनिवाससिद्धिद्वारा श्रीपरमेश्वरप्रीत्यर्थमस्य वास्तोः शुभतासिध्यर्थं सग्रहमखां वास्तुशान्तिं करिष्ये'.

CHAPTER XXV

DANA (Gifts)

Manu (I. 86) and others state that in the four *yugas* (ages) viz. Kṛta, Tretā, Dvāpara and Kali, the principal aspects of religious life were respectively *tapas*, metaphysical knowledge, sacrifices,[1973] and gifts. Manu (III. 78) eulogises the stage of householder as the most worthy because all men in the other āśramas are cherished and fed with (Vedic) knowledge (as a teacher of Vedic students) and with food by him. Yama specifies the characteristic features of the four āśramas as follows: 'quiescence is the dharma of ascetics, cessation from taking ordinary food that of forest hermits, dāna (making gifts) that of householders and obedience (or service) that of brahmacārins.' Vide Dakṣa 1. 12–13 also for the peculiar outward characteristics of the four āśramas. Therefore the subject of *dāna* (gifts or charity) will now engage our attention.

Gifts of various kinds and donors have been highly eulogised in the Ṛgveda. There are *dānastutis* (eulogies of gifts) in Ṛg. I. 125 (where the gifts made by king Svanaya son of Bhāvayavya to Kakṣīvat are praised and dāna in general is eulogised in verses 5–7), I. 126. 1–5 (where the same praise is continued), V. 61 (where Śyāvāśva praises the donors Taranta, Purumīḷha and Rathavīti), VI. 47. 22–25 (praise of the donor Prastoka Sārñjaya), VII. 18. 22–25 (praise of the gifts made by Sudās Paijavana), VIII. 5. 37–39 (praise of Kaśu Caidya), VIII. 6. 46–48 (praise of Tirindira Pāraśavya), VIII. 46. 21–24 (praise of Kānīta), VIII. 68. 14–19, X. 62. 8–11 (praise of Sāvarṇi). Among the objects gifted the most prominent are cows. In Ṛg. I. 126. 3 Kakṣīvat represents[1974] that he received sixty thousand cows

1973. तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते। द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे॥ मनु I. 86 = शान्तिपर्व 232. 28 = पराशर I. 23 = वायुपुराण 8. 65–66. यतीनां तु शमो धर्मस्त्वनाहारो वनौकसाम्। दानमेव गृहस्थानां शुश्रूषा ब्रह्मचारिणाम्॥ यम quoted in हेमाद्रि (दान° p. 6).

1974. उप मा श्यावाः स्वनयेन दत्ता वधूमन्तो दश रथासो अस्थुः। षष्टिः सहस्रमनु गव्यमागात्सनत् कक्षीवाँ अभिपित्वे अह्नाम्॥ ऋ. I. 126. 3. Sāyaṇa explains षष्ट्यधिकसहस्रं गवां समूहोऽनु आगात्.

from Svanaya, along with ten chariots to each of which four bay horses were yoked and in which young girls were seated. In Ṛg. VIII. 5. 37 reference is made[1975] to the gifts of ten thousand cows and of 100 camels by Kaśu Caidya. In Ṛg. V. 30. 12 a gift of 4000 cows to Babhru by the men of king Ṛṇañcaya is mentioned. Horses are also often described as objects of gift. e. g. Ṛg. V. 18. 5 (gift of 50 horses), VII. 16. 10, VIII. 46. 22 (gifts of 60000 horses, 2000 camels, 1000 bay mares and 10000 cows); VIII. 68. 17. For gifts of camels vide Ṛg. VIII. 5. 37, VIII. 46. 22. For gifts of young damsels vide Ṛg. I. 126. 3, VI. 27. 8, VII. 18. 22, VIII. 19. 36, VIII. 68. 17. The word 'vadhū' used in all these passages cannot mean that the young girls were meant to be the wives of the donees, since in some of them the 'vadhūs' gifted are as many as 10, 20 or even 50.[1976] So they were maid servants or female slaves. Ṛg. X. 117 contains an eulogy of the gift of food, the 6th verse of which is the basis of the later teaching of Manu III. 118, Viṣṇu Dh. S. 67. 43, Bhagavad-gītā 3. 13 and is as follows : 'the foolish man[1977] (who does not share with others) obtains food to no purpose ; I say the truth that it is really his destruction ; he does not offer food to Aryaman (i. e. to the gods) nor to his friend (or guest); one who takes food alone (without giving to others) partakes simply of sin.' This injunction was most assiduously followed at all times in India. In the Chān. Up. IV. 1–2 it is stated that Jānaśruti Pautrāyaṇa, a man of faith and very charitable, had erected everywhere shelters in order to feed at all times all people that came from all quarters. Ṛg. X. 107 (of 11 verses) is an apotheosis of dakṣiṇā (gift or sacrificial fee which generally consisted of a cow or cows), which word is repeated several times in almost every verse. Verses 2, 7 and 8 are very interesting 'Those who make gifts of dakṣiṇā (cows or fee) stand high in heaven, those who make gifts of horses stand in the world of the Sun, donors of gold secure immortality (become gods), those who give garments increase the duration of their life. Gifts endow (the donor) with horses, cows, the

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1975. यथा चिच्चैद्यः कशुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम्। ऋ. VIII. 5. 37; षष्टिं सहस्राश्व्यस्यायुतासनमुष्ट्रानां विंशतिं शता। दश श्यावीनां शता दश त्र्यरुषीणां दश गवां सहस्रा॥ ऋ. VIII. 46. 22.

1976. अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम्। मंहिष्ठो अर्यः सत्पतिः॥ ऋ. VIII. 19. 36.

1977. मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य। नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी॥ ऋ. X. 117. 6. The last quarter is quoted by Kullūka on Manu III. 118. The verse occurs in तै. ब्रा. II. 8. 8.

moon (silver?), gold, food which is the life of us and the knowing (donor) makes gifts of his armour. Donors do not die (they reach immortality in heaven), they do not go down to a low goal, they are not harmed, nor do they suffer pain; dakṣiṇā renders unto these donors this whole world and also heaven'. Ṛg. VI. 47. 23 mentions that from Divodāsa gifts of ten horses, ten boxes (i. e. chariots or boxes of gold), ten garments, in addition to dinners and ten lumps of gold were received.[1978]

It appears that although in the Ṛg. gifts of horses are spoken of as next in importance to gifts of cows, popular sentiment changed very early. In the Pauṇḍarīka sacrifice the fee was a thousand horses and in the Jyotiṣṭoma one cow and one horse (Śabara on Jaimini III. 4. 28). The Tai. S. II. 3. 12. 1 says[1979] 'Varuṇa indeed seizes him (i. e. he suffers from dropsy) who accepts the gift of a horse and that one should offer to Varuṇa as many offerings prepared on four potsherds as the horses accepted.' Jaimini (III. 4. 28-31) establishes two propositions in connection with this that the *iṣṭi* to Varuṇa is to be performed when the gift of a horse or horses is accepted in a Vedic sacrifice and that the iṣṭi is to be performed by the donor (and not by the acceptor). The Kāṭhaka Saṁ. XII. 6 also recommends that the horse should not be accepted as a gift, as it has two rows of teeth. In the Tai. Br. II. 2. 5 reference is made to the gift of gold, clothes, a cow, a horse, a human being, a bedstead and several other objects and their presiding deities are said to be Agni, Soma, Indra, Varuṇa, Prajāpati &c. The Tai. S. II. 2. 6. 3 says 'he who accepts an animal with two rows of teeth, such as a horse or a human being, (thereby) secures (to himself) a portion of *ātman* (self); he should offer a mess cooked on twelve potsherds to Vaiśvānara.' Manu X. 89 forbids the sale of the horse and other animals with uncloven hoofs; but the Pehoa inscription from Garibnath temple shows that brāhmaṇas engaged in the sale of horses and that a tax agreed to be levied from vendors and purchasers was made into a permanent fund for temples and priests (vide E. I. vol. I. p. 186). Gaut. 19. 16 mentions the horse among objects that are gifted by way of

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1978. दशाश्वान्दश कोशान्दश वस्त्राधिभोजना। दशो हिरण्यपिण्डान्दिवोदासादसानिषम् ॥ ऋ. VI. 47. 23.

1979. वरुणो वा एतं गृह्णाति योऽश्वं प्रतिगृह्णाति यावतोऽश्वान् प्रतिगृह्णीयात् तावतो वारुणांश्चतुष्कपालान्निर्वपेत्। तै. सं. II. 3. 12. 1.

penance for sins. The Śāṅ. Br. (25. 14) says[1980] that he who after promising to gift all, does not give all, is reduced to falling into a deep pit or is killed. The Ait. Br. (30. 9) enjoins[1981] that one should not accept a gift rejected by the priests and if one accepts it it should be given over to one's enemy.

The Śat. Br. (II. 2. 10. 6) says 'there are two kinds of devas, the gods (heavenly) and the human gods viz. brāhmaṇas who have studied the Veda and mastered it; sacrifice is divided between these two, i. e. oblations go to the gods and the fee to the learned brāhmaṇas who are the human gods. These two kinds of gods when gratified place him (the sacrificer) in nectar (or in the celestial world).'[1982] The Tai. S. VI. 1. 6. 3 states that 'it is indeed *tapas* when[1983] a man makes a gift of what he owns.' We saw above (note 11) how the Bṛ. Up. V. 2. 3 inculcates the three virtues of self-restraint, charity (*dāna*) and compassion. In the Ait. Br. 39. 6[1984] it is stated that the king when anointed should make gifts of gold, fields and cattle. But it appears from the story of Viśvakarman Bhauvana narrated in the Ait. Br. (39. 7) and also in the Śat. Br. (XIII. 7. 1. 13–15) that when he desired to make a gift of the earth to his priest Kaśyapa as sacrificial fee the earth appeared and sang a verse 'no mortal must give me away as a gift; O Viśvakarman Bhauvana, you desired to give me away; I shall plunge into the midst of water, so that this your promise to Kaśyapa is fruitless.' It seems however that gifts of villages had come to be made very early. The Chān. Up. IV. 2. 4–5 narrates how Jānaśruti desirous of learning the saṁvarga lore

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1980. यो ह वै न सर्वं ददाति सर्वं ददानीति ब्रुवन् गर्तपत्यमेव तच्छीयते प्र वा मीयत इति ह स्माह सहस्रं वैनमवरुन्ध इति ह स्माह कौषीतकिः । शां. ब्रा. 25. 14.

1981. तस्माद्धाहुर्न निवृत्तदक्षिणां प्रतिगृह्णीयान्नेन्मा क्षुधा निद्धा क्षुधा विध्यादिति । यदि त्वेनां प्रतिगृह्णीयादप्रियायैनां भ्रातृव्याय दद्यात्परा हैव भवति । ऐ. ब्रा. 30. 9; the शतपथ III. 5. 1. 25 also has the words तस्मान्निवृत्त...गृह्णीयात् and it adds सिंही हैनं भूत्वा क्षिणोति.

1982. Vide S. B. E. vol. 12, pp. 309–310 and also vol. 26, p. 341 (where the same passage occurs).

1983. एतत्खलु वाव तप इत्याहुर्यः स्वं ददातीति । तै. सं. VI. 1. 6. 3.

1984. भूमिर्ह जगावित्युदाहरन्ति । न मा मर्त्यः कश्चन दातुमर्हति विश्वकर्मन्भौवन मां दिदासिथ । निमंक्ष्येहं सलिलस्य मध्ये मोघस्त एष कश्यपायास संगरः । इति । ऐ. ब्रा. 39. 7; in the (शतपथ XIII. 7. 1. 15) the words are तदपि भूमिः श्लोकं जगौ । न मा ... ... भौवन मन्द आसिथ । उपमंक्ष्यति स्या सलिलस्य मध्ये मृषैष ते संगरः कश्यपाय । इति ।

from Raikva offered a thousand cows, a golden chain, a chariot to which mules were yoked, his own daughter (as a wife) and certain villages to Raikva, which came to be known as Raikvaparṇa villages in the country of Mahāvṛṣa, where Raikva lived.

The literature on *dāna* is of enormous extent. Apart from casual references in the other *parvans* of the Mahābhārata, the major portion of the Anuśāsana parva is devoted to the various aspects of dāna. The Purāṇas, particularly Agni (chap. 208–215 & 217), Matsya (chap. 82–91 and 274–289) and Varāha (chap. 99–111), contain numerous verses on dāna. There are digests specially devoted to the topic of dāna, the most extensive and important being Hemādri's Dānakhaṇḍa (of the Caturvarga-cintāmaṇi), Dānakriyākaumudī of Govindānanda, the Dāna-mayūkha of Nīlakaṇṭha, the Dānavākyāvali of Vidyāpati, the Dānasāgara of Ballālasena and the Dānaprakāśa of Mitra-miśra. Only a brief summary of the topics dealt with in all these is attempted below.

What constitutes gift (dāna) according to the śāstra has been discussed from very ancient times. There is a distinction between *yāga*, *homa* and *dāna*. The first is constituted by abandoning something that belongs to one, intending it for a deity and accompanying it with Vedic mantras; homa is throwing into fire something belonging to oneself over which one abandons one's ownership and which (thing) is intended for a deity; dāna consists in the cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when the other accepts the thing, which acceptance may be mental or vocal or physical; vide Śabara on Jaimini IV. 2. 28 (quoted above in note 1703), VII. 1. 5, IX. 4. 32 and the Mit. on Yāj. II. 27.[1985] The Mit. explains that physical acceptance may be effected in various ways such as by actually receiving the thing in one's hand, by simply touching it and quotes a smṛti which illustrates this 'one should give (and the donee may accept) a deer skin (by touching it) on the hairy side, a cow by its tail, an elephant by

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1985. एष च यजिः यद् द्रव्यं देवतामुद्दिश्य मन्त्रेण त्यज्यते। शबर on जै. VII. 1. 5; स्वस्वत्वनिवृत्तिः परस्वत्वापादनं च दानम्। परस्वत्वापादनं च परो यदि स्वीकरोति तदा संपद्यते नान्यथा। स्वीकारश्च त्रिविधः। मानसो वाचिकः कायिकश्चेति। ...कायिकः पुनरुपादानाभिमर्शनादिरूपोऽनेकविधः। तत्र च नियमः स्मर्यते। दद्यात्कृष्णाजिनं पृष्ठे गां पुच्छे करिणं करे। केसरेषु तथैवाश्वं दासीं शिरसि दापयेत्। इति...क्षेत्रादौ पुनः फलोपभोगव्यतिरेकेण कायिकस्वीकारासम्भवात् स्वल्पेनाप्युपभोगेन भवितव्यम्। मिता. on याज्ञ. II. 27.

its trunk, a horse by its mane, a female slave by (touching) her head'. The Mit. adds that as it is impossible to accept a field physically (except by enjoying its fruits) its acceptance is effected by some enjoyment, however small, of its produce. The Viṣṇudharmottara quoted in Dānakriyākaumudī p. 7 gives more examples of the method of acceptance. Vide Bṛhat-Parāśara (chap. VIII. p. 242) for copious illustrations of the way in which a gift is to be accepted according to the nature of the thing given. The word 'pratigraha' has a technical meaning in Dharmaśāstra. Medhātithi on Manu IV. 5 says[1986] 'merely taking a thing (from another) does not constitute pratigraha (as understood in Dharmaśāstra). The latter word is applicable only to a particular kind of acceptance viz. when a person accepts what is given by the donor with the idea that he (the donor) will derive from that act some unseen spiritual result (adṛṣṭa or puṇya) and when in making the gift a vedic mantra is repeated. When one gives alms, no mantra (such as 'devasya tvā') is repeated and hence that is not the *dāna* spoken of by śāstra, nor does any one apply the word *pratigraha* to the acceptance of an article given through affection to a friend or a servant.' When such a word as vidyādāna (gift of learning to a pupil) is used, the word *dāna* is employed there in a figurative sense only; otherwise the teacher will have to give a dakṣiṇā to the pupil, whereas it is the pupil who may give a dakṣiṇā to the teacher. When some gift is made to an image, the word dāna in that case is also used in a secondary sense, as the image cannot accept the gift. Therefore Devala defines *dāna* (of the *śāstric* kind)[1987] as 'that is described as dāna when wealth is given according to śāstric rites so as to reach a receiver who is a fit recipient as defined in the śāstra. What is given to a worthy person without an eye to any particular object (to be achieved by such gift) but solely with the idea of doing one's duty, that is called dharmadāna'. The Dānamayūkha p. 3 explains that the definition of dāna given by

1986. नैव ग्रहणमात्रं प्रतिग्रहः। विशिष्ट एव स्वीकारे प्रतिपूर्वो गृह्णातिर्वर्तते। अदृष्टबुद्ध्या दीयमानं मन्त्रपूर्वं गृह्णतः प्रतिग्रहो भवति। न च भैक्षे देवस्य त्वादिमन्त्रोच्चारणमस्ति। न च प्रीत्यादिना दानग्रहणे। न च तत्र प्रतिग्रहव्यवहारः। मेधा॰ on मनु. IV. 5.

1987. अर्थानामुदिते पात्रे यथावत्प्रतिपादनम्। दानमित्यभिनिर्दिष्टं व्याख्यानं तस्य वक्ष्यते॥ देवल quoted by अपरार्क p. 287, दानक्रियाकौमुदी p. 2, हेमाद्रि (दानखण्ड p. 13), दानवाक्यावलि (D. C. Ms. No. 368 of 1891–95) folio 2 b. The last reads श्रद्धया for यथावत्. पात्रेभ्यो दीयते नित्यमनवेक्ष्य प्रयोजनम्। केवलं धर्मबुद्ध्या यद्धर्मदानं तदुच्यते॥ देवल quoted by हेमाद्रि (दान p. 14).

Devala applies to the best kind of dāna (called sāttvika) and not to dāna in general. If a gift is sent to a person, but it is lost while on its way or it is stolen and never reaches the donee, then there is no acceptance and so no complete dāna and the donor cannot reap the reward of dāna in such a case.

There are six aṅgas (constituent elements) of dāna, as stated by Devala, [1988] viz. the donor, the donee, śraddhā (charitable attitude), the subject of gift which must have been acquired by the donor in a proper way, a proper time and a proper place. The first four are clearly indicated in Manu IV. 226–227. These six will have to be dealt with one after another.

One important word that deserves consideration in the subject of dāna is *iṣṭāpūrta*. That word has a high antiquity. It occurs in the Ṛgveda and the sense seems to be 'the cumulative spiritual result or merit due to a man's performance of sacrifices and charitable acts'. Ṛg. X. 14. 8 is addressed to one recently [1989] dead 'may you join the pitṛs, may you be united with Yama, and with your *iṣṭāpūrta* in the highest heaven'. The word, though employed in the singular (probably as a samāhāra-dvandva compound), consists of two parts, iṣṭa (what is sacrificed) and pūrta (what is filled). In the Atharvaveda also the word occurs.' may the iṣṭāpūrta of our ancestors save us (from our enemy); I seize yonder (man or enemy) with divine wrath' (II. 12. 4). Vide also Atharvaveda III. 29. 1. Sometimes the two components are employed separately or in the dual when compounded. The Tai. S. V. 7. 7. 1–3 has the interesting observation [1990] 'when he comes by the Devayāna paths, then make ye his iṣṭāpūrta manifest to him; whatever sacrifice was offered, whatever was handed over, whatever was given and the dakṣiṇā offered, may Agni present in all actions place all that in heaven among the gods for us.' The Tai. Br. II. 5. 5 says [1991] 'may Iṣṭa and pūrta last for endless

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1988. दाता प्रतिग्रहीता च श्रद्धा देयं च धर्मयुक् । देशकालौ च दानानामङ्गान्येतानि षड् विदुः ॥ देवल in दानवाक्या° folio 3 a, हेमाद्रि (दान p. 14).

1989. सङ्गच्छस्व पितृभिः सं यमेन इष्टापूर्तेन परमे व्योमन् । ऋ. X. 14. 8; इष्टापूर्तमवतु नः पितृणाममुं ददे हरसा दैव्येन ॥ अथर्ववेद II. 12. 4.

1990. यदागच्छात्पथिभिर्देवयानैरिष्टापूर्ते कृणुतादाविरस्मै । ... यदिदं यत्परादानं यद्दत्तं या च दक्षिणा । तदग्निर्वैश्वकर्मणः सुवर्देवेषु नो दधत् । तै. सं V. 7. 7. 1–3; उद्बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्ते संसृजेथामयं च । वाज. सं. XV. 54 and XVIII. 61.

1991. इष्टं पूर्तं शश्वतीनां समानां शाश्वतेन हविषेष्ट्वानन्तं लोकं परमारुरोह । तै. ब्रा. II.5.5; इत्यददा इत्ययजथा इत्यपच इति ब्राह्मणो गायेत् । इष्टापूर्तं वै ब्राह्मणस्य । इष्टापूर्तेनैवैनं स समर्धयति । तै. ब्रा. III. 9. 14.

years; having sacrificed with an offering that is ever-lasting, a man ascended to the highest and ever-lasting world' and Tai. Br. III. 9. 14 remarks "the brāhmaṇa should sing 'you made gifts, you performed sacrifices, you cooked food (for serving to others).' Indeed iṣṭāpūrta belongs to a brāhmaṇa; he makes him (the king) prosper by iṣṭāpūrta." The Vāj. S. XV. 54 says 'O fire, may you be awake (or kindled), may you be watchful for us; join with iṣṭāpūrta (the sacrificer) and him with his iṣṭāpūrta.' The Kaṭhopaniṣad I. 1. 8 states that when a brāhmaṇa guest is allowed to stay in a house without being served with food he destroys the iṣṭāpūrta, the issue and the cattle of the householder. The Muṇḍaka Up. I. 2. 10 condemns those who regard iṣṭāpūrta as the highest and do not hold that there is anything higher than that and states that they have to come down to this world or to a lower world again after enjoying the blessings of Heaven.

Aparārka (p. 290) quotes the Mahābhārata for defining iṣṭa and pūrta [1992] 'whatever is offered in the single fire (i. e. gṛhya fire) and what is offered in the three śrauta fires and the gifts made inside the vedi (in śrauta sacrifices) are called *iṣṭa*; while dedication of deep wells, oblong large wells and tanks, temples, distribution of food, and maintaining public gardens—these are called pūrta.' Aparārka quotes Nārada also 'Honouring a guest and performance of vaiśvadeva constitute *iṣṭa* while the dedication of tanks, wells, temples, places for public distribution of food and gardens is called pūrta and also gifts made at the time of eclipses, or on the sun's passage in a zodiacal sign or on the 12th day of a month.' Hemadri (Dāna p. 20) quotes Śaṅkha that nursing of those who are ill constitutes pūrta. Manu (IV. 226–227) ordains 'one should always assiduously perform *iṣṭa* and *pūrta*, which when done with śraddhā and with wealth justly acquired become inexhaustible. One should ever resort to dānadharma (that mode of dharma which consists in gifts) which is either iṣṭa or pūrta, according

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1992. महाभारतम्। एकाग्निकर्म हवनं त्रेतायां यच्च हूयते। अन्तर्वेद्यां च यद्दानमिष्टमित्यभिधीयते॥ वापीकूपतडागानि देवतायतनानि च। अन्नप्रदानमारामः पूर्तमित्यभिधीयते। अपरार्क p. 290 (vide note 370 for वापी &c.); the 2nd verse is अत्रि 44, while अत्रि 43 defines इष्ट as अग्निहोत्रं तपः सत्यं वेदानां चैव पालनम्। आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते॥. लिखित 5 is the same as अत्रि 43. Vide हेमाद्रि (दान p. 20) where एकाग्नि° and अग्निहोत्रं° are ascribed to शङ्ख; also यम 68–70 and अग्निपुराण 209. 2–3 which define इष्ट and पूर्त almost in the same words as अत्रि.

to one's means, after meeting a worthy person (as recipient) and with a pleased attitude of mind.'

Any one including women and śūdras could make gifts. So much emphasis was laid on the duty to make gifts that Aparārka quotes a verse[1993] 'two persons should be drowned in water after tying round their neck a large stone, viz. a rich man not making gifts and a poor man who is not a *tapasvin* (who undergoes austerities or who is restrained).' It is stated in Atri 46, Likhita 6 and other smṛtis that[1994] 'Iṣṭa and pūrta are dharma common to all twice-born classes; the śūdra has authority to perform pūrta dharma, but not the Vaidika dharma (sacrifices etc.).' According to Devala the donor should be free from incurable or disgusting diseases, be religious, charitably inclined, free from vices, pure and following a blameless profession for livelihood. Several smṛtis note that it is a rare sight to see a man giving away in charity wealth earned by him. Veda-vyāsa[1995] (IV. 60) says 'amongst a hundred men, one may be found to be brave, among thousands a learned man, among hundreds of thousands an orator, but a donor may or may not be found.'

A good deal has already been said above (pp. 113–114) about the persons fit to be donees (*pātra*) and an unfit one. A few more words may be added here. Dakṣa III. 17–18 states 'a gift made to one's parents, guru, friend, to a well conducted man, to one who has laid the donor under obligation, to the poor, the helpless, those endowed with special excellence, leads to rewards, while gifts made to rogues, to bards, to wrestlers, to those who devote time to bad lores, to gamblers and deceitful persons, to cāṭas, to cāraṇas and thieves brings no

1993. द्वावेवाप्सु प्रवेष्टव्यौ गले बद्ध्वा महाशिलाम्। धनवन्तमदातारं दरिद्रं चातपस्विनम्॥ quoted by अपरार्क p. 199, दानवाक्यावलि folio 2 a. This is उद्योगपर्व 33. 60 (which reads द्वावम्भसि निवेष्टव्यौ).

1994. इष्टापूर्तौ द्विजातीनां धर्मः सामान्य इष्यते। अधिकारी भवेच्छूद्रो पूर्ते धर्मे न वैदिके॥ अत्रि 46, लिखित 6 and quoted by Aparārka p. 24 as जातूकर्ण्य's. अपापरोगी धर्मात्मा दित्सुरव्यसनः शुचिः। अनिन्द्याजीवकर्मा च षड्भिर्दाता प्रशस्यते॥ देवल quoted by अपरार्क p. 288, हेमाद्रि (दान p. 14). पापरोगs are said to be eight such as Tuberculosis etc.

1995. शतेषु जायते शूरः सहस्रेषु च पण्डितः। वक्ता शतसहस्रेषु दाता भवति वा न वा॥ वेदव्यास IV. 60.

fruit (or merit).[1996] Manu 4. 193–200 (= Viṣṇu Dh. S. 93. 7–13) contains a list of persons to whom gifts should not be made, such as a brāhmaṇa who is like a cat or hypocrite or who does not know the veda. Bṛhad-Yama III. 34–38 enumerates those brāhmaṇas who are unfit to be invited at a srāddha or to be donees such as lepers, those who suffer from incurable diseases, those who officiate at sacrifices for śūdras, a devalaka and seller of Veda (teaching it with a prior stipulation for money) and in IV. 55–56 says that gifts made to brāhmaṇas that are addicted to bad actions, that are covetous, devoid of Veda study and sandhyā performance, who have swerved from the vows proper (for brāhmaṇas), who are wicked and who are immersed in pleasures of sense become fruitless. Vanaparva (200. 5–9) enumerates 16 futile gifts such as to one who left off the order of *saṁnyāsa* or of wealth acquired by unjust means &c. Almost the same verses occur in Bṛhat-Parāśara (VIII. pp. 241–242), which are quoted in Par. M. I, part 1, p. 188. Vide also Vṛddha-Gautama (III. chap. pp. 508–509) for numerous futile gifts. It is one's duty to give food at the end of Vaiśvadeva to all (vide note 1779 above) and the Viṣṇudharmottara directs that as to gifts of food and clothing the only consideration is whether the donor is hungry or in need of clothes and not caste nor qualities.[1996a] When on seeing a needy person the donor feels pleasure and indicates it by a smiling face, when he shows honour and is free from a feeling of ill-will or irritation (towards the suppliant), that is said to be śraddhā, according to Devala.[1997] Manu IV. 235 says that he who gives a gift with honour and he who accepts it with honour both go to heaven, but if the reverse is the case they go to hell.

Numerous rules are laid down about the things that can be the subject of gifts (i. e. about *deya*). Whatever is in this

1996. मातापित्रोर्गुरौ मित्रे विनीते चोपकारिणि। दीनानाथविशिष्टेषु दत्तं च सफलं भवेत्॥ धूर्ते बन्दिनि मल्ले च कुवैद्ये कितवे शठे। चाटचारणचौरेषु दत्तं भवति निष्फलम्॥ दक्ष III. 17–18, the 2nd verse being quoted by अपरार्क p. 286. About the meaning of cāṭa that occurs in many grants there is no unanimity. The Mit. on Yāj. I. 336 (चाटतस्कर &c.) explains चाटाः प्रतारकाः विश्वास्य ये परधनमपहरन्ति. Vide E. I. vol. IX p. 284 n. 10, p. 294, XI. p. 176, XIV. p. 156 for discussion of the meaning.

1996a. अन्नाच्छादनदानेषु पात्रं नैव विचारयेत्। अन्नस्य क्षुधितं पात्रं विवस्त्रो वसनस्य चेति। विष्णुधर्मोक्तिः। दानमयूख p. 5.

1997. सौमुख्याद्यभिसंप्रीतिरर्थिनां दर्शने सदा। सत्कृतिश्चानसूया च तदा श्रद्धेति कीर्त्यते॥ देवल quoted by अपरार्क p. 288.

world a most desirable thing and what one prizes most in one's house may be given to a man endowed with good qualities by a donor who desires inexhaustible (merit) from it—Anuśāsana parva 59. 7.[1998] According to Devala, that is a proper subject for a gift, which has been acquired by the donor himself without causing pain or loss to another or without worry or trouble to himself, whether it be small or valuable (or much).[1999] It is not the extent of the gift that causes greater or lesser merit. Merit (*puṇya*) of gifts depends upon the mental attitude, the capacity of the giver and the way in which the donor acquired his wealth. If a man[2000] were to give even the whole earth acquired by unjust means, or if he makes a gift without śraddhā (as defined) or to an unworthy person he would secure no prosperity (religious merit) thereby. On the other hand by making a gift of even a handful of vegetables with a heart full of śraddhā and to a very worthy person, he may secure all prosperity. If one possessing a thousand makes a gift of 100 or one having ten makes a gift of one and another gives only water according to his ability, they all reap an equal reward.

Among *deya* things, some are the best, some middling, some inferior. Food,[2001] curds, honey, protection, cow, land, gold, horse and elephant—gifts of these nine are said to be the best; learning, house for shelter, domestic paraphernalia (like cots), medicine—these four are said to be middling; shoes, swings, carts, umbrellas, vessels, seats, lamps, wood, fruits and whatever is old and worn out and all other unspecified objects are inferior. Yāj. (I. 210–211) appears to have this difference in view when he says that a man, making a gift of land (capable

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1998. यद्यदिष्टतमं लोके यच्चापि दयितं गृहे । तत्तद्गुणवते देयं तदेवाक्षयमिच्छता ॥ अनुशासनपर्व 59. 7 = मार्कण्डेय 35. 52–53 = मत्स्य 72. 39. This is विष्णुध. सू. 92. 32.

1999. अपराबाधमक्लेशं स्वयं येनार्जितं धनम् । स्वल्पं वा विपुलं वापि देयमित्यभिधीयते ॥ देवल quoted in अपरार्क p. 288.

2000. अन्यायाधिगतां दत्त्वा सकलां पृथिवीमपि । श्रद्धावर्जमपात्राय न काञ्चिद् भूतिमाप्नुयात् ॥ प्रदाय शाकमुष्टिं वा श्रद्धाभक्तिसमुद्यताम् । महते पात्रभूताय सर्वाभ्युदयमाप्नुयात् ॥ देवल quoted by अपरार्क p. 290; सहस्रशक्तिश्च शतं शतशक्तिर्दशापि च । दद्यादपश्च यः शक्त्या सर्वे तुल्यफलाः स्मृताः ॥ आश्वमेधिकपर्व 90. 96–97; एकां गां दशगुर्दद्याद् दश दद्याच्च गोशती । शतं सहस्रगुर्दद्यात्सर्वे तुल्यफला हि ते ॥ अग्निपुराण 211. 1.

2001. अन्नं दधि मधु त्राणं गोभूरुक्माश्वहस्तिनः । दानान्युत्तमदानानि उत्तमद्रव्यदानतः ॥ विद्या च्छादनावासपरिभोगौषधानि च । दानानि मध्यमानीति मध्यमद्रव्यदानतः । उपानत्प्रेङ्खयानानि छत्रपात्रासनानि च । दीपकाष्ठफलादीनि चरमं बहुवार्षिकम् ॥ बहुत्वादर्थजातानां संख्या शेषेषु नेष्यते । अधमान्यवशिष्टानि सर्वदानान्यतो विदुः ॥ देवल quoted by अपरार्क pp. 289–90, हेमाद्रि (दान॰ pp. 16.)

of yielding a crop or fruits), lamp, wood, garment, water (water-reservoir), sesame, ghee, house for travellers, money for settling a person as a married man (or bringing about his marriage by finding a girl for him), gold, draught ox, is honoured in the heavenly world, while one who makes a gift of a house, corn (of various kinds), protection from danger, shoes, umbrella, flowers, unguents, conveyance (chariot &c.), tree, a desired thing, a cot secures endless happiness. Gifts of three things are said to be superior to the gift of anything else and are styled[2002] *atidāna*, viz. of cows, land and Sarasvatī (vidyā) according to Vas. Dh. S. 29. 19 and Bṛhaspati 18. Vas. Dh. S. 29. 19, Manu 4. 233, Atri, 340, Yāj. I. 212 say that the gift of *vidyā* is the best of all gifts such as those of water, food, cows, land, garments, sesame, gold and clarified butter. On the other hand Anuśāsana-parva (62. 2) and the Viṣṇudharmottara (quoted by Aparārka p. 369) say that the gift of land surpasses all other gifts. The Viṣṇu Dh. S. 92. 1 says that the gift of protection from danger (abhayadāna) is the highest. The gifts of certain objects were called *mahādānas*. These and a few other dānas will be dealt with in some detail later on.

Dānas are divided into *nitya*[2003] (called ājasrika by Devala), *naimittika* and *kāmya*. Whatever is given everyday (such as food after Vaiśvadeva &c.) is nitya, what is given at certain specified times (such as on eclipses) or on account of doing certain acts (such as penance for lapses) is called naimittika; what is given through the desire of securing progeny, victory, prosperity, heaven or a wife is called kāmya (as it springs from a desire). Dedication of a garden or of a well &c. is called dhruvadāna (permanent gift) by Devala; while the Kūrma-purāṇa adds to the well-known three a fourth division called *vimala* (pure) defined by it as 'what is given to those who know brahma for securing the grace of God with a mind full of devotion.' Vas. Dh. S. 29. 1-15, Viṣṇu Dh. S. 92 and Manu IV. 229-232 (which are repeated in Vṛddha-Gautama, chap. XI. p. 586) and many of the purāṇas are eloquent over what

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2002. त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती। अतिदानं हि दानानां विद्यादानं ततोधिकम्। वसिष्ठ 29. 19; अति दानानि सर्वाणि पृथिवीदानमुच्यते। अनुशासन 62. 2.

2003. प्रपारामतडागादि सर्वकामफलं ध्रुवम्। तदाजस्रिकमित्याहुर्दीयते यद्दिने दिने॥ अपत्यविजयैश्वर्यस्त्रीबालार्थं यदिष्यते। इच्छासंस्थं तु तद्दानं काम्यमित्यभिधीयते॥ कालापेक्षं क्रियापेक्षमर्थापेक्षमिति स्मृतम्। त्रिधा नैमित्तिकं प्रोक्तं सहोमं होमवर्जितम्॥ देवल quoted by अपरार्क p. 289 and हेमाद्रि (दान॰ p. 16); यदीश्वरप्रीणनार्थं ब्रह्मवित्सु प्रदीयते। चेतसा भक्तियुक्तेन दानं तद्विमलं शिवम्॥ कूर्मपुराण quoted by हेमाद्रि (दान. p. 17).

rewards a man reaps by making gifts of water, food, sesame &c. The Bhagavad-gītā (17. 20–22) divides dānas into sāttvika, rājasa and tāmasa and defines them as follows: When a gift is made because one feels it one's duty to make it and at a proper time and place and to a worthy person who will not return it, it is called sāttvika; when it is made with an expectation of the donee doing a good turn in return or with a view to securing some reward therefrom and is given grudgingly, it is rājasa; when a gift is made at an improper time or place and to an unworthy person and without showing honour to the recipient and with disrespect (or contempt), it is declared to be tāmasa.

Many texts emphasize a rule similar to that in the Bible 'But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret'–Matthew VI. 3–4. Yogi-Yājñavalkya says[2004] that the reward of making gifts secretly, possessing knowledge without being puffed up and engaging in *japa* without others seeing it is infinite. Devala says 'sacrifice, gift and study lose their power and perish by being declared to others, by boasting about them or by repenting of having done them. Therefore one should not without good reason (such as protecting a gift &c.) proclaim one's meritorious act.'

Certain things when offered voluntarily by a person with his own hand must be accepted and not spurned even by one who does not ordinarily accept gifts. Manu IV. 247–250, Yāj. I. 214–215, Āp. Dh. S. I. 6. 19. 13–14, Viṣṇu Dh. S. 57. 11 declare that kuśas, vegetables (raw), milk, fish, fragrant substances, flowers, curds, clay, flesh, a bedstead, a seat, fried barley, water, precious stones, fuel-sticks, fruits and roots, honey, food offered without being asked (except of the impotent, of prostitutes and of *patita*) must not be spurned, but must be accepted.

Certain objects could not be donated either because one had no ownership over them or because the sages forbade such gifts. Jaimini (VI. 7. 1–7) establishes several propositions, viz. that one can make a gift only of what one owns, that one cannot make

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2004. प्रच्छन्नानि च दानानि ज्ञानं च निरहंकृतम्। जप्यानि च सुगुप्तानि एषां फलमनन्तकम्॥ योगियाज्ञवल्क्य quoted in गृह. र. p. 243 ; लघुशातातप 149 is प्रत्यक्षाणि (?) च दत्तानि ...... तपांसि ...... अनन्तकम्॥; इष्टं दत्तमधीतं वा विनश्यत्यनुकीर्तनात्। श्लाघानुशोचनाभ्यां च भग्नतेजो विपद्यते। तस्मादात्मकृतं पुण्यं न वृथा परिकीर्तयेत्। देवल quoted by अपरार्क p. 290, हेमाद्रि (दान. p. 17).

a gift of one's relatives (parents, sons and others) in the Viśvajit, that a sovereign cannot make a gift of the whole of his kingdom, that horses cannot be gifted in that sacrifice as śruti forbids such a gift in that sacrifice, that a śūdra who serves the sacrificer merely as a duty cannot be given away and that whatever is of the full ownership of a person at the time of giving the dakṣiṇā can alone be gifted in the Viśvajit sacrifice. Nārada[2005] (dattāpradānika 4-5) forbids eight kinds of gifts viz. of what is handed over to a creditor by a debtor for delivery to a third person, what is borrowed for use (such as an ornament on a festive occasion), a pledge, property jointly owned with others, a deposit, son and wife, one's entire property when one has children, what has been already promised to another man. Dakṣa III. 19-20 enumerates nine things as not proper subjects of gifts (adding to Nārada's list 'a friend's wealth and gift through fear' and omitting 'what is already promised to another'). Yāj. II. 175 is of similar import. Aparārka p. 779 quotes verses of Bṛhaspati and Kātyāyana to the same effect. Vide above (pp. 507-508) as to a man's power over his children.

The texts took care to set limits to a man's generosity. After emphasizing in very eloquent language the obligation to share one's possessions, however meagre, with others, Veda-Vyāsa[2006] (IV. 30-31) inculcates the doctrine that charity begins at home. Āp. Dh. S. II. 4. 9. 10-12, Baud. Dh. S. II. 3. 19 ordain that one should not stint one's dependents (whom one is bound to maintain), one's servants and slaves for distributing food to guests and others. Yāj. II. 175 prescribes that one should make gifts in such a way as not to cause detriment to one's family. Bṛhaspati[2007] explains this by saying that one may give away

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2005. अन्वाहितं याचितकमाधिः साधारणं च यत्। निक्षेपः पुत्रदाराश्च सर्वस्वं चान्वये सति। आपत्स्वपि हि कष्टासु वर्तमानेन देहिना। अदेयान्याहुराचार्या यच्चान्यस्मै प्रतिश्रुतम्॥ नारद (दत्ताप्रदानिक 4-5); सामान्यं याचितं न्यास आधिर्दाराः सुहृद्धनम्। भयार्दितं च निक्षेपः सर्वस्वं चान्वये सति। आपत्स्वपि न देयानि नव वस्तूनि सर्वदा। यो ददाति स मूढात्मा प्रायश्चित्तीयते नरः॥ दक्ष III. 19-20.

2006. यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने॥ तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि॥ किं धनेन करिष्यन्ति देहिनो गत्वरायुषः। यद्वर्धयितुमिच्छन्ति तच्छरीरमशाश्वतम्॥ ग्रासादर्धमपि ग्रासमर्थिभ्यः किं न दीयते। इच्छानुरूपो विभवः कदा कस्य भविष्यति॥ प्राणनाशस्तु कर्तव्यः यः कृतार्थः स नो मृतः। अकृतार्थस्तु यो मृत्युं प्राप्तः खरसमो हि सः॥ मातापितृषु यद्दत्तं भ्रातृषु श्वशुरेषु च। जायापत्येषु यो दद्यात् सोऽनन्तः स्वर्गसंक्रमः। पितुः शतगुणं दानं सहस्रं मातुरुच्यते। भगिन्यां शतसाहस्रं सोदरे दत्तमक्षयम्॥ वेदव्यासस्मृति IV. 16, 18, 24, 26, 30-31 quoted by हेमाद्रि (दान) p. 33; vide अग्निपुराण 209. 32-33.

2007. कुटुम्बभक्तवसनाद्देयं यदतिरिच्यते। मध्वास्वादो विषं पश्चाद् दातुर्धर्मोऽन्यथा भवेत्॥ बृहस्पति quoted by अपरार्क p. 780 and हेमाद्रि (दान० p. 44).

wealth that is over and above what is required for maintaining one's family and for clothing and that the charity of one who disregards this rule is something that is sweet like honey at first but like poison in its effect. In this Bṛhaspati only echoes what Manu says (XI. 9–10) 'the charity of him who has wealth enough to make gifts to strangers, when his own people live a life of misery, is only a false imitation of dharma (and not the true dharma), it is at first like honey but will taste like poison (later). Whatever a man does for his welfare in the next world by stinting those whom he is bound to maintain results in unhappiness to him while living and also after death'. The Anuśāsana parva (37. 2–3) declares that if one makes a gift stinting one's servants, he makes himself a sinner, even though one may say that one would give whatever any one begs for (compare Luke VI. 30 'give to every man that asketh of thee'). Hemādri quotes[2008] Śivadharma to the effect that a man should set apart three parts out of five from his acquisitions for himself and his family and two parts for dharma, as life is evanescent.

Certain things were forbidden to be accepted as gifts. The gift of animals with two rows of teeth was forbidden by śruti (vide Śabara on Jaimini VI. 7. 4 quoted above). Vas. Dh. S. 13. 55 declares that a brāhmaṇa should not accept the gift of weapons, poisonous substances and spirituous liquor. Manu IV. 188 states that a brāhmaṇa who is not learned should not accept the gift of gold, land, horses, cow, food, garment, sesame, clarified butter; but if he accepts he is reduced to ashes (i. e. perishes) like wood. Hemādri (Dāna p. 57) quotes the Brahmapurāṇa that a brāhmaṇa should not accept the gifts of ewes, horses, precious stones, an elephant, sesame and iron, and that one who accepts a gift of antelope skin or sesame would not be born again as a male and that if a person accepts the bedstead, ornaments and the clothes of one who is dead he would go to hell.

As to the proper times for gifts, several rules are laid down. Apart from the daily duty to make gifts (Yāj. I. 203) gifts had to be made on special occasions and if so made were more meritorious than the gifts made daily. Laghu-Śātātapa (145–153)

2008. तस्मात् त्रिभागं वित्तस्य जीवनाय प्रकल्पयेत् । भागद्वयं तु धर्मार्थमनित्यं जीवितं यतः ॥ शिवधर्म quoted by हेमाद्रि (दान. p. 44) and दानमयूख p. 5.

says [2009] that a gift must be made on the first day of each *ayana* (the sun's passage to the north or south), at the beginning of Ṣaḍaśīti and while an eclipse of the sun or moon is in progress and that the rewards of the gifts made on these occasions are inexhaustible. Vanaparva 200. 125 is to the same effect. A gift made on Amāvāsyā imparts rewards a hundred times (of the reward of making it on any ordinary day), a thousand times when made on the suppression of a tithi, a hundred thousand times when made on the equinoctial day and a gift brings endless rewards when made on Vyatīpāta. Saṁvarta (208–209) says that gifts made on the *ayana* day, equinoctial day, vyatīpāta, the suppression of a tithi and on the eclipses of the sun and moon, on new moon day, 12th day, saṁkrānti (sun's passage into a zodiacal sign) becomes inexhaustible and these tithis are highly commended and so also Sunday for a bath, japa, homa, dinner to brāhmaṇas, fast and gifts.[2010] Śātātapa (146) states that 16 *ghaṭikās* before and also after the moment when the sun enters a new zodiacal sign is the holy time for gifts, while others give 30 ghaṭikās (before and after) for Karkaṭaka (Cancer saṁkrānti), 20 for Makara (Capricorn) and 105 for Tulā (Balance) and Meṣa (Aries). Viśvarūpa on Yāj. I. 214–217 states that the times specified as the proper occasions for śrāddha are all of them the most appropriate times for making gifts. Vide Prajāpati 25 and 28 and Atri 327 for similar rules. Śaṅkha says that if amāvāsyā falls on Monday, the 7th tithi on Sunday, 4th on Tuesday, 8th on Wednesday—these four are like

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2009. अयने विषुवे चैव षडशीतिमुखेषु च । चन्द्रसूर्योपरागे च दत्तमक्षयमुच्यते ॥ वनपर्व 200. 125 ; अयनादौ सदा दद्याद् द्रव्यमिष्टं गृहे वसन् । षडशीतिमुखे चैव विमुक्ते चन्द्रसूर्ययोः ॥ लघुशातातप 145, quoted as शातातप by अपरार्क p. 291. The sun's entrance into the signs of Gemini, Virgo, Sagittarius and Pisces is called षडशीति ; vide बृहत्पराशर p. 245 and अपरार्क p. 292 quoting वसिष्ठ, अग्निपुराण 209. 9–10.

2010. शतमिन्दुक्षये दानं सहस्रं तु दिनक्षये । विषुवे शतसाहस्रं व्यतीपाते त्वनन्तकम् ॥ लघुशातातप 150 quoted as व्यास's by अपरार्क p. 292; विश्वरूप p. 144 also quotes the first पाद. When three *tithis* occur on the same day it is called दिनक्षय as the middle one is suppressed in the calendars (vide अपरार्क p. 292); शतमिन्दु० is quoted as याज्ञ० by हेमाद्रि (दान p. 69). व्यतीपात is one of the 27 योगs beginning with विष्कम्भ and is defined as श्रवणाश्विधनिष्ठार्द्रानागदैवतमस्तके । यद्यमा रविवारेण व्यतीपातः स उच्यते ॥ (वृद्धमनु according to अपरार्क p. 426)—when the moon is in the constellations of Sravaṇa, Aśvinī, Dhaniṣṭhā, Ārdrā, Āśleṣā (first quarter) and amāvāsyā falls on Sunday it is Vyatīpāta. Even Bāṇa in the Harṣacarita IV states that Harṣa was born on a day that was free from all inauspicious conjunctions such as Vyatīpāta.

eclipses and so gifts made on these days yield infinite rewards (quoted by Hemādri, dānakhaṇḍa p. 66). The Viṣṇu Dh. S. chap. 89 deals with the rewards of the gifts of various articles made on the full-moon days of the twelve months of the year. Anuśāsana chap. 64 speaks of dānas on the 27 nakṣatras from kṛttikā.

The general rule was that gifts were not to be made at night. But there are several exceptions. Atri 327 states that a gift even at night is commended on the occasions of eclipses, marriages, saṁkrāntis and the birth of a child. Devala[2011] quoted in Par. M. I, part I, p. 194 has a similar verse and the Par. M. adds that only on the Cancer and Capricorn saṁkrāntis are gifts allowed to be made at night.

The above rules about the special occasions for gifts are amply borne out by epigraphic evidence. A few examples may be cited. A very large number of grants on copper and stone relate to gifts of lands and villages at the time of solar eclipses. For example, vide Tiwarkhed plate of Rāṣṭrakūṭa Nannarāja dated *śake* 553 (653 ?) in E. I. vol. XI. p. 279, I. A. vol. VI, p. 73 (in *śake* 534 i. e. 613 A. D.), the grant of 30 *nivartanas* of land purchased for 30 gadyāṇakas of gold on a total eclipse of the sun in 754 A. D. in the time of Cālukya Kīrtivarman II (E. I. vol. III. p. 6), E. I. vol. III. p. 193 (of *śake* 716), E. I. vol. IX, p. 100 (in 660 A. D.). Grants on the occasion of a lunar eclipse are found in J. B. B. R. A. S. vol, 20, p. 135 (Navsari plates of Rāṣṭrakūṭa Mahāsāmanatādhipati Karkarāja issued in *śake* 738, i. e. 817 A. D.), in E. I. vol. I. p. 341 (Patna Inscription of the time of Yādava Siṅghaṇa dated *śake* 1128 i. e. 1207 A.D.), E.I. vol. 19, p. 41, E.I. vol. 20, p. 125 (in *saṁvat* 1108). Grants on *ayana* days may be seen in I. A. vol. 12, p. 193 (Haddāla plates of the Cāpa Mahāsāmantādhipati Dharaṇī-varāha issued in *śake* 836), the Sañjan grant of Amoghavarṣa dated *śake* 793 (Uttarāyaṇa-Mahāparvaṇi). Grants on Saṁkrāntis are found in E. I. vol. VIII. p. 182 (Dhulia plate of Karkarāja dated *śake* 701), E. I. vol. XII. p. 142 (in 1087 A. D.), E. I. vol. VIII. p. 159 (in *saṁvat* 1207). It may be noted that not only on the sun's passage in a rāśi, but even on Jupiter's passage in a rāśi (Taurus in this case) a grant was made as seen in Lucknow Museum plate of Kīrtipāla (E. I. vol. VII, p. 93 in *saṁvat* 1167 i. e. 1111 A. D.). A village was

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2011. राहुदर्शनसंक्रान्तिविवाहात्ययवृद्धिषु । स्नानदानादिकं कुर्युर्निशि काम्यव्रतेषु च ॥ देवल quoted by हेमाद्रि (दान p. 81).

granted on Viṣuvasaṁkrānti to a brāhmaṇa in honour of Buddha by Mahīpāla I, a king of Bengal (vide E. I. vol. XIV, p. 324). For grants on Akṣaya Tṛtīyā (3rd of the bright half of Vaiśākha) vide E. I. vol. 14, p. 198 (when 32 villages were granted to 500 brāhmaṇas in saṁvat 1156) and E. I. vol. VII. p. 98 (Lar plates of Govindacandra of Kanoj in *saṁvat* 1202). For a grant made on Mahākārtikī (the full moon day of Kārtika) vide E. I. vol. X, p. 75 (which is a grant to several brāhmaṇas for enabling them to offer *bali*, *caru*, *vaiśvadeva*, *agnihotra* and the five *mahāyajñas*, in Kalacuri *saṁvat* 292 i. e. about 540 A. D.).

The places (*deśa*) where gifts are to be made are also specified in the smṛtis, purāṇas and digests. Gifts[2012] made in the house yield ten times as much merit (as when made elsewhere), a hundred times when made in a cowpen, a thousand times when made in sacred places (*tīrthas*) and an infinite number of times when made near an image (or liṅga) of Śiva. The Skanda-purāṇa[2013] quoted by Hemādri (dāna p. 83) states that Benares, Kurukṣetra, Prayāga, Puṣkara (Ajmer), the banks of the Ganges and of the ocean, Naimiṣa forest, Amara-kaṇṭaka, Śrīparvata, Mahākāla (at Ujjayinī), Gokarṇa, Veda-parvata—these and the like are declared to be holy places resorted to by gods and *siddhas*; all mountains, all rivers and the ocean are holy; the habitations of cows, siddhas and sages are also holy; whatever is donated in these sacred places confers infinite reward.

When making a gift of anything one has to pour water on the hand of the donee. Āp. Dh. S. II. 4. 9. 9–10[2014] states that all gifts are to be made with water except in the case of vedic sacrifices where they are to be made as directed by the vedic texts. Gautama V. 16 says the same. In the case of all gifts they are to be accompanied by a separate dakṣiṇā. The Agni-purāṇa[2015] 211. 31 makes an exception in the case of gifts of

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2012. गृहे दशगुणं दानं गोष्ठे चैव शताधिकम्। पुण्यतीर्थेषु साहस्रमनन्तं शिवसन्निधौ ॥ quoted in दानमयूख p. 8.

2013. वाराणसी कुरुक्षेत्रं प्रयागः पुष्कराणि च। गङ्गासमुद्रतीरं च नैमिषामरकण्टकम् ॥ श्रीपर्वतमहाकालं गोकर्णं वेदपर्वतम्। इत्याद्याः कीर्तिता देशाः सुरसिद्धनिषेविताः। सर्वे शिलोच्चयाः पुण्याः सर्वा नद्यः ससागराः। गोसिद्धमुनिवासाश्च देशाः पुण्याः प्रकीर्तिताः। एषु तीर्थेषु यद्दत्तं फलस्यानन्त्यकृद्भवेत्। स्कन्दपुराण q. by हेमाद्रि (दान p. 83).

2014. सर्वाण्युदकपूर्वाणि दानानि। यथाश्रुति विहारे। आप. ध. सू. II. 4. 9. 9–10; स्वस्तिवाच्य भिक्षादानमप्पूर्वम्। ददातिषु चैवं धर्मेषु। गौ. V. 16–17.

2015. अदत्तदक्षिणं दानं व्रतं चैव ह्युपोषितम्। विफलं तद्विजानीयाद्भस्मनीव हुतं हविः॥ भविष्यपुराण quoted by हेमाद्रि (दान p. 111); अन्येषां चैव दानानां सुवर्णं दक्षिणा स्मृता। सुवर्णे दीयमाने तु रजतं दक्षिणेष्यते ॥ q. in हेमाद्रि (दान p. 112); this is अग्निपुराण (211. 30) and दानक्रियाकौमुदी p. 11 quotes it from अग्नि॰

gold, silver, copper, husked rice, corn, daily śrāddha and daily devapūjā (which may be without dakṣiṇā). That dakṣiṇā should consist pre-eminently of gold, but if gold itself is the article donated then the dakṣiṇā may be of silver. In the case of very costly gifts like *tulāpuruṣa*, the dakṣiṇā may be one hundred or fifty or 25 or ten *niṣkas* or one-tenth of the price of the thing gifted or according to ability.

Hemādri (Dāna pp. 96–97) and Dānamayūkha (pp. 11–12) quote verses from the Viṣṇudharmottara stating the presiding deities of the several articles that are donated (such as Agni of gold, Prajāpati of dāsas, Rudra of cows &c.) and adds that wherever no presiding deity is specifically named Viṣṇu is the presiding deity. Those very verses are quoted as from the Kapila-pañcarātra in the Dānakriyākaumudī (p. 5). The Agnipurāṇa (209. 40–48) has similar verses. This notion is derived from the Brāhmaṇas and Śrautasūtras which speak of Rudra as the presiding deity of the gifts of cows, Soma of garments, Prajāpati of human beings and so on (vide Tai. Br. II. 2. 5, Āp. Śr. 14. 11. 3).

The general procedure of making gifts may be stated here once for all. The donor and the donee should have taken their bath and should wear two white garments each, the donor should wear a pavitra, perform ācamana, should face the east, should wear the sacred thread in the upavīta form, be seated on a pure seat (of kuśa &c.) and seat the donee on a seat and make him face the north, then the donor should utter the name of the subject of gift, its presiding deity and the purpose for which he makes the gift, and say 'I make a gift to you of such and such an article,' pour water on the donee's hand, and when the donee says 'give' the donor should sprinkle water on the subject of gift and place it into the hand of the donee, who utters the syllable 'om' and says 'svasti'. Then dakṣiṇā is given to the donee. The detailed formula is set out below.[2016] Necessary changes

2016. The formula may be described as follows: अद्य अमुके मासि अमुके पक्षे अमुकतिथौ अमुकराशिस्थे भास्करे भारतवर्षाख्यभूप्रदेशे सूर्यग्रहणादौ अमुक-गोत्रः अमुकशर्मा अमुककामः अमुकगोत्राय अमुकप्रवराय अमुकशर्मणे ब्राह्मणाय इदम-मुकद्रव्यं अमुकदैवतं तुभ्यमहं संप्रददे इति द्विजकरमध्ये सकुशं जलं दद्यात्। ग्रहीता करमध्येन गृहीत्वा स्वस्तीति वदेत्। अद्येत्यादि॰ अमुककामनया कृतस्य अमुकदानकर्मणः प्रतिष्ठार्थं दक्षिणां अमुकगोत्राय अमुकशर्मणे ब्राह्मणाय तुभ्यमहं संप्रददे न मम इति दक्षिणां दद्यात्।. Vide अग्निपुराण 209, हेमाद्रि (दानखण्ड) pp. 506–7 and दानक्रियाकौमुदी pp. 14 ff. for the procedure. The अग्निपुराण 209. 59–61 mentions the following purposes for which gifts are usually made 'पुत्रपौत्रगृहैश्वर्यपत्नीधर्मार्थसद्गुणाः। कीर्तिविद्यामहाकाम-सौभाग्यारोग्यवृद्धये। सर्वपापोपशान्त्यर्थं स्वर्गार्थं भुक्तिमुक्तये। एतत्तुभ्यं संप्रददे प्रीयतां मे हरिः शिवः॥

have to be made as to the statement of the occasion, the receipt of the subject of gift &c. (if it is land or a house, it cannot be received in the hand; the donee simply walks round it or on it or enters it).

Yāj. I. 133 prescribes that the king should daily make gifts to brāhmaṇas learned in the Veda, of milch cows, gold, land, houses and the requisites of marriage (i. e. maidens, expenses of marriage &c.). This was nothing new that was prescribed by Yāj. It has been followed for ages by the kings. The Vanaparva[2017] 186. 15 states that he who makes a gift of a maiden in the brāhma form or of land enjoys bliss in the world of Indra. We find from the inscriptions of Uṣavadāta [2018] (probably in the 1st century A. D.), son-in-law of Nahapāna, at Karle and Nasik that he gave 3 lakhs of cows, 16 villages to gods and brāhmaṇas, fed one lakh of brāhmaṇas every year, got eight brāhmaṇas married at his own expense at Prabhāsa (in Kathiawar), built flights of steps on the river Bārṇāsā, constructed quadrangles, houses and halting places (*pratiśraya*) at Bharukaccha (modern Broach), Daśapura (in Malwa), Govardhana (Nasik) and Śorpāraga (modern Sopara), constructed wells and tanks; kept free ferry boats over the rivers Ibā, Pārādā, Damaṇā, Tāpī, Karabeṇā, Dāhanukā (all between Thana and Surat); established meeting halls and shelters for gratuitous distribution of water; conferred 32000 cocoanut trees in Nanangoḷa (modern Nargol) on the assembly of brāhmaṇas of the Caraka Śākhā at Rāmatīrtha in Śorpāraga and three other places. He adds that he purchased from a brāhmaṇa for 4000 kārṣāpaṇas a field that originally belonged to the brāhmaṇa's father and made a grant of it for supplying food to the assembly

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2017. यो ब्राह्मदेयां तु ददाति कन्यां भूमिप्रदानं च करोति विप्रे। ददाति दानं विधिना च यश्च स लोकमाप्नोति पुरन्दरस्य ॥ वनपर्व 186. 15.

2018. Vide E. I. vol. VII. p. 57 for Karle Inscription No. 13 of Uṣavadāta and E. I. vol. VIII p. 78 (for Nasik No. 10) 'नहपानस्य जामात्रा दिनीकपुत्रेण उषवदातेन त्रिगोशतसहस्रदेन नद्यां बार्णासायां सुवर्णदानतीर्थकरेण देवताभ्यः ब्राह्मणेभ्यश्च षोडशग्रामदेन अनुवर्षं ब्राह्मणशतसाहस्रीभोजापयित्रा प्रभासे पुण्यतीर्थे ब्राह्मणेभ्यः अष्टभार्याप्रदेन भरुकच्छे दशपुरे गोवर्धने शोर्पारगे च चतुशालावसधप्रतिश्रयप्रदेन आरामतडाग-उदपानकरेण इबा-पारादा-दमण-तापी-करबेणा-दाहनुकानावापुण्यतरकरेण एतासां च नदीनां उभयतोतीरं सभाप्रपाकरेण पीण्डीतकावडे गोवर्धने सुवर्णमुखे शोर्पारगे च रामतीर्थे चरकपर्षद्भ्यः ग्रामे नानंगोले द्वात्रीशतनाळिगेरमूलसहस्रप्रदेन गोवर्धने त्रिरश्मिषु पर्वतेषु धर्मात्मना इदं लेणं कारितम्।......दत चानेन क्षेत्रं ब्राह्मणस वाराहिपुत्रस अश्विभूतिस हथे कीणिता मूलेन कहापणसहसेहि चतुहि 4000 यसपितुसतक नगरसीमाय उतरापराय दीसाय एतो मम लेणे वसतानं चातुदीसस भिखुसंघस मुखाहारो भविसति। (Nasik No. 10).

of monks coming from all quarters that dwelt in the cave constructed by him. This is certainly a formidable list of benefactions for one ruler.

As to spending money for the marriages of brāhmaṇas and settling them as householders, a few words may be said here. Dakṣa[2019] III. 32-33 says 'The merit of him, that establishes a brāhmaṇa who is without father or mother by performing his saṁskāras and by getting him married, is beyond reckoning' A man does not secure that bliss by observance of agnihotra or the performance of Agniṣṭoma, which he secures by establishing a brāhmaṇa in life'. Aparārka (p. 377) quotes a long passage from the Kālikāpurāṇa about *Naiveśika* dāna. Its purport is briefly as follows: 'The donor should choose eleven brāhmaṇas of śrotriya families (devoted to the study of the Veda) and of good character and conduct, should build eleven houses for them, should get them married at his expense, should furnish the houses with stores of corn, with cattle and maid servants, beds, seats, vessels of clay and copper and other utensils for taking food and with garments; and having thus furnished the houses, should settle the eleven brāhmaṇas in the eleven houses and for their maintenance bestow upon each one hundred *nivartanas* of land or a hamlet, or half a village; he should induce the brāhmaṇas to be agnihotrins. By so doing he secures all the merit that is secured by the performance of sacrifices, vratas, various dānas or pilgrimages to sacred places and enjoys in heaven all pleasures. A man who is unable to do as much as above may settle only one brāhmaṇa according to his means and he secures the same rewards'. In the Epigraphic records there are numerous instances of kings spending for the marriages of brāhmaṇas. For example, the Aphsad Inscription of Ādityasena (vide Gupta Inscriptions No. 42, p. 203) speaks of gifts of agrahāras on the marriages of one hundred brāhmaṇa girls to brāhmaṇas. A copper-plate grant of the Śilāhāra prince Gaṇḍarāditya speaks of the king having got 16 brāhmaṇas married at his expense and of having created endowments of three *nivartanas* for each for their maintenance at the time of their marriages (vide J. B. B. R. A. S. vol. 13, p. 1, dated 1032 *śake*). As the brāhmaṇas were supposed to lead a

2019. मातापितृविहीनं तु संस्कारोद्वाहनादिभिः । यः स्थापयति तस्येह पुण्यसंख्या न विद्यते ॥ न तच्छ्रेयोऽग्निहोत्रेण नाग्निष्टोमेन लभ्यते । यच्छ्रेयः प्राप्यते पुंसा विप्रेण स्थापितेन वै ॥ दक्ष III. 32-33. The first is quoted by अपरार्क p. 378.

life of comparative poverty, plain living and high thinking and as they were the inheritors, preservers and transmitters of the sacred literature of the country, as they also engaged in teaching without stipulating for any fee, the State that had in those days no settled educational system as in modern times deemed it its duty to provide the resources which would enable the brāhmaṇas to carry on their self-imposed task. Yāj. II. 185 declares that the king should set apart in his capital a place for the habitation of brāhmaṇas learned in the Veda, should establish them there, should provide means of maintenance for them and then say to them 'follow your duties' (svadharma). Aparārka quotes (p. 792) thereón from Bṛhaspati several verses that add 'the king should bestow on the brāhmaṇas who are learned and kindle the sacred fires (agnihotrins) houses and lands under his own edicts from which no taxes in the present or future would be levied. The brāhmaṇas so settled should perform for the citizens their religious rites whether daily or to be performed on occasions or *kāmya* or for averting evil omens or for the sake of prosperity and should give decisions in the cases of doubts. They should make rules and conventions for the whole village or for corporations and guilds and for religious purposes. Those rules must be observed and when there is trouble caused by rogues and thieves all must join to put it down and that object must not be left to one person.'[2020] These prescriptions indicate what benefit was expected of the marriages and settlement of learned brāhmaṇas. Kauṭ. II. 1 also prescribes that lands free from taxes and fines should be settled upon *purohitas*, śrotriyas &c. There is nothing peculiar to India or to the caste system in this. Among the numerous charitable purposes mentioned in the preamble to the Statute of Elizabeth (43 Eliz. chap. 4) which (preamble) is even now applicable in England 'the marriage of poor maids' is one.

The gift of land has been eulogized as the most meritorious of all gifts from ancient times. Vas. Dh. S. 29.16 quotes a verse which is found also in Bṛhaspati 7, Viṣṇudharmottara and Matsyapurāṇa (quoted by Aparārka pp. 369, 370), the

2020. वेदविद्याविदो विप्राञ्श्रोत्रियानग्निहोत्रिणः । आहृत्य स्थापयेत्तत्र तेषां वृत्तिं प्रकल्पयेत् ॥ अनाच्छेद्यकरास्तेषां प्रदद्याद्गृहभूमिकाः । मुक्ताभाव्याश्च नृपतिर्लेखयित्वा स्वशासनैः ॥ नित्यं नैमित्तिकं काम्यं शान्तिकं पौष्टिकं तथा ॥ पौराणां कर्म कुर्युस्ते सन्दिग्धे निर्णयं तथा ॥ ग्रामश्रेणिगणार्थं तु संकेतसमयक्रिया । बाधाकाले तु सा कार्या धर्मकार्ये तथैव च ॥ चाटचोरभयं बाधा सर्वसाधारणा स्मृता । तत्रोपशमनं कार्यं सर्वैर्नैकेन केनचित् ॥ बृहस्पति quoted by अपरार्क p. 792.

Mahābhārata (Anuśāsana 62. 19) and which says 'whatever[2021] sin a man may commit when in straitened circumstances, he is purified therefrom by making a gift of only as much land as is equal to *gocarma*'. Aparārka (pp. 368, 370) quotes many verses from the Viṣṇudharmottara, the Ādityapurāṇa, the Matsyapurāṇa on the high rewards reaped by the gift of land. The Vanaparva[2022] (93. 78–79) declares 'whatever sins a king is guilty of in bringing the earth under his control, all those he gets rid of by performing sacrifices with munificent gifts; by bestowing on brāhmaṇas lands and cows in thousands, the king becomes free from all sins as the moon is freed from darkness' (Rāhu). Anuśāsana 59. 5 voices the popular sentiment that 'gifts of gold, cows and land save even the wicked'.

2021. यत्किंचित्कुरुते पापं पुरुषो वृत्तिकर्शितः। अपि गोचर्ममात्रेण भूमिदानेन शुध्यति॥ वसिष्ठ 29. 16, अनुशासन 62. 19, बृह. 7, भविष्यपुराण 4. 164. 18. The मिता. on या. I. 210 quotes it as Manu's and reads the 2nd पाद as 'ज्ञानतोऽज्ञानतोऽपि वा'. Bṛhaspati defines gocarma as equal to ten nivartanas and a nivartana is defined by him as land that is 30 rods (square) with a rod of ten cubits. दशहस्तेन दण्डेन त्रिंशद्दण्डैर्निवर्तनम्। दश तान्येव विस्तारो गोचर्मैतन्महाफलम्॥ बृह. 8. The मिताक्षरा on या. I. 210 quotes बृह. as सप्तहस्तेन...दश तान्येव गोचर्म दत्त्वा स्वर्गे महीयते।. शातातप I. 17 also reads 'दशहस्तेन &c'. Bṛ. 9 gives another definition of gocarma 'that extent of land which a thousand cows with their calves and a bull occupy without being compelled to stand doing nothing is called gocarma' सवृषं गोसहस्रं तु यत्र तिष्ठत्यतन्द्रितम्। बालवत्साप्रसूतानां तद्गोचर्म इति स्मृतम्॥. पराशर XII. 49 says that that land which a hundred cows with one bull occupy without being closely packed together is gocarma. Viṣṇu Dh. S. 5. 181 defines gocarma differently as 'that much land of whatever extent the crops raised on which will maintain one man for a year'. Vide Aparārka p. 1225 and Hemādri (Vratakhaṇḍa, part 1 pp. 52–53) for several definitions of gocarma. The word *nivartana* is very ancient. Kauṭ. (II. chap. 20) says that daṇḍa is equal to four *aratnis*, ten daṇḍas are equal to one *rajju* and 3 rajjus are equal to a *nivartana* (so that a nivartana is 30 daṇḍas). The Baud. Dh. S. (III. 2. 2–4) speaks of a brāhmaṇa who maintains himself by cultivating six nivartanas of land. A field of 100 nivartanas is mentioned in Nasik Inscription No 5 (E. I. vol. VIII p. 73). The word nivartana occurs also in a grant of the Pallava king Śivaskandavarman (E. I. vol. I p. 6). Vide E. I. vol. XI p. 280 for a note on *nivartana*.

2022. यदेनः कुरुते किंचिद्राजा भूमिमवाप्नुवन्। सर्वं तन्नुदते पश्चाद्यज्ञैर्विपुलदक्षिणैः॥ ब्राह्मणेभ्यो ददद् ग्रामान्गाश्च राजन् सहस्रशः। मुच्यते सर्वपापेभ्यस्तमोभ्य इव चन्द्रमाः॥ वनपर्व 33. 78–79.

As gifts of land were so highly valued, the smṛtis contain numerous rules about them. Yāj. (I. 318–320)[2023] prescribes the following rules: 'when a king makes a gift of land or bestows a nibandha he should execute a writing (about the gift) for the information of future good kings. He (the king) should issue a permanent edict bearing his signature and the date on a piece of

2023. दत्त्वा भूमिं निबन्धं वा कृत्वा लेख्यं तु कारयेत् । आगामिभद्रनृपतिपरिज्ञानाय पार्थिवः ॥ पटे वा ताम्रपट्टे वा स्वमुद्रोपरिचिह्नितम् । अभिलेख्यात्मनो वंश्यानात्मानं च महीपतिः ॥ प्रतिग्रहपरिमाणं दानच्छेदोपवर्णनम् । स्वहस्तकालसंपन्नं शासनं कारयेत्स्थिरम् ॥ या. I. 318–320. विश्वरूप on या. I. 318–320 reads दानाच्छेदोपवर्णनम् and remarks 'एतद् दानफलम्, एतदाच्छेदनफलं षष्टिं वर्ष...नरके वसेत् इत्यादि.' For the verse षष्टिं... वसेत् vide Appendix. Nibandha is a fixed payment to be made every year or month or on certain occasions to a person or temple or the like, as for example of so many betel leaves or betelnuts out of each load of betel leaves or nuts. It is translated rather inaccurately as corrody by Colebrooke and others. Viśvarūpa on Yāj. II. 124 explains it as 'a permanent endowment' (akṣayanidhi); the Mit. explains 'एकस्य भाण्डभरकस्येयन्तो रूपकाः एकस्य पर्णभरकस्येयन्ति पर्णानि'. The Mit. explains 'दानच्छेदोपवर्णनम्' differently as 'दीयते इति दानं क्षेत्रादि तस्य च्छेदः...नद्याघाटौ (—घाटौ ?) निवर्तनं तत्परिमाणं च तस्योपवर्णनम्'; अपरार्क p. 579 'अस्मिन् ग्रामे प्रतिक्षेत्रं क्षेत्रस्वामिनैतद्धनमस्मै प्रत्यब्दं प्रतिमासं वा देयम्'. This passage of Yāj. is cited in *The Collector of Thana* v. *Hari* 6 Bom. 546 (F. B.) at pp. 557–558 and the definition of nibandha from the Vyavahāramayūkha in *Ghelabhai* v. *Hargovan* 36 Bom. 94 at p. 101. One of the verses of बृहस्पति is अनाच्छेद्यमनाहार्यं सर्वभाव्यविवर्जितम् । चन्द्रार्कसमकालीनं पुत्रपौत्रान्वयागतम् ॥ (अपरार्क p. 579). For examples of the grants of nibandhas, vide E.I. vol. X1V p. 295 at p. 309 where memerous dues on articles are given to a temple by the Paramāra king Cāmuṇḍarāja (on one bharaka of candied sugar and jaggery one varṇakā and on loads of cotton thread dyed with mañjiṣṭhā one rupee, one cocoanut on a load of cocoanuts, one betel-nut from one thousand nuts, one palikā on each jar of ghee or oil), E. I. vol. XII at p. 331 (Inscription at Yewur dated 1105 A. D. as to a gift of nibandha for the benefit of a temple of Keśava 'on sales of areca nuts an impost of five areca nuts on each gold piece and 25 leaves on each load of betel leaves'), E. I. vol. XI p. 26 at p. 30 the grant of one *hāra* of barley corn for each water wheel for the worship of a Jain saint in saṁvat 1167), E. I. vol. XI. p. 35 (grant in saṁ. 1189 for two *palikās* of oil from each oil-mill payable to the shrine of a Jain saint), E.I. vol. XI. p.37. In the Mathurā Brāhmī Inscription of the 28th year of the reign of the Śaka king Devaputra Huviṣka (about the beginning of the 2nd century A.D.) a permanent endowment was called 'akṣayanīvi (E. I. vol. 21 p. 55 at p. 60). So also the same word is used in the Nālandā stone Inscription of the time of Yaśovarmadeva with regard to a Buddhist temple (E. I. vol. 20 p. 37 at p. 39). Vide also E. I. vol. 15 p. 15 and E. I. vol. 17 p. 345 at p. 348. The Gupta Inscription No. 62 (p. 261) records the gift of twelve golden *dīnāras* made as an akṣayanīvi (a permanent endowment) from the interest of which one *bhikṣu* was to be fed every day.

cloth or on a copper-plate marked at the top with his seal and write down thereon the names of his ancestors and of himself, the extent (or measurements) of what is gifted and set out the passages (from smṛtis) that condemn the resumption of gifts'. Viśvarūpa the oldest extant commentator of Yāj. states that the edict or order should also bear the names or signatures of the royal officers such as ājñā, dūtaka, the name of the place where the king's army is encamped &c. and that the names of women (such as the queen mother or queen) should be mentioned, and that verses stating the result of resuming gifts made by former kings should find place in the edict. Aparārka (pp. 579–580) quotes long extracts from Bṛhaspati and Vyāsa on the same subject. Bṛhaspati says that a royal edict recording a gift of land should be executed on a piece of cloth or on copper-plate, should state the place (of issue) and (the names of) the king's ancestors, that it should be stated to last till the sun and moon endure, that it was not to be resumed or taken back and was to be free from all future taxes and that it was to go on to the sons and grandsons from generation to generation (of the donee), it should state that heaven would be the reward of the donor and those that continued the gift, that the result of the resumption of the gift would be hell for 60,000 years to the resumer and it should bear the king's seal, the year, the month, the fortnight and day and should bear the signature of the superintendents (royal officers). Vyāsa after stating these requisites adds that the edict should be addressed to brāhmaṇas and other respectable people, to the king's officers, to all householders and to all others including medas and cāṇḍalas, that it should state that the gift is made for securing merit for one's parents and one's self.

The thousands of copper-plate grants and inscriptions on stone published so far show that these directions contained in Yāj., Bṛ. and Vyāsa have been followed to the letter from at least the 5th century onwards. In the earliest inscriptions verses about the merit of gifts and the sin of resumption do not occur. For example, in Gupta Inscription No. 8 (pp. 36 ff) dated 88 of the Gupta Era (i. e. 407–8 A. D.) of Chandragupta II the only words (in prose) are 'whoever would cut off this charitable gift would be guilty of the five great sins'; similarly in the Gupta Inscription No. 5 (p. 32) dated Gupta era 93 the words are 'whoever would destroy this charity now set on foot would be guilty of the murder of brāhmaṇas and cows and of the five

sins that bring immediate punishment'. In the Inscriptions of the early Pallava king Śivaskandavarman also (E. I. vol. I p. 7) such verses are not found. In the copper-plate grant of Skanda-gupta (dated 146 Gupta year i. e. 465–66 A. D., Gupta Inscriptions[2024] No. 16, p. 68) there is a verse on the point, but it is not one of those that are found in most inscriptions.

In the earliest records verses lauding gifts and deprecating their resumption are few (one or two) but in later records their number increases. For example, in the copperplate of Maitraka Vyāghrasena (E. I. vol. XI, p. 221) there are only two verses and in the plates of Dhruvasena dated Gupta-Valabhi saṁvat 206 and 210 respectively there are only two and three verses (E. I. vol. XI, pp. 107, 111), while there are 16 verses in an inscription of Yaśaḥkarṇadeva dated in Kalacuri *saṁvat* 823 (E. I. vol. XII p. 205) and 15 verses in the copperplate grant of Cāhamāna Ratnapāla dated in Vikrama saṁvat 1176 (E. I. vol. XI, pp. 312–313). In most of the inscriptions containing these laudatory and imprecatory verses, they are cited as from Vyāsa or Manu or from smṛti in general. In the Appendix[2025] a list of about forty such verses is given and in the footnotes it is pointed out wherever possible from what smṛti or other source they are taken and a reference is made to some of the earliest inscriptions and grants where they occur. The references will show that these verses occur in inscriptions from all parts of India. Two of the most usual verses are: 'the earth was donated by many such kings as Sagara and others; whatever king is lord of the earth at any particular time enjoys the reward (merit) of the gift of that land. The donor of land enjoys bliss in heaven for sixty thousand years and he who

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2024. यो व्यक्रमेद्दायमिमं निबद्धं गोघ्नो गुरुघ्नो द्विजघातकः सः । तैः पातकैः पञ्चभिरन्वितोधर्गच्छेन्नरः सोपनिपातकैश्च । From Gupta Inscription No. 16 at p. 71. In the Sanjan plates of Amoghavarṣa I (E. I. vol. 18 p. 235 at p. 251) occurs besides 6 verses the following prose passage 'यश्चाज्ञानतिमिरपटला-वृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्महापातकैः सोपपातकैश्च संयुक्तः स्यादिति ।'. Vide also E. I. XI. (of Valabhi era 206) p. 107 for the same words.

2025. Vide Pargiter's paper in J. R. A. S. for 1912 pp. 248–255 for some verses relating to gifts of lands in land grants. He deals with only seven verses and refers only to the Purāṇas and the Mahābhārata. In my notes (in the appendix) an attempt has been made to trace some of them to the smṛtis. It is quite possible to trace more of these verses in the smṛtis if a more thorough search were made than I could find time to make.

destroys (or resumes) it or who abets the destruction dwells in hell for the same period.' In spite of such imprecations it appears that lands donated by former kings were sometimes confiscated by their successors. For example, in an inscription of Indrarāja III dated *śake* 836 it is stated that the king restored four hundred villages that had been confiscated by former kings (E. I. vol. IX, p. 24 at p. 33 'pūrvapṛthvīpāla-viluptāni); in the Talmanchi plates of Cālukya Vikramāditya I (dated 660 A. D.) there is a recital that 'he re-established the endowments of temples and brāhmaṇas that had been lost in the three kingdoms' (E. I. vol. IX. p. 100). The Rājataraṅgiṇī (V. 166–170) states that king Śaṁkaravarman (in the first half of the 10th century), the son of Avantivarman, deprived temples of all their properties for replenishing his treasury emptied by his vices.[2026] Parāśara (XII. 51) says that the sin of resuming land already donated cannot be expiated even by performing a hundred Vājapeya sacrifices or by the gift of millions of cows. In the Khoh plates of Parivrājaka Mahārāja Saṁkṣobha (Gupta Inscriptions No. 25 p. 115) dated Gupta *saṁvat* 209 (528–529 A. D.) there is a peculiar curse pronounced on him who would interfere with his gift 'him who would interfere with this gift I shall, though functioning in another body (on account of rebirth), consume (burn) with terrible curses (or imprecatory thoughts)'. Vide also Gupta Ins. No. 23 p. 107 of G. S. 191. When a grant of a village or villages was made kings excepted therefrom grants already made in favour of shrines of gods and brāhmaṇas. For example, in the Pikira Grant of Siṁhavarman (E. I. VIII. p. 162) it is stated 'this village is granted by us as a gift to brāhmaṇas excepting the cultivated lands given as endowment to gods' (devabhogahalavarjam). In E. I. vol. X. p. 88 (of 697 *śake*) the grant excludes 'the portion already bestowed on gods and brāhmaṇas' (pūrvapratta-deva-brahma-dāya-rahitaḥ). The grant of the village by the Candella king Paramardideva in saṁ. 1236 expressly excludes five halas (land measure) of land granted to Buddha (i. e. to a temple of Buddha then existing). Vide E. I. XX. at p. 129. This shows that a Hindu king respected an endowment already made to a shrine of Buddha or to a monastery of Buddhists (devaśrī-buddha-satka-pañcahalam

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2026. आरब्धैर्व्यसनैर्भूम्ना क्षीणकोशः क्षणे क्षणे । देवादीनां स सर्वस्वं जहारायासयुक्तिभिः ॥ ... ग्रामान्देवगृहग्राह्यान्राजा प्रतिकरेण सः । स्वयं स्वीकृत्य चोत्पत्तिं क्ष्मां कार्षक इव व्यधात् ॥ राजतरङ्गिणी V. 166 and 170.

bahiṣkṛtya). Vide also I. H. Q. vol. VIII for 1932 p. 305 (plates of Bhoja dated *saṁ.* 1079 where the expression 'deva-brāhmaṇa-bhuktivarjam' occurs); E. I. vol. II p. 360 (*saṁ.* 1162); E. I. 14, p. 194 (*saṁ.* 1150); E. I. vol. I, p. 85 at p. 88 (G. S. 334). There are many instances where kings making grants of a field say that they purchased it from the owner and then bestowed it. For example, in E. I. vol. 17 p. 345 there is a grant by Kumāragupta (G. S. 193) of this character and see p. 856 above where such a grant is referred to. Even in the most ancient grants what is granted is set out with great particularity. A few examples will show this. In the Nasik Inscription No. 3 of Vāsiṭhīputa[2027] Siri-Puḷumāyi (E. I. vol. 8 p. 65) the grant is in these words 'And to this village of Sāmalipada (Śālmalipadra) we grant the immunity belonging to monk's land, making it not to be entered by royal officers, not to be touched (by any of them), not to be dug for salt, not to be interfered with by the district police, (in short) to enjoy all kinds of immunities'. So also the Mayidavolu plates [2028] of the Pallava Śivaskandavarman state (E. I. vol. VI, p. 87) 'to this village of Viripara we grant all the immunities enjoyed by the *brahmadeyas.* Let it be free from digging for salt, free from being interfered with by the district police (or officers), free from supply of bullocks in succession, free from the entrance of soldiers, free from supply of boiled rice, water pots, cots and lodgings, with these and all other immunities prescribed (by rules) regarding all *brahmadeyas*, we have caused it to be exempted'. In the Gupta Inscriptions No. 55, p. 235 (the Chammak copperplate of Pravarasena II)[2029] there are numerous words about the various taxes and exactions remitted which it is difficult to understand at this distance of time, but some of

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2027. एतस च गामस सामलिपदस भिखुहलपरिहार वितराम अपालस अनोमस अलोणखादक अरठसविनयिक सवजातपरिहारिक च । E. I. vol. VIII at p. 65.

2028. एतस गामस विरिपरस सवबम्हदेय परिहारे वितराम अलोणखादकं अरठसंविनायिकं अपरंपराबलिवदं अभडपवेसं अकूरचोलकविनासिखट्टासंवासं एतेहि अनेहि च सवबम्हदेयमजादाय सवपरिहारेहि परिहारितो । E. I. vol. VI. at p. 87.

2029. चर्माङ्कनामग्रामः ... अतिसृष्टः । अथास्योचितो पूर्वराजानुमतो चातुर्वैद्यग्राममर्यादा वितरामः । तद्यथा अकरदायी अभटच्छात्रप्रवेश्यः (अभटचाटप्रवेश्यः?) अपारंपरगोबलिवर्दः अपुष्पक्षीरसन्दोहः अचारासनचर्माङ्गारः अलवणक्लिन्नक्रेणिखनकः सर्ववेष्टिपरिहारपरिहृतः सनिधिः सोपनिधिः सक्लृप्तोपक्लृप्तः आचन्द्रादित्यकालीयः पुत्रपौत्रानुगमकः भुञ्जतां न केनचिद् व्याघातः कर्तव्यः । Gupta Ins. p. 238; at p. 136 (G.S. 214) the words are ग्रामौ ... सोद्रङ्गौ सोपरिकरौ अचाटभटप्रवेश्यौ राजाभाव्यसर्वकरप्रत्यायोत्पद्यमानकसमेतौ...चोरदण्डवर्जितौ (here only the fines imposed upon thieves were exempted from the gift).

which may be stated 'it was to be free from taxes, not to be entered by the regular soldiers, nor by *cāṭas*, it was to be entirely free from all obligations of forced labour, it was to carry with it hidden treasure and all deposits.'

It is often stated in the grants that lands or villages are granted with the eight *bhogas* (vide E. I. vol. VI. at p. 97, the Gadag Ins. of Hoysala Vīra-Ballāḷa in *śake* 1114). The eight *bhogas* are enumerated in some of the inscriptions themselves. In the Śrīśaila plates of Virūpākṣa (of *śake* 1388) they are stated to be nidhi (treasure trove), nikṣepa (what is deposited on the land), vāri (water), aśman (stones, mines), akṣiṇī (actual privileges), āgāmi (future profits), siddha (what is already brought under cultivation), sādhya (waste land that may in future be turned into cultivable land).[2030] In the times of the Marathas when lands or villages were granted it was usual to put in such words as 'jalataru-tṛṇa-kāṣṭha-pāṣāṇa-nidhi-nikṣepa' (water, trees, grass, wood, stones, treasure-trove and deposits). It has been decided by the modern Indian Courts that these words conferred on the grantee ownership in the soil itself and that in the absence of these words it is possible to hold that the grant was only of the royal share of the revenue and not of the soil itself.[2031]

The question whether the king is the owner of all land in his kingdom has been discussed from very ancient times. Jaimini (VI. 7. 3) states the proposition that in the Viśvajit sacrifice (where the sacrificer has to donate everything that belongs to him) even the emperor cannot make a gift of the whole earth of which he may be the ruler, since the earth is common to all (to the sovereign as well as to those who cultivate

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2030. निधिनिक्षेपवार्यश्म अक्षिण्यागामिसंज्ञकम्। सिद्धसाध्यमिति ख्यातमष्टभोगैश्च संयुतम्॥ E. I. vol. 15 at p. 22; in the Conjeevaram plates of कृष्णदेवराय (śake 1444), the verse runs 'निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितम्। अक्षिण्यागामिसंयुक्तमेकभोग्यं सभूरुहम्॥'. Vide also E. I. vol. I. at p. 400 (śake 1451, in Canarese) 'निधिनिक्षेपजलपाषाणअक्षिणी आगामिसिध्दसाध्यं गळेंब अष्टभोगतेजः-स्वाम्यसर्वोत्पत्तिसकलबलिसहितवागि' E. I. vol. XIII p. 34 n 1 and I. A. vol. 19. p. 244 for the meaning's of these words.

2031. For a grant where these words occur and which was held to be of the soil, vide *Ravji* v *Dadaji* 1 Bom. 523; for a grant which was held to be of the royal share of the revenue only, vide the grant in *Vaman* v the *Collector of Thana* 6 Bom. H. C. R. (A. C. J.) 191. Vide also *Amrit Vaman* v *Hari* 44 Bom. 237 about the interpretation of the words 'water, grass &c.'.

it and make use of it). Śabara[2032] elaborates this by adding that others have as much right over the earth as the emperor, that the emperor is entitled to a share of crops produced from the earth as his since he protects them; but that all other persons also walk on the earth, produce crops on it, get their sustenance from it and so they also have rights over the earth and therefore there is no difference between the emperor and other persons as to rights over the earth. This view is relied upon by the Vyavahāramayūkha[2033] which says 'therefore it is said in the 6th chapter of Jaimini that the whole earth cannot be given away by the emperor and a province by a feudatory chief. The ownership in the several villages and fields on the entire earth or in a province belongs to the holders of the land alone, while kings are entitled only to collect taxes. Therefore when kings now make what are technically called gifts of fields, no gift of land (soil) is effected thereby, but only provision is made for the maintenance of the donee (from the taxes which are alienated by the king). Where however houses and fields are purchased from the holders thereof (by the king) he has also ownership (over the fields &c.) in those cases and he in such cases secures the full merit of the gift of land (if he makes a gift of such fields)'. These passages embody the important proposition that the state is not the owner of all lands, but is only entitled to levy taxes from the holders of land.

There is another view also according to which the king was the owner of lands and the subjects were only occupants. This latter view, being more convenient and paying, has been adopted in modern times by the British Government in its policy and legislation (e. g. *vide* section 37 of the Bombay Land Revenue Code, Bombay Act V. of 1879). The Mit. on Yāj. I. 318 states[2034] that the words of Yāj. imply that the privileges of

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2032. न भूमिः स्यात्सर्वान्प्रत्यविशिष्टत्वात् । जै. VI. 7. 3; न भूमिर्देयेति । कुतः । क्षेत्राणामीशितारो मनुष्या दृश्यन्ते न कृत्स्नस्य पृथ्वीगोलकस्येति । आह । य इदानीं सार्वभौमः स तर्हि दास्यति । सोऽपि नेति ब्रूमः । कुतः । यावता भूमिभागेन सार्वभौमो भूमेरीष्टे तावतान्योऽपि । न तत्र कश्चिद्विशेषः । सार्वभौमस्य त्वेतदधिकं यदसौ पृथिव्यां संभूतानां व्रीह्यादीनां रक्षणेन निर्विष्टस्य कस्यचिद्भागस्येष्टे न भूमेः । तन्निविष्टाश्च ये मनुष्यास्तैरन्यत्सर्वं प्राणिनां धारणचंक्रमणादि यद्भूमिकृतं तत्रेशित्वं प्रति न कश्चिद्विशेषः । ' शबर.

2033. Vide for the text my edition of the व्यवहारमयूख p. 91.

2034. अनेन भूपतेरेव भूमिदाने निबन्धदाने वाधिकारो न भोगपतेरिति दर्शितम् । मिता. on या. I. 318. Numerous grants were addressed to rāṣṭrapati, viṣayapati, bhogapati &c. Vide Gupta Ins. No. 24 p. 110, E. I. XI at p. 82 (1076 saṁ.) and XII at p. 34 for the word 'bhoga' in the sense of a district in a kingdom'. Bhukti also has the same sense.

making a gift of land or of a *nibandha* belonged only to the king and not to the governor of a province or a district under the king. The Mit. on Yāj. II. 114 quotes a smṛti[2035] 'land passes on the happening of six circumstances viz. with the consent of one's village, of one's agnatic relations, of *sāmantas*, and of one's coparceners and when accompanied with water and (dakṣiṇā of) gold' and remarks that the consent of *sāmantas* (neighbours) is only necessary as a safeguard against disputes about boundaries and that of the villagers is necessary for giving notice of the alienation to all. As the king is not mentioned here, the king's consent does not appear to have been necessary for the gift of land by a private person. But it appears that the king's consent was sometimes sought for gifts by private persons and obtained e. g. in Gupta Ins. No. 31 p. 135 Mahārāja Śarvanātha (G. S. 214) approves of a gift of two villages made to a person and his sons and grandsons in succession for the worship of the goddess Piṣṭapurikādevī by a donee to whom they had been originally granted.

On account of the great value attached to copper-plate grants as documents of title, there were great temptations to forge them. In the Madhuban copper-plate of Harṣa (E. I. vol. VII. p. 155 at p. 158) reference is made to a grant fabricated by a certain brāhmaṇa named Vāmarathya about a village called Somakuṇḍakā. Manu IX. 232 prescribes death as the penalty for fabricators of royal charters. Vide Fleet on 'Spurious Indian Records' in I. A. vol. 30, p. 201.

From Manu and other smṛtikāras it appears that so far as lands already brought under cultivation are concerned they appear to hold that the ownership of the land is in the cultivators and the king is only entitled to levy taxes for the protection he affords. In Manu VII. 130–132 it is stated 'the king should take a fiftieth part of cattle and gold and a sixth, 8th or 12th part of the crops and a sixth part of trees, flesh, honey, ghee, perfumes, herbs, liquids, flowers, roots and fruits &c.' and in X. 118 Manu allows the king to raise his demand in times of emergency to a fourth of the produce of land. Manu IX. 44 states that a field belongs to him who uproots the stems of trees and shrubs from waste or uncultivated land. Manu VIII. 39 provides that in ancient treasure-

2035. स्वग्रामज्ञातिसामन्तदायादानुमतेन च । हिरण्योदकदानेन षड्भिर्गच्छति मेदिनी ॥ मिता. on या. II. 114.

trove found underneath the ground and in mines the king is entitled to a share because he affords protection and because he is lord of the earth. This militates against the view that the king is the owner of all lands, since, if that were so, Manu would have declared that the king took all the mines and treasure found in a cultivated field. In VIII. 243 Manu prescribes a fine for a cultivator not cultivating his field at the proper time or allowing the crops to be eaten up. But this would not make the king the owner, since the fine is imposed because the king is deprived of his share of taxes by the action of the cultivator. All these passages show that Manu held that the ownership of arable land was in the cultivator himself and the king was only entitled to demand a certain share of the produce (which is designated *bhāga* or *kara* as in Manu VII. 133). This is further supported by the conduct and practice of powerful but good kings who purchased lands from their holders when they wanted to donate lands already cultivated. It may be conceded that land that was waste or not cultivated by anybody was deemed to belong to the king. Manu (VII. 115-119) enjoins that the king should appoint a headman for a village and officers for ten, 20,100 and a thousand villages, that each of the preceding one was to report to the officer next above him about crimes and other matters, that the headman of a village was to take for his livelihood the perquisites (such as food, fuel &c.) that the king could daily demand from the villagers, and that the other officers were to be remunerated by grants of plots of land (which when first granted must have been uncultivated). Kauṭ. II. 1 states that land prepared for cultivation may be granted to cultivators who will pay a tax for life, that lands may be confiscated from those who do not cultivate them and may be given to others, that lands bestowed upon superintendents, accountants and similar persons as remuneration cannot be sold and mortgaged by them. For want of space this subject cannot be further pursued here. In modern times opinion has been sharply divided on the question whether the revenue from the land is in the nature of rent or is a tax. Baden Powell in 'Land Systems of British India' vol. I, pp. 240, 280 holds that land revenue is not rent but is a tax. In an elaborate judgment delivered by Sir Michael Westropp C. J. after exhaustively reviewing the original sanskrit texts (pp. 30-39) and the works and reports of famous statesmen and writers such as Elphinstone, Munro, Mill and Wilson (pp. 39-53) the conclusion arrived at is stated to be that 'the proprietary

right of the sovereign derives no warrant from the ancient laws or institutions of the Hindus and is not recognized by modern Hindu lawyers as exclusive or incompatible with individual ownership' (p. 53).[2036]

The word *agrahāra* has been applied to the grant of lands or villages to brāhmaṇas from very ancient times. It occurs frequently in the Mahābhārata e. g. Vanaparva 68. 4, Āśramavāsiparva 2. 2, 10. 41, 13. 11, 14. 14, 25. 5. Vide E. I. vol. I, p. 88 (grant of the Valabhi king Dhruvasena III. in G. S. 334 i. e. 653–654 A. D.) and in the Madhuban copper-plate of Harṣa dated in the 25th year of his reign (i. e. 631, A. D., E. I. vol. I, p. 73 and VII at p. 158).

Gifts of certain kinds are called Mahādānas. According to the Agnipurāṇa[2037] (209. 23–24) the Mahādānas were ten, viz. gifts of gold, horses, sesame, elephants, maids, chariots, land, house, a bride, and a dark-brown (*kapilā*) cow. The Mahādānas are, however, usually enumerated as 16 in the purāṇas (vide Matsya, chap. 274–289, Agni. chap. 210, Liṅgapurāṇa II, chap. 28 ff). The sixteen mahādānas are: Tulāpuruṣa (weighing a person against gold or silver which is then distributed among brāhmaṇas), Hiraṇyagarbha, Brahmāṇḍa, Kalpavṛkṣa, Gosahasra, Kāmadhenu (or Hiraṇyakāmadhenu), Hiraṇyāśva, Hiraṇyāśvaratha (or simply Aśvaratha), Hemahastiratha (or simply Hastiratha), Pañcalāṅgala, Dharādāna (or Haimadharādāna), Viśvacakra, Kalpalatā (or Mahākalpa-), Saptasāgara, Ratnadhenu, Mahābhūtaghaṭa. In the Liṅgapurāṇa (Uttarārdha, chap. 28 ff) the names are somewhat different. The names of these Mahādānas (of some at least) go back to centuries preceding the Christian Era. The word 'Mahādānāni' occurs in the Mahābhārata (Āśramavāsi-parva 3. 31, 13. 15). In the Hathigumpha Inscription of Khāravela (2nd century B. C.) Kalpavṛkṣa appears to be mentioned (E. I. vol. XX. p. 79). Bāṇa often refers to Mahādānas in general and Gosahasra in particular.[2038] It has already been shown (on

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2036. Vide *Vyakunta Bapuji* v. *Government of Bombay*, 12. Bom. H. C. (Appendix pp. 1–224).

2037. कनकाश्वतिला नागा दासीरथमहीगृहाः। कन्या च कपिला धेनुर्महादानानि वै दश ॥ अग्निपुराण 209. 23–24. This verse with slight variations is quoted by अपरार्क p. 198 (but without the name of the work).

2038. दिग्गजमिवाविच्छिन्नमहादानसन्तानम्। कादम्बरी para 85 (two meanings of दान); दीयमानानेकगोसहस्रशृङ्गखण्ड्यमान इवापलापत कलिः ... महादानविधानकलकलाभिद्रुता इव माघ्रवलुपप्लवाः। हर्षचरित III, 11th para.

p. 856) how Uṣavadāta made extensive gifts some of which fall under mahādānas. The Tulāpuruṣa is very frequently spoken of in the Epighraphic records. The Cambay plates of the Rāṣṭrakūṭa king Govinda IV (dated *śake* 852) state that the king was weighed against gold (E. I. vol. VII. p. 26). Vide also E. I. vol. XI p. 112 (in Dantivarma Ins. of *śake* 675), E. I. vol. IX, p. 24 (Rāṣṭrakūṭa Indrarāja III weighed against gold in *śake* 836), E. I. vol. XI, p. 20 at p. 23 (Hematulā of Govindacandra mentioned in *saṁ.* 1186), E. I. vol. XIV, p. 197 (dated *saṁ.* 1156, when 32 villages were given as dakṣiṇā after the two mahādānas of tulāpuruṣa and gosahasra); E. I. vol. VII, p. 17 (refers to tulāpuruṣa of Kṛṣṇarāya of Vijayanagara in *śake* 1437). The tulādāna is mentioned in the ancient Tamil work Śilappadikāram (vide p. 311 of Prof. Dikshitar's translation). In E. I. vol. XII, at p. 10 it is stated that king Lakṣamaṇasena of Bengal granted a village as dakṣiṇā when he performed the Mahādāna called Hemāśvaratha. The Sanjan plates of Amoghavarṣa (dated *śake* 793) speak of the Hiraṇyagarbha mahādāṇa performed by Danti-durga at Ujjayinī (E. I. vol. XVIII, pp. 235, 238). In the Śrīraṅgam plates of Devarāya II of Vijayanagara dated *śake* 1350 it is stated that the prince gave a dinner to one lakh of brāhmaṇas at the holy place or Prayāga (modern Allahabad) and on a lunar eclipse performed the Pañca-lāṅgala vrata (J. B. B. R. A. S. vol. XIII, p. 1 at p. 3).

Brief notes will now be added for setting out the procedure of the mahādānas. The Matsya-purāṇa (chap. 274–289) devotes about 400 verses to these. Aparārka (pp. 313–344) not only quotes almost all these verses of the Matsya-purāṇa, but also adds further details from the Bhaviṣyottara-purāṇa in certain cases. Hemādri (Dānakhaṇḍa pp. 166-345) is far more elaborate and quotes (in addition to the Matsya) long passages from the Liṅga, Garuḍa and other purāṇas and from works on Tantra and the Āgamas. The Dānamayūkha devotes pp. 86–151 to the 16 mahādānas. The Matsyapurāṇa (274. 11–12) states that the mahādānas were performed by such ancient heroes and kings as Vāsudeva, Ambarīṣa, Bhārgava, Kārtavīrya Arjuna, Rāma, Prahlāda, Pṛthu and Bharata. It then gives general directions about the construction of the *pandal* (maṇḍapa) required in making these mahādānas. The maṇḍapa may be of various sizes, 16 aratnis (one *aratni* being equal to 21 aṅgulas of the donor) or 12 or 10 cubits (one cubit being the length of the arm from the tip of the middle finger to the end

of the elbow), should have four doors and a vedi (raised platform) of seven or five cubits prepared with bricks, there was to be an arch on the vedi for holding the balance, it should have nine or five kuṇḍas[2039] (pits in the ground for holding fire) or one kuṇḍa, two auspicious water jars were to be placed at each door of the pandal, the tulā was to have two posts and a cross beam of the same wood (such as aśvattha, bilva, palāśa &c.) and was to be decked with golden ornaments. These details have to be passed over here for want of space. The rest of the procedure about tulāpuruṣa is briefly as follows (Matsya, chap. 274): Priests knowing the four Vedas were to be placed on the four sides respectively (viz. Ṛgvedins to the east, Yajurvedins to the south, Sāmavedins in the west and Ātharvaṇas in the north). Then four homas were to be offered to Gaṇeśa, the planets, the lokapālas, the eight Vasus, the Ādityas, the Maruts, to Brahmā, Viṣṇu, Śiva, the sun and the herbs and Vedic hymns referring to these were to be recited.

At the end of the homa, the guru invokes with flowers and incense the *lokapālas* (lords of the worlds or quarters) with *paurāṇika* mantras, viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Īśāna, Ananta and Brahmā. Then the donor should give golden ornaments, ear ornaments, golden chains, wristlets, rings, clothes to the priests and double (what is given to each *ṛtvik*) to the guru. Brāhmaṇas should then recite the vedic hymn on śānti (propitiatary verses averting evil).[2040] Then the donor again bathes and clad in white garments and wearing garlands of white flowers and having flowers in his folded hands invokes the balance that is supposed to be Govinda (Viṣṇu), and after per-ambulating the balance, he should step

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2039. There is a work called Kuṇḍārka by Śaṁkara, son of Nīlakaṇṭha, which in 15 stanzas succinctly gives all information about kuṇḍas. They are of ten kinds, circular, lotus-like, crescent-shaped, yoni, triangular, quadrangular, pentangular to octagonal. The diagonal drawn from north-east to south-west may be one hasta, two hastas, four, 6 or eight according as the oblations to be offered are 1000 or more up to 10,000 or from 10,000 up to a lakh, or from a lakh up to ten lakhs (4 hastas), from ten lakhs up to a crore (six hastas) and any number beyond a crore (8 hastas). This extent is necessary for preventing the oblations from falling outside the kuṇḍa. Kuṇḍas of different forms were employed according to the rites performed. Vide Hemādri (dāna, pp. 125–134) for further details.

2040. The hymn 'śam na indrāgnī' Ṛg. VII 35. 1–15, in the first 13 verses of which the words 'śam naḥ' occur at the commencement.

into one pan and in the other pan brāhmaṇas should place pure gold. Then the earth should be invoked and thereafter the donor should leave the balance and give half of the gold to the guru and the other half to the brāhmaṇas, pouring water on their hands before doing so and he may also make grants of villages to the guru and other priests. Then he should honour brāhmaṇas, other respectable people and the poor and helpless with gifts. One who performs this rite stays for innumerable years in the world of Viṣṇu. The same procedure was applied to weighing a man against silver or camphor (Aparārka p. 320, Hemādri, dānakhaṇḍa p. 214). Apart from kings who got themselves weighed against gold as shown above, lesser persons such as ministers sometimes indulged in this mahādāna, as Caṇḍeśvara, a minister of the Mithilā kings, states with pride in his Vivādaratnākara (vide H. D. vol. I, p. 370).

Hiraṇyagarbha :—(Matsya 275, Liṅgapurāṇa II. 29). The preliminary procedure about the pandal, the time, place, the materials, the puṇyāhavācana, the invocation of the lords of quarters is the same in this and the other mahādānas as in tulāpuruṣa. The donor should then bring forward a golden kuṇḍa (basin or vessel) 72 fingers high and 48 broad and having the shape of a *muraja* (tabor) but looking like the interior surface of a golden lotus (with eight petals). The golden vessel (it is called Hiraṇyagarbha) should be placed on a heap of sesame. Then the golden vessel is to be addressed with *paurāṇika* mantras, identifying it with Hiraṇyagarbha[2041] (the Creator). He should then enter the golden vessel, sit facing the north, hold in his hands golden images of Brahmā and Dharmarāja and hold his head for five breaths between his knees (to simulate the position of the foetus in the mother's womb). The guru then repeats on the golden vessel the mantras of garbhādhāna, puṁsavana and sīmantonnayana (and mentally revolves the other procedure of these); the guru thereafter makes the donor rise out of the golden vessel to the accompaniment of auspicious music. Then the remaining twelve saṁskāras are[2042] performed symbolically on the donor,

2041. Ṛg. X. 121. 1-10 is a hymn to Hiraṇyagarbha and begins 'Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patir-eka āsīt'.

2042. Hemādri (dāna, pp. 230-231) quotes verses to the effect that garbhādāna is to be imitated by sprinkling the juice of dūrvā in the right nostril of the donor, sīmantonnayana by the presence of the fruit of udumbara (as in that rite), annaprāśana by feeding brāhmaṇas with pāyasa (rice cooked in milk) and so on.

who repeats the mantra to Hiraṇyagarbha and says 'formerly I was born from my mother but only as a mortal, now being born of you I shall assume a divine body.' Then the donor, seated on a golden seat, is bathed with the mantra 'devasya tvā' (vide above note 653a) and he distributes the golden vessel among the guru and other priests.

Brahmāṇḍa:—(Matsya 276). In this dāna, two vessels (pans) of gold are to be prepared resembling the two halves of a hemisphere (to represent the dome of heaven above and the earth below). The two halves are to be made of gold weighing from 20 *palas* to a thousand according to the donor's ability and their length and breadth should be from 12 to 100 fingers ; the pans should have (golden) figures of the eight *diggajas*, the vedas and six aṅgas, of the eight lokapālas and of brahmā in the middle of them, of Śiva, Viṣṇu, the sun on their top, of Umā and Lakṣmī, of Vasus, Ādityas and Maruts inside ; the two should be covered with a silk garment and placed on a heap of sesame ; eighteen kinds of corn should be arranged round them. Then in the eight quarters from the east golden images of Anantaśayana (Viṣṇu lying on the snake), Pradyumna, Prakṛti, Saṁkarṣaṇa, the four vedas, Aniruddha, Agni, Vāsudeva should be respectively arranged. Ten jars covered with cloth should be placed near ; gifts of ten cows with golden-tipped horns, with copper vessels (for milking them) and covered with garments should be made and gifts of sandals, umbrellas, seats, mirrors should be made and the golden pans (called Brahmāṇḍa) should be addressed in *paurāṇika* verses and the gold should be distributed to the guru and priests (2 parts to the guru and one part to each of eight priests).

Kalpapādapa or *Kalpavṛkṣa*:—(Matsya 277, Liṅga II. chap. 33). A golden tree is to be manufactured with several fruits hanging down from it and with many ornaments and clothes. The gold may be from three palas to a thousand according to one's means. From half of the gold the Kalpa-pādapa is to be prepared and placed on a heap (prastha is a measure of 32 palas) of jaggery, with images of Brahmā, Viṣṇu and Śiva and the sun and five branches and the other four trees, Santāna, Mandāra, Pārijātaka and Haricandana are to be made each from ¼ of the one half of the gold taken and planted respectively in the east, south, west and north. Under the Kalpavṛkṣa, figures (golden) of Kāmadeva (the god of love) and his four wives are to be placed. Eight jars filled

with water and covered with silk cloth and surrounded by lamps, chowries, umbrellas are to be arranged and 18 *dhānyas* [2043] also; prayers are to be offered to the Kalpavṛkṣa to ferry the donor over the ocean of *saṁsāra*; then the kalpavṛkṣa is to be donated to the guru and the other four trees [2044] to four priests. Aparārka (p. 326) quotes Bhaviṣyottara to the effect that a sonless man or woman should make this mahādāna.

Gosahasra:—(Matsya 278, Liṅga II. 38). The donor should subsist for three days or one day on milk alone and then the preliminary procedure of invoking lokapālas, puṇyāhavācana, homa etc. should be gone through. Then fragrant substances should be applied to the body of a bull made to stand on the altar and ten cows out of 1000 should be selected. They should be covered with clothes, have their horns gold-tipped and the hoofs tipped with silver and these cows should be brought inside the pandal and honoured. A golden image of Nandikeśvara (Śiva's bull) having golden bells round its neck, covered with silken cloth, scents and flowers, with horns gold-tipped, should be placed in the midst of the ten cows. The donor should bathe in water that is medicated with the herbs called sarvauṣadhi [2045] and with flowers in his folded hands invoke the cows with mantras expressing the greatness of cows and address the image of Nandikeśvara as Dharma and should bestow the golden image of Nandī on the guru with two cows and donate one cow each to eight priests and to other brāhmaṇas five or ten cows each out of the remaining. The owner should then subsist on milk alone for one day and should be continent that day. The donor would dwell in the world of Śiva and would save his pitṛs and maternal grand-father and other maternal ancestors.

Kāmadhenu:—(Matsya 279, Liṅga II. 35). The figures of a cow and a calf should be made from very pure gold, either one thousand or 500 or 250 *palas* in weight and one without

2043. The following verse enumerates the 18 dhānyas 'श्यामाकधान्ययवमुद्गतिलाणुमाषगोधूमकोद्रवकुलत्थसतीनशिम्बैः । अष्टादशं चणकलायमयोष्टराजमाषप्रियङ्गुसहितं च मसूरमाहुः ॥ (अपरार्क p. 323). मत्स्य 276. 7 speaks of 'eighteen dhānyas'.

2044. The Kalpapādapas (wish-yielding trees) are said to be five 'Mandāra, Pārijātaka, Santāna, Kalpavṛkṣa and Haricandana'. पञ्चैते देवतरवो मन्दारः पारिजातकः । सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥.

2045. The सर्वौषधिs are ten 'कुष्ठं मांसी हरिद्रे द्वे मुरा शैलेयचन्दनम् । वचाचम्पकमुस्तं च सर्वौषध्यो दश स्मृताः ॥' छन्दोगपरिशिष्ट quoted by दानमयूख p. 17.

much wealth may make them from even three *palas* of gold. The skin of a black antelope should be spread over the altar, thereon a *prastha* of jaggery should be kept and on it the golden cow should be placed being decked with jewels, surrounded by eight auspicious jars, fruits, eighteen kinds of grains, chowries, copper vessel, lamps, an umbrella, two silken garments, bells, neck ornaments &c. The donor should invoke the cow with *paurāṇika* mantras and then make a gift of the cow and calf to the guru. Hemādri (dānakhaṇḍa, pp. 265–274) quotes passages from the Matsya, Agni, and Liṅga purāṇas and from the Kāmika and other works.

Hiraṇyāśva :—(Matsya 280). On the altar deer skin should be spread and sesame placed and a golden horse is to be made from gold of the same weight as in Kāmadhenu and the donor is to invoke the image of the horse (identified with the supreme God) and the image is to be donated to the guru. Hemādri (dānakhaṇḍa p. 278) adds that the horse figure is to have silver welded on in five places,[2046] viz. the four feet and the mouth.

Hiraṇyāśvaratha :—(Matsya 281). A golden chariot should be made with figures of seven or four horses, four wheels, a golden flagstaff surmounted by a sapphire jar. There are to be four auspicious jars. Then this is donated along with chowries, an umbrella, silken garments and cows according to one's means.

Hemahastiratha :—(Matsya 282). A golden chariot resembling a toy-cart should be made with four wheels, having figures of eight lokapālas, Brahmā, Śiva, the Sun, with Nārāyaṇa, Lakṣmī and Puṣṭi in the middle of it, on the flag-staff there should be an eagle and the figure of Gaṇeśa on the end of the pole, there should be four golden elephants. Then it is to be invoked and donated.

Pañcalāṅgalaka :—(Matsya 283). Five ploughshares should be made of some strong wood (teak, sandal &c.) and five of gold, ten fine oxen should be decked with gold on their horns and with pearls on their tails, silver on their hoofs and a gift of these and of land equal to one kharvaṭa, kheṭa[2047] or village or

2046. A horse that is white in five parts of the body viz. the four feet and the mouth is deemed as very auspicious and called 'pañcakalyāṇaka'.

2047. हेमाद्रि (दानखण्ड p. 288) quotes from the मार्कण्डेयपुराण 'सोत्सेधवप्रप्राकारं सर्वतः खातकावृतम्। योजनार्धार्धविष्कम्भमष्टभागायतं पुरम्॥ तदर्धेन तथा खेटं तत्पादेन च खर्वटम्॥ तथा शूद्रजनप्राया सुसमृद्धकृषीवला। क्षेत्रोपभोगभूमध्ये वसतिर्ग्रामसंज्ञिता॥'.

a gift of one hundred or fifty *nivartanas* according to one's means should be made. A brāhmaṇa with his wife is to be honoured with golden chains, rings, silken garments, wristlets.

Dharādāna or *Haimadharādāna* :—(Matsya 284). A golden figure of the earth resembling Jambudvīpa is to be made with mountains on the borders and mount Meru in the middle, showing hundreds of figures and the seven oceans, made out of from five *palas* up to 1000 palas of gold according to one's means. Then it is to be invoked with many verses and half or ¼ of it is to be donated to the guru and the rest to the other priests.

Viśvacakra :—(Matsya 285). A wheel with 16 spokes and 8 fellies should be made of gold, which may be in weight from 20 *palas* to a thousand *palas* according to one's means. On the first nave there should be the figure of Viṣṇu in yoga posture, with the conch and cakra near him and the figures of eight goddesses. On the second nave the sages Atri, Bhṛgu, Vasiṣṭha, Brahmā, Kaśyapa and the ten avatāras of Viṣṇu should be carved, on the third Gaurī and the mother-goddesses, on the 4th the twelve Ādityas and four Vedas, on the fifth the five *bhūtas* (elements, earth &c.) and the eleven Rudras, on the sixth the eight lokapālas and the eight elephants of the quarters, on the seventh eight[2048] missiles and (eight) auspicious things and on the 8th the gods at intervals. Then the donor should invoke this wheel and donate it.

Mahākalpalatā :—(Matsya 286). Ten *kalpalatās* with figures of various flowers and fruits should be made of gold, they should have figures of Vidyādhara couples, of deities resembling lokapālas and the several *śaktis*, viz. Brāhmī, Anantaśakti, Āgneyī, Vāruṇī and others and above all there should be a canopy. Two of the kalpalatās should be placed in the middle of a circle drawn on the altar and the other eight in the eight quarters on the altar. There should be ten cows and jars. Two should be bestowed on the guru and the remaining eight on eight priests.

2048. The eight missiles are 'खड्गशूलगदाशक्तिकुन्ताङ्कुशधनूंषि च । स्वधितिश्चेति शस्त्राणि तेषु चापं प्रशस्यते ॥ गरुडपुराण quoted in हेमाद्रि (दानखण्ड p. 331) and the eight maṅgalya things are 'दक्षिणावर्तशङ्खश्च रोचना चन्दनं तथा । मुक्ताफलं हिरण्यं च छत्रं चामरमेव च ॥ आदर्शश्चेति विज्ञेयं मङ्गल्यं मङ्गलावहम् ॥ पराशर in the same.

Saptasāgaraka :—(Matsya 287). Seven vessels (kuṇḍas) with a diagonal of either 10½ aṅgulas (prādeśa) or 21 aṅgulas should be made from gold weighing from 7 *palas* to a thousand *palas* according to one's means. The seven vessels should be respectively filled with salt, milk, clarified butter, jaggery, curds, sugar, holy water. In the several kuṇḍas golden images of Brahmā, Viṣṇu, Śiva, the Sun, Indra, Lakṣmī and Pārvatī should be dipped and all jewels should be thrown in them and all dhānyas should be arranged round them. A homa to Varuṇa should be performed and then the donor should invoke the seven oceans (symbolized by the seven kuṇḍas) and then they should be donated.

Ratnadhenu :—(Matsya 288). The figure of a cow is to be made of precious stones. 81 *padmarāga* (ruby) stones are to be placed in the mouth of that figure, a hundred *puṣparāga* stones in the tip of her nose, a golden *tilaka* on her forehead, a hundred pearls in the eyes, a hundred pieces of coral on the two eyebrows, two pieces of mother-o'pearl represent the ears, there should be golden horns, and the head should be of one hundred diamond stones, with one hundred on her neck, one hundred sapphires on the back, a hundred lapis lazuli on the sides, crystal on the belly, a hundred saugandhika stones on the waist, hoofs of gold and tail of pearls and other parts of the cow's body are to be represented in a similar manner with various precious stones and the tongue with sugar and dung with jaggery, urine with ghee and a calf is to be made with ¼ of what is required for the cow and then both are donated.

Mahābhūtaghaṭa :—(Matsya 289). A golden jar is to be set with precious stones with a diagonal of from 10½ aṅgulas to 100 aṅgulas. It is to be filled with milk and clarified butter and on it figures of Brahmā, Viṣṇu and Śiva are to be drawn as in the case of Kalpavṛkṣa, and the figures of the earth raised by the great boar, of Varuṇa on his conveyance of Makara, of Agni on a ram, of Vāyu (on a deer), of Gaṇeśa on a rat should be kept in the jar together with the figures of Ṛgveda having a rosary, Yajurveda holding a lotus, Sāmaveda holding a lute, Atharvaveda holding *sruc* and *sruva* ladles and Purāṇas (the fifth veda) holding a rosary and water jar. The golden jar then should be donated.

Most of the smṛtis highly extol the gift of a cow or cows. Manu IV. 231 states that the donor of a cow reaches the world

of the Sun. Yāj. (I. 204–205), Agnipurāṇa 210. 30 prescribe that when making a gift of a cow, she should have the horns and hoofs tipped with gold and silver respectively, she should be accompanied with a bell metal vessel (for milking her) and she should be covered with cloth, she should be mild in temper and the gift should be accompanied with a money payment and that whoever makes such a gift stays in heaven for as many years as there are hair on the cow's body. Vide Saṁvarta verses 71, 74–75 also. In the Anuśāsana-parva[2049] (51. 26–34 and chapters 77, 78 and 81) there are frequent eulogies of cows. Anuśāsana 57. 28–29 are just like Yāj. I. 204–205. Anuśāsana (83. 17–18) explains that the cow is a constituent element of sacrifice, that the cow nourishes men (with milk), that their progeny (the oxen) are useful in agriculture and therefore cows deserve the highest praise. Aparārka (p. 295–297) quotes numerous passages from the purāṇas eulogizing cows. Among cows kapilā is the best for gift (Anuśāsana 73. 42 and 77. 8). Anuśāsana (77. 10 ff) explains why the dark-brown cow (kapilā) is the best. Yāj. I. 205 states that if the cow donated is kapilā it saves (from sin) the donor's family up to seven generations (including himself). Aparārka p. 297 quotes Saṁvarta to the effect that the *kapilā* cow is equal to ten ordinary cows. The Varāhapurāṇa chap. 111 deals with the gift of a kapilā cow. The method of giving a cow is briefly as follows[2050] (Hemādri, Dānakhaṇḍa p. 451 ff, Dānamayūkha pp. 185–186): The cow is made to stand facing the east together with her calf and is worshipped by the donor (after having bathed and tied his top-knot) who sits near the tail and the donee sits facing the north. The donor holds in his hand a vessel containing

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2049. गोभिस्तुल्यं न पश्यामि धनं किंचिदिहाच्युत ॥ कीर्तनं श्रवणं दानं दर्शनं चापि पार्थिव । गवां प्रशस्यते वीर सर्वपापहरं शिवम् ॥ ... ... स्वाहाकारवषट्कारौ गोषु नित्यं प्रतिष्ठितौ । गावो यज्ञस्य नेत्र्यो वै तथा यज्ञस्य ता मुखम् ॥ ... ... गावः स्वर्गस्य सोपानं गावः स्वर्गेऽपि पूजिताः ॥ अनुशासन 51. 26 and 33; अनुशासन 71. 33 is दत्त्वा धेनुं सुव्रतां कांस्यदोहां कल्याणवत्सामपलायिनीं च । यावन्ति रोमाणि भवन्ति तस्यास्तावद्वर्षाण्यश्नुते स्वर्गलोकम् ॥. This is like या. I. 205.

2050. One of the mantras is 'यज्ञसाधनभूता या विश्वस्याघप्रणाशिनी । विश्वरूपः परो देवः प्रीयतामनया गवा ॥'. The procedure in the दानमयूख is 'अद्येत्यादि ... ... गोदानं करिष्य इति सङ्कल्प्य प्राङ्मुखीं सवत्सां गां विप्रं च संपूज्य ससुवर्णमाज्यपात्रं हस्ते गृहीत्वा तत्र पुच्छं घृताक्तं कृत्वा विप्रहस्ते कुशतिलजलान्यादाय उक्तफलेष्वभिमतफलमुक्त्वा यज्ञसाधन ... ... मनया गवेति मन्त्रं ... ... पौराणमन्त्रं च पठित्वा जलमुत्सृजेत् । दानप्रतिष्ठार्थं दक्षिणां दत्त्वा ब्राह्मणधेनूः अनुव्रज्य गावः सुरभयो नित्यं ... इति यमोक्तां गोमतीं विद्यां जपेत् । दानमयूख pp. 185–186. हेमाद्रि and दानमयूख quote *gomatī* verses from the महाभारत also viz. अनुशासन 78. 23–25.

clarified butter in which a piece of gold is put. The tail of the cow is dipped into the butter and then taken out and placed into the right hand of the donee with the hair turned towards the east and also water, sesame and kuśa grass are placed in the donee's right hand. The donor holds in his hand a vessel full of water from which he sprinkles water with *paurāṇika* mantras, gives dakṣiṇā and then the cow starts with the donee and the donor follows them a few steps and repeats certain verses eulogizing cows. The Agnipurāṇa (210. 34) specially recommends that one who is at the door of death should make the gift of a cow (particularly a dark one) who would enable him to cross the blazing river in the world of Yama called Vaitaraṇī (and hence the cow is also called Vaitaraṇī).

Yāj. I. 206–207 (206 = Agnipurāṇa 210. 33), Viṣṇu Dh. S. 88. 1–4, Vanaparva 200. 69–71, Atri 333, Varāhapurāṇa 112 [2051] attach special importance to the gift of a cow when she is just on the point of giving birth to a calf (and therefore styled 'ubhayatomukhī) and the donor is said to stay in heaven as many years as the hair on the body of the cow and her calf. Aparārka (pp. 299–301) quotes a long prose extract from Cyavana on the procedure of this gift. When the head of the calf has appeared, the donor should say to the worthy donee 'accept this cow for conferring a favour on me and not because you desire this gift' and repeat Ṛg. IV. 19. 6. Then taking hold of the cow with the formula 'ka idam kasmā adāt' (Atharvaveda III. 29. 7, Āśv. Śr. 5. 13, Āp. Śr. 14. 11. 2), the donor takes down the calf and recites in a loud voice Ṛg. IV. 27. 1 ('garbhe nu'). Then after kindling fire the donor repeats mantras addressed to the gods, pitṛs, rivers, mountains, plants, seas, serpents, herbs respectively viz. Ṛg. I 139. 11, X. 16. 12, X. 75. 5, IX. 75. 4, III. 8. 11, VII. 49. 1, VI. 75. 14, I. 90. 6. Then the donor should propitiate the Earth with mantras (addressed to the Earth) viz. Ṛg. I. 112. 1, I. 22. 13, I. 185. 7, I. 164. 41; the donor should offer 84 oblations of clarified butter, feed brāhmaṇas and receive

2051. यावद्वत्सस्य वै पादौ शिरश्चैव प्रदृश्यते। तस्मिन्काले प्रदातव्या प्रयतेनान्तरात्मना॥ अन्तरिक्षगतो वत्सो यावद्योन्यां प्रदृश्यते। तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति॥ यावन्ति तस्या रोमाणि वत्सस्य च युधिष्ठिर। तावद्युगसहस्राणि स्वर्गलोके महीयते॥ वनपर्व 200. 69–71. या. I. 207 and वराहपुराण 112. 28 are almost the same as वनपर्व 200. 70.

their benedictions in the terms of Ṛg. V. 51. 11 ('svasti no'). The gift of such a cow with the paraphernalia of gold or silver, fields, corn, clothes, salt and the like, sandal-wood, releases a man from the sins of eating or drinking forbidden food, brāhmaṇa murder, incest &c.

In imitation of the gift of the cow gifts of certain articles were made and they are also described as *dhenus*. The Matsyapurāṇa (chap. 82. 17–22) speaks of ten dhenus viz. of guḍa (jaggery), ghṛta (ghee), tila (sesame), jala (water), kṣīra (milk), madhu (honey), śarkarā (sugar), dadhi (curds), rasa (other liquids) and godhenu (cow itself). It gives (chap. 82) a detailed description of guḍadhenu and adds that the liquid dhenus should be kept in jars and others should be in heaps, that the same procedure applies to all, and that some add suvarṇadhenu, navanīta-dhenu (cow of butter) and ratnadhenu (cow of jewels). The Agnipurāṇa (210. 11–12) enumerates the same ten dhenus. In the Anuśāsana-parva 71. 39–41 the three dhenus of *ghṛta*, *tila* and *jala* are mentioned. The Varāhapurāṇa (chap. 99–110) describes in detail twelve dhenus, viz. all mentioned in the Matsya (except ghṛta and godhenu) and navanīta, lavaṇa (salt), kārpāsa (cotton) and dhānya (corn). The procedure of all is more or less the same. Black antelope skin four cubits in length is to be spread on the ground that has been cowdunged and has darbhas strewn on it with the neck portion to the east (this represents the cow) and a smaller skin is also spread (to represent the calf). If it is guḍa-dhenu it is made of 2 or 4 bhāras [2052] and the calf is made with one fourth of that for the cow. Various articles such as conch shells, sugarcane pieces, pearls, chowries, coral &c. are placed on the skin, to represent the various limbs of the cow, which is worshipped with *dhūpa* (incense) and lamps and invoked with *paurāṇika* mantras. Then the articles are donated to a brāhmaṇa. Hemādri (Dāna, p. 401) notes that according to the Padmapurāṇa a single jar of liquids and one droṇa of solids constitute these dhenus, while

2052. अपरार्क pp. 304–5 quotes मत्स्य 82. 17–22 and the following verses. Vide Aparārka p. 303 and Agnipurāṇa 210. 17–18 from which the following table may be set out : five कृष्णलs=one माष, 16 माषs =one सुवर्ण, 4 सुवर्णs = one पल, 100 पलs = तुला, 20 तुलाs = भार. Vide Manu VIII. 134–135, Yāj. I. 363–364 (which say that four or five suvarṇas are equal to a पल).

the Dānaviveka establishes that *kumbha*[2053] is equal to 1000 palas and others hold that *kumbha* contains 512 palas. These several dhenus may be donated on eclipses, on the full moon days of Kārtika and Māgha, on *Yugādi* days or when the 7th *tithi* of a month falls on a Sunday and that the donor should subsist for three days on the substance to be donated. Aparārka pp. 303–313, Hemādri (Dāna.) pp. 397–466, Dānamayūkha pp. 172–184 dilate upon these dhenus, but all those details are passed over here for want of space.

It appears that on account of the high merit associated with the gift of cows, donors sometimes passed old and weak cows on to donees. The Kaṭhopaniṣad I. 1. 3 appears to contain a condemnation of such practices.[2054] " He who makes gifts of cows that simply drink water and eat grass, but yield no milk and do not possess strength (to conceive and produce calves) reaches those worlds called ' anandāḥ ' (without delights)." The Mahābhārata (Anuśāsana 77. 5–6) echoes the very words of the Kaṭhopaniṣad. In the Anuśāsana-parva 66. 53 [2055] it is said that one should not bestow on a brāhmaṇa a cow which is lean or is without her calf, which is barren and diseased, which is wanting in a limb or is exhausted. Hemādri (Dāna, pp. 448–449) quotes this and other passages of similar import that state that

2053. प्रस्थ, आढक, द्रोण and खारी are ancient measures of corn. Even Pāṇini mentions some of these. Vide Pāṇ. V. 1. 33 and V. 4. 110 (for khārī), V. 1. 53 (for ādhaka). The Āp. Dh. S. II. 8. 20. 1 mentions droṇa. There was no unanimity as to their exact extent. Aparārka (p. 305), Hemādri (Vratakhaṇḍa) part I (p. 57), Par. M. II. part 1, p. 141 quote verses (the latter two say from Bhaviṣyapurāṇa) which give the following table: 2 पलs = प्रसृति, 2 प्रसृतिs = कुडव, 4 कुडवs = प्रस्थ, 4 प्रस्थs = आढक, 4 आढकs = द्रोण, 16 द्रोणs = खारी. Parāśara VI. 70 says that 2 prasthas are equal to ādhaka and 32 prasthas are equal to a droṇa and the Par. M. remarks देशभेदेन शास्त्रद्वयस्य व्यवस्थापनीयत्वात्. Vide मिता. on या. III. 265 and 274, लीलावती of भास्कराचार्य (verses 7–8). According to Aparārka (p. 846) a kumbha is equal to 2 droṇas. The Prāyaścitta-tattva (p. 514) quotes the Kalpataru to the effect that 10 droṇas are equal to a khārī and 20 droṇas to a kumbha.

2054. पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः । अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ कठोप० I. 1. 3; पीतोदकां जग्धतृणां नष्टक्षीरां निरिन्द्रियाम् । जरारोगोपसंपन्नां जीर्णां वापीमिवाजलाम् । दत्त्वा तमः प्रविशति द्विजं क्लेशेन योजयेत् ॥ अनुशासन 77. 5–6.

2055 न कृशां नापवत्सां वा वन्ध्यां रोगान्वितां तथा । न व्यङ्गां न परिश्रान्तां दद्याद्गां ब्राह्मणाय वै ॥ अनुशासन 66. 53.

the man who makes a gift of such a useless cow enters into the darkness of hell.

The Matsyapurāṇa (chap. 83. 92) speaks of ten kinds of *dānas* called *parvatadānas* or *merudānas*, viz. of dhānya (corn), lavaṇa (salt), guḍa (jaggery), hema (gold), tila (sesame), kārpāsa (cotton), ghṛta (ghee), ratna (precious stones), rajata (silver), śarkarā (sugar). The Agnipurāṇa (210. 6–10) enumerates these ten. Aparārka (pp. 344–354) quotes all the chapters of the Matsya. Hemādri (Dāna, pp. 346–396) not only dilates upon these ten dānas, but speaks of 12 of such dānas from Śaiva works like the Kālottara. These *dānas* were called *parvata*, *śaila* or *acala* because the substances were heaped up like hills. The procedure in all of them is the same. A square platform inclined towards the north-east or east was to be prepared, smeared with cowdung and strewn with kuśa grass. In the midst of it a heap was to be made to represent a mountain with smaller heaps to represent hills at the foot of the mountain. In the case of the mountain of dhānya, it is to be made with 1000 or 500 or 300 *droṇa* measures of corn. Three trees of gold are to be planted on the middle of it and in the four directions lotus-like plants of pearls, *gomeda* and *puṣparāga*, emeralds and sapphires, lapis lazuli respectively. Many more picturesque features such as gold and silver images of 81 gods are described in the Matsya. A guru and four priests are to be chosen for homa and 13 *āhutis* are to be offered to each of the gods. In the gift of salt, from 1 to 16 droṇas thereof are to be employed, in the gift of jaggery from 3 to 10 bhāras, in that of gold from 1 to 1000 *palas*, in that of sesame from 3 to 10 droṇas, of *kārpāsa* from 5 to 20 bhāras, of ghee from two *kumbhas* to 20, of *ratnas* from 200 pearls to 1000, with attendant hills of precious stones ¼ of the pearls, of cotton from 20 *palas* to 10 thousand, of sugar from half a bhāra to 8 bhāras.

The smṛtis, purāṇas and digests speak of the gifts of many animals such as of elephants, horses, buffaloes, of articles like clothes, deer-skins, umbrellas, shoes, which are all passed over here. But two or three of these many *dānas* deserve notice. Aparārka (pp. 375–376) extracts a long passage from the Bhaviṣyottara about constructing in the month of Caitra a *maṇḍapa* for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A brāhmaṇa was to be engaged for wages to distribute water and this was to be continued for four months or at least three fortnights.

Another important gift is that of manuscripts of the epics, dharmaśāstras and purāṇas. Aparārka (pp. 389-403) and Hemādri (Dāna, pp. 526-540) quote from the Bhaviṣyottara,[2056] Matsya and other purāṇas long extracts about the merit secured by making such gifts, the Matsya in particular also stating the number of verses in each of the 18 purāṇas. The Agnipurāṇa also in speaking of the gifts of MSS. of purāṇas states the number of verses in each (chap. 272). The Bhaviṣya-purāṇa states that books may be placed in a maṭha for the use of all people and that he who arranges for the reading of books in the temples of Śiva, Viṣṇu or the Sun reaps the merit of the gifts of cows, land and gold. E. I. vol. 18 p. 340 records a gift to a temple in which provision is made for the reading of the Mahābhārata from a part of the income (in Kerala in the 11th century A. D.). The Agnipurāṇa 211. 61 eulogises also the gifts of the works called Siddhāntas.

In medieval and modern times gifts were and are made with a view to propitiate the planets. And this sentiment can be traced back to the days of the sūtras. Gaut.[2057] XI. 15 advises the king to perform the rites that experts in astrology and in portentous signs might indicate (as necessary) for averting evil consequences and states (XI. 16) that according to some ācāryas the welfare of the king depends upon the performance of such rites. The Āśv. gṛ. (III. 12. 16) states that the purohita should direct the king to fight from the direction or side on which the sun is or (if fighting at night) from the side on which Venus shines (and not from a side opposite to them). Yāj. (I. 295-308) deals with Grahaśānti (propitiation of planets). He states that he who desires prosperity, or the averting of calamities, or good rains, long life and health and also wants to harm his enemies by magic rites should perform a sacrifice; that the nine planets are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu; that images

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2056. वस्त्रयुग्मेन संयुक्तं पुस्तकं प्रतिपादयेत् ॥ सामान्यं सर्वलोकानां स्थापयेद्‌थ वा मठे । ... ... शिवालये विष्णुगृहे सूर्यस्य भवने तथा । यः कारयति धर्मात्मा सदा पुस्तकवाचनम् ॥ गोभूहिरण्यवासांसि शयनान्यासनानि च । प्रत्यहं तेन दत्तानि भवन्ति पुरुषर्षभ भविष्योत्तर quoted by अपरार्क pp. 389 and 391.

2057. यानि च दैवोत्पातचिन्तका प्रब्रूयुस्तान्याद्रियते । तदधीनमपि ह्येके योगक्षेमं प्रतिजानते । गौतम XI. 15-16; आदित्यमौशनसं वावस्थाय प्रयोधयेत् । आश्व. गृ. III. 12. 16. Vide या. I. 295 = मत्स्यपुराण 93. 2 and या. I. 302, 303 = मत्स्य 93. 27-28.

of the planets are to be made respectively of copper, crystal, red sandal-wood, gold (for both Mercury and Jupiter), silver, iron, lead and bell-metal or they may be drawn on a piece of cloth in these colours or may be painted in circles on the ground with colours; that flowers and clothes may be offered to them of the respective colours described above; fragrant substances, incense of *guggulu* should be offered to them and oblations of cooked food may be made to them in fire with the following mantras respectively, viz. Ṛg. I. 35. 2, Vāj. S. 9. 40, Ṛg. VIII. 44. 16, Vāj. S. 15. 54, Ṛg. II. 23. 15, Vāj. S. 19. 75, Ṛg. X. 9. 4, Vāj. S. 13. 20, Ṛg. I. 6. 3. The fuel-sticks to be offered to the nine planets should respectively be of the following trees and plants: of arka plant, palāśa, khadira, apāmārga, pippala, undumbara, śamī, dūrvā and kuśa grass. 108 or 28 *samidhs* of each of these should be thrown into the fire, they being anointed with honey, clarified butter, curds and milk. The foods on which the brāhmaṇas are to be regaled at dinner in the *grahayajña* are respectively rice mixed with jaggery, rice cooked in milk, haviṣya food (i. e. the food on which the ascetics live), corn that ripens in sixty days cooked in milk, curds and rice, rice with clarified butter, rice mixed with crushed sesame, flesh (with rice), rice of various colours. The fee (dakṣiṇā) to be paid should respectively be a milch cow, conch, a draught ox, gold, clothes, horse (white), dark cow, iron weapon, a goat. 'The rise and fall of kings depend upon the (aspects of) planets and the existence and destruction of the world depend upon planets; therefore the planets should be honoured the most'—says Yāj. I. 308.

The Matsya-purāṇa [2058] in chap. 93 contains a detailed procedure of grahaśānti and chapter 94. (1-9) describes how the images of the nine planets are to be represented. Vide Vaik. IV. 13 and also Baud. gṛ. śeṣa-sūtra I. 16 for a similar treatment. In modern times the *dānas* (articles donated) to propitiate the nine planets are those stated in the

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2058. The mantras of the nine planets slightly differ in the Matsya-purāṇa (93. 33-37) from those of Yāj. I. 300-301. Matsya 93, 59-63 names the same dakṣiṇās as Yāj. and Aparārka p. 575 quotes those verses. All the nine verses of Matsya 94 are quoted by the Mit. on Yāj. I. 297-98. Yāj. probably meant to rely only on the Vāj. S., but as some of the mantras occur in the Ṛg., references to the latter have been given.

Dharmasindhu[2059] quoted below. The S. R. M. (pp. 123–164) contains a long-drawn procedure of Grahamakha, a rite to propitiate the planets. A Grahamakha is either *nitya* (on Viṣuva day, *ayana* day, birth nakṣatra), *naimittika* (to be performed on such occasions as upanayana) and kāmya (for removal of adversity &c.)

Aparārka (pp. 365–366 on Yāj. I. 209) quotes a long passage from the Nandipurāṇa about the founding of hospitals (ārogya-śālā) where medicines were supplied free to patients. 'Since the four *puruṣārthas* (goals of life) viz. dharma, artha, kāma and mokṣa, depend upon health, he who provides for securing this may be said to have made gifts of everything.' The passage further states that a competent physician should be appointed. Hemādri (dāna, pp. 893–95) quotes the same passage and another from the Skandapurāṇa to the same effect.

The smṛtis prescribe that when a man accepts as a gift what he should not accept, he incurs sin from which he becomes free by giving up the thing, by reciting certain vedic mantras, (like the Gāyatrī) and by *tapas* (prāyaścitta). Vide Manu XI. 193 (= Viṣṇu Dh. S. 54. 28). This sin is said to be due to 'asat-pratigraha' which may arise either from the caste or actions of the donor (e. g. the donor may be a cāṇḍāla or *patita*) or from the time or place (e. g. taking a gift in Kurukṣetra or in an eclipse) or from the object given (such as a gift of wine or of an ewe, of the bed-stead of a deceased person or of the cow called 'ubhayatomukhī'). Yāj. III. 289 and Manu XI. 194 (= Viṣṇu Dh. S. 54. 24) prescribe for *asat-pratigraha* the penance of staying in a cow-stable for one month subsisting on milk alone, observing complete celibacy, repeating the Gāyatrī mantra 3000 times every day. The donor, in the above cases, may incur no sin, but the donee does. The Dānakriyākaumudī (pp. 84–85) quotes passages from several purāṇas condemning the acceptance of gifts on the Ganges and other sacred rivers and places, and the gifts of elephants, horses, chariots, the beds

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2059. अथ ग्रहप्रीत्यर्थं दानानि । माणिक्यगोधूमधेनुरक्तवस्त्रगुडहेमताम्ररक्तचन्दनकमलानि रवेः प्रीत्यर्थं दानानि । वंशपात्रस्थतण्डुलकर्पूरमौक्तिकश्वेतवस्त्रघृतपूर्णकुम्भवृषभाश्चन्द्रस्य । प्रवालगोधूममसूरिकारक्तवृषगुडसुवर्णरक्तवस्त्रताम्राणि भौमस्य । नीलवस्त्रसुवर्णकांस्यमुद्गगारुत्मतदासीहस्तिदन्तपुष्पाणि बुधस्य । पुष्परागमणिहरिद्राशर्कराश्वपीतधान्यपीतवस्त्रलवणसुवर्णानि सुरगुरोः । चित्रवस्त्रश्वेताश्वधेनुवज्रमणिसुवर्णरजतगन्धतण्डुलाः शुक्रस्य । इन्द्रनीलमाषतैलतिलकुलित्थमहिषीलोहकृष्णधेनवः शनेः । गोमेदाश्वनीलवस्त्रकम्बलतैलतिललोहानि राहोः । वैदूर्यतैलतिलकम्बलकस्तूरीछागवस्त्राणि केतोर्दानानि । शनिपीडापरिहारार्थं शनिवारे तैलाभ्यङ्गस्तैलदानं च । धर्मसिन्धु II. part 2 p. 135.

and seats used by the dead, black deer-skin, the cow called ubhayatomukhī. The Dānacandrikā[2060] quotes the Padmapurāṇa to the effect that a brāhmaṇa who is in great difficulty to maintain himself may accept a gift on the banks of the Ganges and other sacred rivers, but should himself make a gift of the 10th part of it and then he would incur no sin.

We have already seen (pp. 838–39) how even in the Ṛgveda various rewards are promised to those who make gifts of cows, horses, gold or clothes. The Tai. S. I. 8. 4. 1 makes it a matter of give and take between gods and man (dhehi me dadāmi te ni me dehi ni te dadhe). The same sentiments and notions continued down to the latest ages and are re-inforced by further and very detailed promises of rewards for several kinds of gifts. Vas. Dh. S. 29. 2–27, Viṣṇu Dh. S. 91–92, Saṁvarta verses 46–93 may be read in this connection.

A gift once completed by acceptance is irrevocable. Yāj. II. 176 prescribes 'what is promised should be given and what has been donated should not be taken back'. Nārada[2061] (Dattāpradānika, verse 8) declares that the price of goods (delivered), wages, what is paid for pleasure (derived from dancers &c.), a gift made through affection, a gift made through gratitude (for favours received), money paid for a bride (to her kinsmen) and gifts for religious and spiritual purposes—these are given irrevocably. But a gift though promised was not complete and irrevocable in all cases. Gaut. V. 21 declares that a gift, though promised, need not be completed if the donee to whom it is promised is a person guilty of irreligious or improper conduct (such as visiting prostitutes). Manu VIII. 212 is similar in import. Kātyāyana states[2062] that if a man of his own free will promises a gift to a brāhmaṇa, but does not carry out that promise, he becomes a debtor (to that brāhmaṇa) in this world and the next. This means that a gift promised to a brāhmaṇa, though not completed by acceptance and delivery,

2060. अथ चेत्प्रतिगृह्णीयाद् ब्राह्मणो वृत्तिकर्शितः। दशांशमर्जितं दद्यादेवं धर्मो न हीयते॥ इति पाद्मात्। दानचन्द्रिका p. 10 (Gaikwad Oriental Series of tr.).

2061. पण्यमूल्यं भृतिस्तुष्ट्या स्नेहात्प्रत्युपकारतः। स्त्रीशुल्कानुग्रहार्थं च दत्तं दानविदो विदुः ॥ नारद (दत्ताप्रदानिक 8); भृत्या तुष्ट्या पण्यमूल्यं स्त्रीशुल्कमुपकारिणे। श्रद्धानुग्रहणं प्रीत्या दत्तमष्टविधं विदुः ॥ बृहस्पति quoted in स्मृतिच० (व्यव. p. 193). मातापित्रोर्गुरौ मित्रे विनीते चोपकारिणि। दीनानाथविशिष्टेभ्यो दत्तं तु सफलं भवेत् ॥ नारद quoted in स्मृतिच० (व्यव. p. 193), which explains सफलं फलातिशयोपेतमित्यर्थः।

2062. प्रतिश्रुत्याप्यधर्मसंयुक्ताय न दद्यात्। गौ. V. 21; स्वेच्छया यः प्रतिश्रुत्य ब्राह्मणाय प्रतिग्रहम्। न दद्यादृणवद्दाप्यः प्राप्नुयात्पूर्वसाहसम् ॥ कात्यायन quoted by अपरार्क p. 783 and स्मृतिच० (व्यव. p. 142).

could not be revoked and could be enforced in a court as a debt and the promisor fined for breach.

Gautama states (V. 22) that the promises made by those who were carried away by rage or extreme joy or who were under a sense of dread or were ill or distressed or covetous or made by a minor (under 16) or an extremely old man or by one who is a fool (or under delusion) or was intoxicated or made by a lunatic may be revoked by them and in doing so they incur no sin or blame. Nārada [2063] (Dattāpradānika, verses 9–10) amplifies this by stating 16 kinds of invalid gifts, viz. all those in Gautama (except those due to joy and covetousness) and also what is promised as a bribe, promises in jest, giving to a person mistaking him for another, gift induced by fraud or made by one who is not his own master, gift made to a man with the idea of getting something in return (but who does not do so), gift to a person who is unworthy, though he proclaimed himself to be worthy, and a gift for a purpose which is sinful. Kātyāyana (quoted by Aparārka p. 781) is just like Nārada and adds that if a man is in danger of life and promises the gift of all his wealth to whosoever may save him, he may resile from the promise. Aparārka p. 782 quotes verses from Bṛhaspati similar to Nārada's. Manu VIII. 165 declares that a sale, mortgage or gift brought about by fraud, or every transaction in which a trick is played, may be set aside (by the king). Though a gift made by one who is ill or distressed (ārta) is declared by Gautama to be revocable, Kātyāyana [2064] states an exception viz. that when a man whether in sound health or suffering from a disease declares a gift for religious purposes and dies without completing it, then his son (or other heir) should be made to carry out that gift. This verse contains the germ of the idea of wills, since the mere declaration of the intention of a man to make a gift for religious purposes is here

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2063. क्रुद्धहृष्टभीतार्तलुब्धबालस्थविरमूढमत्तोन्मत्तवाक्यान्यनृतान्यपातकानि । गौ. V. 22. अदत्तं तु भयक्रोधशोकवेगसमन्वितैः । तथोत्कोचपरीहासव्यत्यासच्छलयोगतः बालमूढास्वतन्त्रार्तमत्तोन्मत्तापवर्जितैः । कर्ता ममायं कर्मेति प्रतिलाभेच्छया च यत् । अपात्रे पात्रमित्युक्ते कार्ये वा धर्मसंज्ञिते । यद्दत्तं स्यादविज्ञानाददत्तमिति तत्स्मृतम् ॥ नारद.

2064. स्वस्थेनार्तेन वा देयं श्रावितं धर्मकारणात् । अदत्त्वा तु मृते दाप्यस्तत्सुतो नात्र संशयः ॥ कात्यायन quoted in अपरार्क p. 782, स्मृतिच० (व्यव. p. 184). Vide *Bhupati Nath* v. *Ram Lal* 37 Cal. 128 (F. B.) at p. 136 where this passage of Kāt. is quoted along with the Mit. and a passage from the Mahānirvāṇa Tantra.

made enforceable after his death. Aparārka p. 782 conveys that the word 'son' is only illustrative and that every heir taking the estate is liable to make good the promise of the deceased.

In modern times a gift or bequest for *dharma* without any qualifying expression is held to be too vague an indication of the donor's or testator's intention to constitute a valid gift to charity and is declared to be void for uncertainty. Vide 6 Bom. 24, 14 Bom. 482, 17 Bom. 351, 23 Bom. 725, 735 (P. C.). But this is opposed, as pointed out in 30 Mad. 340 at pp. 342–346, to the spirit of the ancient Hindu law. The word 'dharma' when used in relation to gifts had a well-recognized meaning and not a vague uncertain one. It means 'iṣṭa' and 'pūrta' gifts according to Manu IV. 227. It appears that in 23 Bom. 725 their Lordships of the Privy Council rested content with the meaning of the word given in Wilson's Dictionary, did not examine any original Sanskrit texts to find out the meaning of the word dharma used in connection with gifts and applied the principles laid down in such English cases as *Morice* v. *The Bishop of Durham* (9 Ves. 399 and 10 Ves. 522). But there is no reason why the charitable intention being quite clear the court as representing the king should not have by framing a scheme applied the property donated or bequeathed to one charitable purpose out of the several objects specified in the definition of pūrta on principles analogous to the doctrine of *cy-près*.[2065]

2065. Vide Lewin's 'Law of Trusts' (14th ed. of 1939) pp. 472–474 where several cases are cited out of which *In re Pyne* (1903) Ch. 83 would support the argument advanced above.

CHAPTER XXVI

PRATIṢṬHA AND UTSARGA

Pratiṣṭhā and *Utsarga* (foundation of temples and dedication of wells, tanks, parks &c. for the benefit of the public).

The subject of gifts naturally leads on to the topics of *pratiṣṭhā* and *utsarga*. We saw above (p. 157 *f. n.* 370) how the construction of temples, wells and similar religious and charitable foundations and institutions was included under pūrtadharma and how śūdras were entitled to perform such dharma. The Mit. on Yāj. II. 114 points[2066] out that women (and widows) were entitled to spend on *pūrta* objects, though they were not authorized to perform *iṣṭa* dharma (i. e. vedic sacrifices &c.). Modern decisions have gone so far that a Hindu widow whose powers of alienating for secular purposes property inherited from her husband are very limited has been held to possess greater powers of alienation if the alienation be made for the spiritual benefit of her deceased husband and dedications by her of a small fraction of the property for the continuous benefit of the soul of the deceased owner have been upheld.[2067] Such works of public utility have been highly recommended from very ancient times. Śabara[2068] on Jaimini I. 3. 2 refers to the smṛti rules about charitable objects which are based on such *śruti* passages as 'O Agni, who art ancient and a king, thou art to the man who desires to offer a sacrifice like *prapā* (shed where water is distributed to travellers) in a desert'. In

2066. किं च यज्ञशब्दस्य धर्मोपलक्षणपरत्वे स्त्रीणामपि पूर्तधर्माधिकाराद्धनग्रहणं युक्ततरम्। मिता. on या. II. 114.

2067. Vide *Sardar Singh* v. *Kunj Behari* L. R. 49 I. A. 383 p. 391 (a gift made by a widow of a small part of her husband's property to the temple of Jagannātha at Purī for bhoga i. e. food offerings to the deity was upheld); *Thakur Indraj Bux* v. *Thakur Sheo Naresh*, 2 Lucknow 713 (where a temple erected and endowed by a widow for the benefit of her husband's soul as well as of her own by alienating about $\frac{1}{16}$th part of the entire property left by her husband was held to be valid).

2068. प्रपास्तडागानि च परोपकाराय न धर्मायेत्येवावगम्यते। तथा च दर्शनम्। धन्वन्निव प्रपा असीति॥ तथा स्थलयोदकं परिगृह्णन्तीति च। शबर on जै. I. 3. 2; धन्वन्निव प्रपा असि त्वमग्न इयक्षवे पूरवे प्रत्न राजन्॥ ऋ. X. 4. 1; भोजस्येदं पुष्करिणीव वेश्म परिष्कृतं देवमानेव चित्रम्। ऋ. X. 107. 10.

Ṛg. X. 107. 10 a puṣkariṇī (a tank) is mentioned. The Viṣṇu Dh. S. (chap. 91. 1–2) states 'one who digs a well (for the public) has (the consequences of) half his sins destroyed when the water has begun to flow forth; one who dedicates a pond is forever happy (free from thirst) and attains the world of Varuṇa.' Bāṇa in his Kādambarī (para 44)[2069] mentions that smṛtis enjoined upon men the foundation (for public use) of halls, shelters, wells, *prapās*, gardens, temples, embankments, water wheels &c. Some sages went so far as to say that the reward of sacrifices is only heaven, but by pūrta (consecration of temples, tanks and gardens) one secures release from *saṁsāra*.[2070] This shows that charitable works for the use of the public or large sections of the public came to be regarded as more meritorious than sacrifices the gifts in which benefited only brāhmaṇas.

From very ancient times the procedure of dedicating a well or tank to the public has been settled. Among the earliest is the one in the Śāṅkhyāyana gṛ. V. 2 (S. B. E. vol. 29 pp. 134–135) which is as follows: Now about the consecration of ponds, wells and tanks. In the bright fortnight or on an auspicious *tithi* (day) having cooked a caru (boiled food) of barley in milk he (the donor) should sacrifice with the two verses 'tvam no agne' (Ṛg. IV. 1. 4–5) and with the verses 'ava te heḷa' (Ṛg. I. 24. 14), 'imam me varuṇa' (Ṛg. I. 25. 19), 'uduttamaṁ Varuṇa' (Ṛg. I. 24. 15), 'imām dhiyam' (Ṛg. VIII. 42. 3) and with the words 'the domestic one, he who goes away from the house, the refreshing one, he who goes into the kennel, he who dwells in the kennel, he who comes out of it, the greedy one, the destroyer of enemies' to the different directions beginning with the west (Vāruṇī, one over which Varuṇa presided) from left to right. In the centre he makes oblations with milk with the verses 'viśvatas cakṣuruta' (Ṛg. X. 81. 3), 'idam Viṣṇur' (Ṛg. I. 22. 17); he plunges into the water with the verse 'yat kim cedam Varuṇa' (Ṛg. VII. 89. 5).[2071] A cow and a pair of

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2069. स्मृतिशास्त्रेणेव सभावसथकूपप्रपारामसुरसदनसेतुयन्त्रप्रवर्तकेन ...... विलासिजनेनाधिष्ठिता (उज्जयिनी)। कादम्बरी para 44.

2070. इष्टापूर्तौ स्मृतौ धर्मौ श्रुतौ तौ शिष्टसंमतौ। प्रतिष्ठाद्यं तयोः पूर्तमिष्टं यज्ञादिलक्षणम्॥ भुक्तिमुक्तिप्रदं पूर्तमिष्टं भोगार्थसाधनम्। कालिकापुराण quoted in कृत्यरत्नाकर p. 10.

2071. Even in the e. g. Ṛg. in VII. 49. 3 (yāsām rājā varuṇo yāti madhye) Varuṇa is the lord of waters and therefore it is appropriate that in dedicating wells and tanks to the public Varuṇa should be invoked in several verses.

clothes are the fee for this sacrifice. Then follows the feeding of brāhmaṇas.

The Āśv. gṛ. pariśiṣṭa IV. 9, Pār. gṛ. pariśiṣṭa, Matsyapurāṇa chap. 58, Agnipurāṇa chap. 64 contain a more extensive procedure about the dedication of wells and reservoirs of water. That in the Pār. gṛ. pariśiṣṭa is briefly as[2072] follows: "In the northward passage of the sun, in the bright half, on an auspicious day, tithi, vāra (week day), *nakṣatra* and *karaṇa* the donor should cook *caru* sacred to Varuṇa of barley, offer the two ājyabhāgas and sacrifice in fire ten oblations of clarified butter with the mantras, Ṛg. IV. 1. 4, IV. 1. 5, I. 25. 19, I. 24. 11, Kāt. śr. 25. 1. 11 (ye te śataṁ Varuṇa), ayāścāgne (Kāt. śr. 25. 1. 11), Ṛg. I. 24. 15, Ṛg. I. 24. 8, Vāj. S. IV. 36, Vāj. S. VIII. 24.[2073] He then sacrifices (ten oblations) of the mess of cooked food to Agni, Soma, Varuṇa, Yajña, Ugra, Bhīma, Śatakratu (Indra), Vyuṣṭi (prosperity), Svarga (Heaven) and lastly to Agni Sviṣṭakṛt (with svāhā at the end of each as in 'agnaye svāhā'). After partaking of the remains of the cooked food he should introduce aquatic animals (like fishes and tortoises in the pond &c.) and having bathed and decked a cow he should make the cow enter the reservoir, repeat the Puruṣasūkta (Ṛg. X. 90. 1–16) and donate that cow to the ācārya and should also make presents to him of two ear-rings, clothes and of another cow as fee and give a dinner to brāhmaṇas." Aparārka (p. 413–414), the Nirṇayasindhu and others add from the Bahvṛca gṛ. pariśiṣṭa that when the cow enters the water, he should repeat a mantra 'may you make this water holy: may the water always be pure, holy and ambrosia-like; while saving me (from sin) may you bathe in sacred water; she crosses from region to region and also saves (me and others)'; and that the donor holds the end of the cow's tail, enters the water and brings her out in the north-east corner (of the reservoir). This procedure

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2072. अथातो वापीकूपतडागारामदेवतायतनानां प्रतिष्ठापनं व्याख्यास्यामस्तत्रोदगयन आपूर्यमाणपक्षे पुण्याहे तिथिवारनक्षत्रकरणे च गुणान्विते तत्र वारुणं यवमयं चरुं श्रपयित्वाज्यभागाविष्ट्वाज्याहुतीर्जुहोति त्वं नो अग्ने स त्वं नो अग्ने इमं मे वरुण तत्त्वा यामि ये ते शतमयाश्चाग्न उदुत्तममुरुं हि राजा वरुणस्योत्तम्भनमग्नेरनीकमिति दशार्चं हुत्वा स्थालीपाकस्य जुहोत्यग्नये स्वाहा शतक्रतवे स्वाहा व्युष्ट्यै स्वाहा स्वर्गाय स्वाहेति यथोक्तं स्विष्टकृत्प्राशनान्ते जलचराणि क्षिप्त्वालंकृत्य गां तारयित्वा पुरुषसूक्तं जपन्नाचार्याय वरं दत्त्वा कर्णवेष्टकौ वासांसि धेनुर्दक्षिणा ततो ब्राह्मणभोजनम्। पार. गृ. परिशिष्ट.

2073. The ten verses are quoted in full in the Dānakriyākaumudī pp. 175–176.

does not apply to the consecration of a well. In that case a cow is only made to go round the well.

Gradually the procedure prescribed in the purāṇas came to have the upper hand so much so that Aparārka (p. 15) says that in pratiṣṭhā the procedure prescribed in the purāṇas has to be followed and no other.[2074]

Aparārka (pp. 409–414), Hemādri (Dāna pp. 997–1029), Dānakriyākaumudī (pp. 160–181), Jalāśayotsarga-tattva of Raghunandana, the Pratiṣṭhāmayūkha and Utsargamayūkha of Nīlakaṇṭha, Rājadharmakaustubha (pp. 171–223) and several other works give a very comprehensive procedure of the consecration of wells, ponds and tanks, based upon the gṛhya-pariśiṣṭas, the purāṇas such as the Matsya chap. 58, the Tantras, Pāñcarātra and other works. This procedure is passed over here. The idea[2075] was that unless the reservoir was consecrated in the way prescribed its water was not holy and when consecrated it became holy. Pratiṣṭhā generally means dedicating to the public with prescribed[2076] rites. Utsarga means ' divesting oneself of ownership over a thing and dedicating it for the use of all.' There were four principal stages in the procedure of pratiṣṭhā; first the saṅkalpa,[2077] then the homa, then the utsarga (i. e. declaration that the thing has been dedicated) and lastly the dakṣiṇā and feeding of brāhmaṇas. In *Deosaran Bharthi* v. *Deoki Bharthi* 3 Patna 842 it was said (at p. 850) ' the essential ingredient that constitutes a gift whether of movable or of immovable property in the Hindu Law is the *Saṅkalpa* and the *Samarpaṇa* whereby the property is completely given away and the owner completely divests himself of the ownership in the

2074. एवं प्रतिष्ठायामपि पुराणाद्युक्तैवेतिकर्तव्यता ग्राह्या नान्या। तेषामेव स्वामिश्र-धर्मप्रमाणत्वेन भविष्यत्पुराणे परिज्ञातत्वात्। अपरार्क p. 15.

2075. सदा जलं पवित्रं स्यादपवित्रमसंस्कृतम्। कुशाग्रेणापि राजेन्द्र न स्प्रष्टव्यमसंस्कृतम् ॥ वापीकूपतडागाद्यो यज्जलं स्यादसंस्कृतम्। अपेयं तद्भवेत्सर्वं पीत्वा चान्द्रायणं चरेत् ॥ भविष्यपुराण quoted in निर्णयसिन्धु III. पूर्वार्ध p. 334.

2076. प्रतिष्ठापनं सविधिकोत्सर्जनमित्यर्थः। दानक्रियाकौमुदी p. 166.

2077. The सङ्कल्प would be in the form अद्येत्यादि अमुकगोत्रोऽमुकशर्माहं चतुर्दशवाप्यमहीदानफलसमफलदिव्यकामसमान्वितवरुणलोकप्राप्तिकामो वारुणविधिना जलाशयोत्सर्गकर्म करिष्ये। दानक्रियाकौमुदी p. 167; the उत्सर्ग is made in some such words as ओं अद्येत्यादि अमुकगोत्रोऽमुकशर्माहं चतुर्दशवाप्य ...... प्राप्तिकामश्चतुःसेरवच्छिन्नं वरुणादिदैवतमिमं जलाशयमर्चितं सर्वभूतेभ्य उत्सृजे। दानक्रिया° p. 179; at the end of the rite the donor recited the verse ' सामान्यं सर्वसत्त्वेभ्यो मया दत्तमिदं जलम्। धर्मार्थकाममोक्षेषु साधनं स्यादहर्निशम् ॥' quoted in राजधर्मकौस्तुभ pp. 179 and 216.

property'. In the case of temples, the proper word to use is pratiṣṭhā and not utsarga.

There is a difference in the technical meaning of *dāna* and *utsarga*. In the former the donor gives up his ownership over a thing, makes another the owner of it and cannot thereafter use it nor has he any control over it. When a man makes an *utsarga*, he no doubt gives up his ownership, but he gives up the thing for the benefit of all (as in the formula above he uses the word 'sarvabhūtebhyaḥ') and so the opinion of most writers is that he can as a member of the public make use of the thing dedicated by him, though there were a few authors who recommended that he should not do so.[2077a]

Reservoirs of water that are dug out by man are of four kinds, kūpa, vāpī, puṣkariṇī and taḍāga.[2078] Some of the works define kūpa as a well that is from five to fifty cubits in length (if rectangular) or in diameter (if it is circular). It has generally no flight of steps to reach the water. Vāpī is a well with a flight of steps on all sides or on three or two sides or one side only and its mouth may be from 50 to 100 cubits; a puṣkariṇī is from 100 to 200 cubits in length or diameter and a taḍāga (a tank) is from 200 to 800 cubits. The Matsyapurāṇa 154. 512 states that a vāpī is equal to ten kūpas (in merit) and a *hrada* (deep reservoir) is equal to ten vāpīs; a son is equal to ten *hradas* and a tree is equal to ten sons. According to the Vasiṣṭha-saṁhitā quoted by Raghunandana a puṣkariṇī is up to 400 cubits and a taḍāga is five times as much. At certain auspicious times only the consecration of wells and tanks is to take place.[2079]

Trees have been highly prized in India at all times. They were useful in sacrifices for making the yūpa (the post to

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2077a. अत्र केचित्। स्वस्य जलाशयजलोपभोगो विरुद्धः। त्यक्तस्य पुनः स्वीकारानर्हत्वात्। न चैकस्य एकक्रियायां दानकर्तृत्वं संप्रदानत्वं च संभवति। अत एव सत्रयागे षड्णामेव स्वेषामृत्विक्त्वेन नास्ति दक्षिणेत्याहुः। तन्न। त्यक्तजलस्यापि नद्यादिजलवदौपादानिकसत्त्वाविरोधात्। भोजयित्वा द्विजान्सम्यक् तोयमुत्सर्जयेत्ततः। सर्वभूतान् समुद्दिश्य इति वाचं समुच्चरेत्॥ इति हयशीर्षे असङ्कुचितसर्वपदबलात् स्वस्यापि त्यागोद्देश्यवर्गान्तर्भावाच्च। दानक्रियाकौमुदी p. 126; compare जलाशयोत्सर्गतत्त्व (Jiv. part II. p. 526).

2078. अथ जलाशयाः। ते च खननसाध्याश्चत्वारः कूपवापीपुष्करिणीतडागरूपाः। तथा च मत्स्यपुराणम्। ...... कूपोऽद्वारको गर्तविशेषः चतुःसोपानकोयं वापीति द्वैतनिर्णयः। जलाशयोत्सर्गतत्त्व of रघुनन्दन. Vide also दानक्रियाकौमुदी p. 126.

2079. Vide दानक्रियाकौमुदी p. 132 and हेमाद्रि (दानखण्ड p. 1003) quoting विष्णुधर्मोत्तर.

which the sacrificial animal was tied), for idhma (samidhs which were thrown into fire), for the several ladles like sruva, juhū etc. The Tai. Br. I. 1. 3 speaks of seven holy trees. The Tai. S. III. 4. 8. 4 states that idhma (samidhs) should be of the nyagrodha, udumbara, aśvattha and plakṣa trees, as they are the abodes of Gandharvas and Apsarases.[2080] Besides trees with their verdant foliage looked beautiful and the leaves of some of them (such as the mango tree) are hung up even now in pandals and at entrances of houses as auspicious in marriage and other ceremonies. Hemādri cites a passage from the Brahmapurāṇa that the twigs and leaves of the Aśvattha (the *pipal* tree), udumbara, plakṣa, cūta (mango) and nyagrodha are styled pañcabhaṅga[2081] and are auspicious in all rites. The palāśa tree was held to be so sacred that one was not to make seats, sandals or tooth brush from it or its branches and twigs (Baud. Dh. S. II. 3. 25). Trees gave shelter against heat and also yielded flowers and fruits (for worship of gods and pitṛs). When felled their wood was useful in building houses, for making implements of husbandry and for producing heat and warmth. In his 7th Pillar Edict (of Delhi-Topra) Aśoka mentions the construction of wells at a distance of 8 krośas and the planting of banyan trees and mango groves (C. I. I. vol. I pp. 134–135). The Mahābhāṣya (vol. I. p. 14) quotes a portion of an ancient verse which conveys that if a person waters and tends mango trees, his pitṛs feel extremely pleased.[2082] Manu IV. 39 and Yāj. I. 133 require the snātaka to circumambulate well-known trees (like aśvattha) if he meets them on the way. The Kādambarī also refers to this practice of worshipping trees, particularly by women desiring to have a son.[2083] The Mahābhārata (Anuśāsanaparva 58. 23–32) highly eulogizes plant life and divides plants into six kinds viz. vṛkṣa (tree), latā (creepers that cling to trees), vallī (creepers that spread on the ground), gulma (bushes), tvaksāra

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2080. नैयग्रोध औदुम्बर आश्वत्थः प्लाक्ष इतीध्मो भवत्येते वै गन्धर्वाप्सरसां गृहाः। तै. सं. III. 4. 8. 4.

2081. अश्वत्थोदुम्बरप्लक्षचूतन्यग्रोधपल्लवाः। पञ्चभङ्गा इति प्रोक्ताः सर्वकर्मसु शोभनाः॥ हेमाद्रिव्रतखण्ड p. 47.

2082. आम्राश्च सिक्ताः पितरश्च प्रीणिताः ॥ महाभाष्य vol. I. p. 14. The several benefits mentioned above are narrated in Anuśāsana-parva 58. 28–30 and Viṣṇu Dh. S. 91. 5–8.

2083. अश्वत्थप्रभृतीनुपपादितपूजान् महावनस्पतीन् कृतप्रदक्षिणा ववन्दे। कादम्बरी para 56.

(trees whose bark is strong, while the inside is hollow, like bamboos) and grass and adds that he who plants trees is saved (in a future existence) by them just as sons do and that they should be tended like sons.[2084] The Viṣṇu Dh.S.91.4 says the same thing. Hemādri (Dāna pp. 1030–31) cites a long passage from the Padmapurāṇa how by planting different trees and plants like aśvattha, aśoka, tamarind, pomegranate and others a man secures such rewards (respectively) as wealth, removal of sorrow, long life, a wife, &c. Vṛddha-Gautama (Jiv., part 2. p. 625) identifies the Aśvattha tree with Śrī Kṛṣṇa. The Mahābhārata (Śānti 69. 42) forbids even the felling of the leaves of trees like the aśvattha that have a platform [2085] built for them (caitya). Śāntiparva 184. 1–17 graphically describes how trees have life since they feel pain and pleasure and grow though cut. The Bhaviṣyapurāṇa quoted in the Utsarga-mayūkha (p. 16) states 'he who plants either one aśvattha or one picumarda or one nyagrodha or ten tamarind trees, or the three trees i. e. kapittha, bilva and āmalaka or plants five mango trees would not see hell (i. e. would not be condemned to hell for his sins).[2086] The Matsyapurāṇa (chap. 270. 28–29) requires that to the east of the *maṇḍapa* of a temple fruit-bearing trees should be planted, to the south trees that contain milky sap, to the west a reservoir of water with lotuses therein should be constructed and to the north a flower garden and *sarala* and tāla trees. Vas. Dh. S. 19. 11–12 prescribes that no one should injure (i. e. cut) trees that yield fruits and flowers except only for purposes of cultivating the land [2087] (and for sacrificial purposes, as laid down in Viṣṇu Dh. S. 51. 63). The Viṣṇu Dh. S. V. 55. 59 prescribes that the king should award the highest fine, the middling fine, or a fine of 100 kārṣāpaṇas or of one kārṣāpaṇa respectively against those who wrongfully cut a tree bearing fruit or a tree that bears flowers, or who cut creepers and shrubs or grass.

Hemādri (Dāna. pp. 1029–1055) deals at length with the planting of trees, the dedication of a garden and the merit

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2084. वृक्षदं पुत्रवद् वृक्षास्तारयन्ति परत्र च। तस्मात्तडागे सद्वृक्षा रोप्याः श्रेयोर्थिना सदा। पुत्रवत्परिपाल्याश्च पुत्रास्ते धर्मतः स्मृताः॥ अनुशासन 58. 30–31 ; वृक्षारोपयितुर्वृक्षाः परलोके पुत्रा भवन्ति। विष्णुधर्मसूत्र 91. 4.

2085. चैत्यानां सर्वथा त्याज्यमपि पत्रस्य पातनम्। शान्ति 69. 42.

2086. अश्वत्थमेकं पिचुमर्दमेकं न्यग्रोधमेकं दश चिञ्चिणीकम्। कपित्थबिल्वामलकत्रयं च पञ्चाम्रवापी नरकं न पश्येत्॥ भविष्यपुराण in उत्सर्गमयूख p. 16 and in राजधर्मकौस्तुभ p. 183.

2087. पुष्पफलोपगान्पादपान्न हिंस्यात्। कर्षणकारणार्थं चोपहन्यात्। वसिष्ठ 19.11-12

acquired by making gifts of various trees. The procedure of dedicating a garden is prescribed in Śān. gṛ. V. 3, Āśv. gṛ. pariśiṣṭa IV. 10, the Matsyapurāṇa 59, Agnipurāṇa 70 and in many other works. It is modelled on the dedication of wells and tanks. The Matsyapurāṇa expressly states that the procedure of the consecration of a tank is extended to the consecration of everything, such as a *prāsāda* (a large house or hall for public use), a garden &c., the only difference being that the mantras are different.[2088] The procedure in Śāṅ. gṛ.[2089] (V. 3) is: Having established the sacred fire in that garden and having cooked a mess of food, the donor should sacrifice with the words (Viṣṇave svāhā, Indrāgnibhyām svāhā, Viśvakarmaṇe svāhā) and with verses Ṛg. III. 8. 6 ff. (yān vo naro), verse by verse. Then he recites over the garden the verse Ṛg. III. 8. 11 'vanaspate śatavalśo vi roha.' The fee for the sacrifice is gold.

Devatā-pratiṣṭhā—(Consecration of an image in a temple).

Though the dharmasūtras speak as shown above of images and temples, it strikes one as somewhat strange that none of the principal gṛhya and dharma-sūtras contains any procedure of consecrating an image in a temple, while in the purāṇas and some of the digests much space is devoted to the topic of devatā-pratiṣṭhā. The Matsyapurāṇa in chap. 264 and the Agnipurāṇa in chap. 60 and 66 deal with devatāpratiṣṭhā in general. There are special chapters in the purāṇas on the consecration of the image of Viṣṇu or of Śiva or the Liṅga. It would be impossible to deal in any detail with all this matter. The worship of god can be done in two ways, viz. without any outward symbol and with a symbol. The first is achieved by a prayer and offering oblations into fire; the second by means of images. But even image worshippers are quite conscious that god is pure consciousness (*cit*), is one without a second, is without parts and without a physical body, and that the various images

2088. एवमेव पुराणेषु तडागविधिरुच्यते। कूपवापीषु सर्वासु तथा पुष्करिणीषु च॥ एष एव विधिर्दृष्टः प्रतिष्ठासु तथैव च। मन्त्रतस्तु विशेषः स्यात् प्रासादोद्यानभूमिषु॥ मत्स्यपुराण 58. 50–52. पादपानां विधिं वक्ष्ये तथैवोद्यानभूमिषु। तडागविधिवत्सर्वमासाद्य जगतीश्वर। मत्स्य 59. 3.

2089. अथारामेऽग्निमुपसमाधाय स्थालीपाकं श्रपयित्वा विष्णवे स्वाहेन्द्राग्निभ्यां स्वाहा विश्वकर्मणे स्वाहेति यान्वो नर इति प्रत्यृचं जुहुयाद्वनस्पते शतवल्श इत्यभिमन्त्र्य हिरण्यं दक्षिणा च। शां. गृ. V. 3.

in which he is thought as in-dwelling are so imagined for the benefit of worshippers.[2090]

The worship of god through the medium of images is again two-fold, viz. done in one's house and in a public temple. The latter is, according to many works, the best and the completest, since it allows of the celebration of festivals and the performance of the varied items or modes of worship (*upacāra*). Private worship of idols in one's house has already been dealt with above (pp. 726–736) under Devapūjā. Now the worship of images in temples remains to be dealt with. The establishment of images in temples is again of two kinds viz. calārcā (where the image can be lifted up, moved to another place) and *sthirārcā* (where the image is fixed on a pedestal or is not meant to be lifted up or moved). The consecration of these two differs in certain details.

Here numerous matters have to be considered. The principal matters to be attended to according to the Matsyapurāṇa (264–66) are : the auspicious time for the consecration of an image, the erection of a maṇḍapa to the east or north of the temple, the erection of a vedi therein, erection of four *toraṇas* (arched gates) for the maṇḍapa, placing two auspicious jars at each of four gates filled with scented water and herbs and covered with mango leaves and white cloth, raising of banners all round the *maṇḍapa*, worship of lokapālas (guardian deities of quarters), erecting another maṇḍapa for bathing the image in, bringing the image and honouring the artizans, drawing lines on the image or liṅga with a golden needle to represent the lustre of eyes, the selection of a qualified sthāpaka or ācārya and of from eight to 32 other priests (called mūrtipa); taking the image or liṅga to the *maṇḍapa* meant for bathing the image, bathing the image to the accompaniment of music with pañcagavya mixture, with mṛttikā (loose earth), with holy ashes and water ; rendering it pure by repeating four mantras (viz. samudrajyeṣṭhāḥ, āpo divyāḥ, yāsām rājā and āpo hi ṣṭhā, which are respectively Ṛg. VII. 49. 1–3 and X. 9. 1); offering worship after the bath to the image with sandalwood paste and covering it with a garment (with the verse ' abhi vastrā ' Ṛg. IX. 97. 50), placing the image in a standing position with the mantra ' uttiṣṭha ' (Ṛg. I. 40. 1) ; placing the image in a chariot with the verses

2090. चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः । उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥ quoted in the देवप्रतिष्ठातत्त्व of रघुनन्दन (p. 50).

'ā mūraja' and 'rathe tiṣṭhan' (Ṛg. VI. 47. 31 and VI. 75. 6) and entering it in the maṇḍapa with the verse 'ā kṛṣṇena' (Ṛg. I. 35. 2); placing the image on a bed on which kuśa grass and flowers are strewn with the face (of the image) towards the east; placing a water jar (called nidrākalaśa) having gold in it and a piece of cloth at the mouth towards the head of the image with the mantras 'āpo devīr' (Tai. S. VII. 3. 13. 1) and 'āpo asmān' (Ṛg. X. 17. 10); placing under the head of the image silken pillows, sprinkling honey and clarified butter, and worshipping with mustard with the verse 'āpyāyasva' (Ṛg. I. 91. 16 or IX. 31. 4) and 'yā te rudra' (Tai. S. IV. 5. 1. 1); offering worship with sandalwood paste and flowers and tying a band (*pratisara*) on the right hand (of the image) with 'bārhaspatya' mantra; placing a parasol, chowrie, mirror, jewels, auspicious herbs, household utensils, fine vessels and seats by the side of the image with the verse 'abhi tvā' (Ṛg. VII. 32. 22); honouring the image with the presentation of various foods and condiments with the verse 'tryambakaṁ yajāmahe' (Ṛg. VII. 59. 12); placing four priests and four door-keepers in the four directions viz. a priest knowing Ṛgveda in the east and so on and each of the four priests is to repeat from his own Veda several hymns and verses e. g. the Ṛgvedin priest should recite Śrīsūkta (Ṛg. I. 165), Pavamāna hymn (from Ṛg. IX. 1), Śāntikādhyāya (Ṛg. X. 16), then a hymn to Indra. Then the ācārya is to perform homa towards the head of the image with Śāntika mantras and offer into the fire 1000 *samidhs* (fuel sticks) each of palāśa, udumbara, aśvattha, apāmārga and śamī trees and then touch the feet of the god; preparing nine kuṇḍas each one cubit square and offering into them one thousand *samidhs* each time on touching the navel, the chest and the head of the image; remembering the eight forms (mūrti) of god viz. the earth, fire, the sacrifice, the sun, the water, wind, moon and *ākāśa* and offering homa to these with *vaidika* mantras; placing auspicious jars near each kuṇḍa; bathing the image at every watch and offering incense, food (*naivedya*), sandalwood paste; offering *bali* to all beings, and dinner to brāhmaṇas and persons of other castes at one's desire; celebrating a festival at night with dances, song and music; this may go on from one day to seven days (it is called adhivāsana); then the temple building is to be sprinkled over; finding out a place for the image either to the north or slightly to the north-east in the temple; a stone in the form of a tortoise is to be placed on the temple floor;

preparing a piṇḍikā and bathing it with pañcagavya with mantras; then raising the image with the mantra 'uttiṣṭha' (Ṛg. I. 40. 1), bringing it in the inmost chamber of the temple and placing it on the pīṭha (pedestal), offering it *arghya* water, pādya water, *madhuparka*; then the nyāsa (depositing) of eight kinds of jewels viz. diamond, pearl, lapis luzuli, conch, crystal, puṣparāga, indranīla and nīla in the eight directions from the east, also of eight kinds of grains viz. wheat, barley, sesame, mudga, nīvara, śyāmāka, mustard and rice and also eight fragrant things such as white and red sandal-wood, agaru, uśīra &c. Nyāsa of all these is to be made after repeating *om* and the *paurāṇika* mantras (with 'namo namaḥ' at end) of the eight guardians (lokapālas) viz. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Īśāna and also of Brahmā (9th) and Ananta (10th); raising the image and fixing it in the scooped up portion of the pedestal with the mantra 'dhruvā dyaur' (Ṛg. X. 173. 4); placing one's hand on the head of the image and contemplating on the well-known form of the deity that is established, whether Viṣṇu, Śiva, Brahmā, the Sun; repeating appropriate mantras (viz. those of Rudra, Viṣṇu, Brahmā, the Sun in the case of the respective gods whose image is established); establishing deities near the principal image of the god's dependants (such as Nandī in the case of Śiva); invocation (āvāhana) of the principal deity with its attendants with *paurāṇika* mantras; bathing the image with curds, milk, clarified butter, honey and sugar and then with water in which flowers and scents are mixed up; repeating the following mantras again and again viz. 'yaj-jāgrato dūram-upaiti' (Vāj. S. 34. 1), 'tato virāḍ-ajāyata' (Vāj. S. 31. 5), 'sahasraśīrṣā' (Ṛg. X. 90. 1), 'yenedam bhūtam' (Vāj. S. 34. 4), 'na tvāvām' (Ṛg. VII. 32. 23); touching four times with water the feet, the waist and head (of the image); giving gifts of clothes, ornaments &c. to the ācārya and to the poor, the blind and the distressed and to others that may be gathered to see; filling with sand any aperture in any direction in which the image appears to be unstable and performing propitiatory rites for the guardian of that quarter and making gifts suitable to each lokapāla; celebrating a festival for three, five or seven days.

The general procedure of consecrating an image has been given above at some length from the Matsyapurāṇa in order to convey some idea how in the first centuries of the Christian era the consecration of images was done. It will be noticed

that mostly vedic mantras were employed though a few *paurāṇika* mantras also occur. In medieval digests like the Devapratiṣṭhātattva other elements were added from Tantra works. Special attention may be drawn to the fact that in the above procedure the word prāṇapratiṣṭhā does not occur in the Matsya. Raghunandana (in Devapratiṣṭhātattva) quotes Devīpurāṇa to the effect that prāṇapratiṣṭhā is done after touching the cheeks of the image with the right hand and that without this vivification a mere image does not attain to the position of a deity worthy of worship. In the Devapratiṣṭhātattva, the Nirṇayasindhu, the Rājadharma-kaustubha and other works the prāṇapratiṣṭhā is based on the 23rd chapter (*paṭala*) of the Śāradātilaka (verses 72–76). The mantra is given below.[2091]

The Devapratiṣṭhātattva (p. 505) quotes the Hayaśīrṣapañcarātra to the effect that generally a brāhmaṇa should officiate at the consecration of an image of Viṣṇu, but a kṣatriya can officiate for a vaiśya or a śūdra yajamāna and a vaiśya may do for a śūdra yajamāna, but a śūdra cannot officiate.

In the Matsyapurāṇa, the Agnipurāṇa, the Nṛsiṁhapurāṇa, the Nirṇayasindhu and many other works there are descriptions of the consecration of the images of Vāsudeva, of a liṅga and other deities, which are all passed over here for want of space. In these works following Tantric practices three kinds of nyāsas viz. Mātṛkānyāsa, Tattvanyāsa and Mantranyāsa are referred to. The Mātṛkānyāsa consists in repeating the letters of the alphabet from a (including 'aṃ' and 'aḥ') to ḷ (in the form of *akārāya*

2091. अस्य प्राणप्रतिष्ठामन्त्रस्य ब्रह्मविष्णुरुद्रा ऋषयः ऋग्यजुःसामानि छन्दांसि क्रियामयवपुः प्राणाख्या देवता । आं बीजं क्रों शक्तिः प्राणप्रतिष्ठायां विनियोगः । ...... देवं स्पृष्ट्वा जपेत् । ओं आं ह्रीं क्रों अं यं रं लं वं शं षं सं हंसः देवस्य प्राणा इह प्राणाः । ओं आं ह्रीं क्रों ...... हंसः देवस्य जीव इह स्थितः । ओं आं ह्रीं ...... हंसः देवस्य सर्वेन्द्रियाणि । ओं आं ह्रीं ... ... हंसः देवस्य वाङ्मनश्चक्षुःश्रोत्रजिह्वाघ्राणप्राणा इहागत्य स्वस्तये सुखेन सुचिरं तिष्ठन्तु स्वाहेति । ततोऽर्चाहृदयंगुष्ठं दत्त्वा जपेत् । अस्यै प्राणाः प्रतिष्ठन्तु अस्यै प्राणाः क्षरन्तु च । अस्यै देवत्वमर्चायै मामहेति च कश्चनेति । निर्णयसिन्धु III पूर्वार्ध p. 349. There are slight variations in other works. The verses of the शारदातिलक are पाशाङ्कुशपुटा शक्तिर्वाली बिन्दुविभूषिता । पाद्याः सप्त सकारान्ता व्योम सद्येन्दुसंयुतम् ॥ तदन्ते हंसमन्त्रः स्यादन्तेऽमुष्यपदं वदेत् । प्राणा इति वदेत्पश्चादिह प्राणास्ततः परम् ॥ अमुष्य जीव इह स्थितस्ततोऽमुष्यपदं वदेत् । सर्वेन्द्रियाण्यमुष्यान्ते वाङ्मनश्चक्षुरन्ततः ॥ श्रोत्रघ्राणपदे प्राणा इहागत्य सुखं चिरम् । तिष्ठन्त्वग्निवधूरन्ते प्राणमन्त्रोयमीरितः ॥ प्रत्यमुष्यपदं पूर्वं पाशादीनि प्रयोजयेत् । प्रयोगेषु समाख्यातः प्राणमन्त्रो मनीषिभिः ॥ शारदातिलक 23.72–76. The देवप्रतिष्ठातत्त्व p. 506 quotes these and the explanations of राघवभट्ट the com. of the शारदातिलक and reads the मन्त्र as आं ह्रीं क्रों यं रं लं वं शं सं हों हंसः अमुष्य &c.

namaḥ svāhā) and offering an oblation in fire. The Tattvanyāsa consists in repeating ' Ātmatattvāya namaḥ, svāhā ' and the same formula as to Ātmattvādhipati, Kriyāśakti, Śivatattva (or Viṣṇutattva), Śivatattvādhipati, Icchāśakti, Vidyātattva, Vidyātattvādhipati, Ādhāraśakti. The Mantranyāsa is as follows : taking a mantra of certain letters for a god (e. g. one of 12 letters as in ' om namo bhagavate Vāsudevāya ') one has to repeat each letter in the formula ' om oṁkārāya namaḥ svāhā '.

The Dharmasindhu III (pūrvārdha) sets forth a brief procedure of the consecration of images in which only one priest is required (vide pp. 333–34). In modern times also the procedure of devatāpratiṣṭhā contains numerous elements and is extremely long.

The Vaikhānasa Smārtasūtra (IV. 10–11) contains perhaps the earliest extant detailed description of the consecration of the image of Viṣṇu. But it appears to have been mainly concerned with an image installed in private houses or with the worship of an image by one individual. It is briefly as follows:[2092] After the daily homa comes the daily worship of Viṣṇu, which (worship) comprehends in itself the worship of all gods. A brāhmaṇa passage (Ait. Br. I. 1) says ' Agni is indeed the nethermost (or the lowest) among gods and Viṣṇu the highest; between these two stand all the other deities '. Therefore having established in one's house the highest god Viṣṇu the householder worships him at the end of the evening and morning homa. He should make an image of Viṣṇu in length not more than six fingers; he should perform its consecration in the bright half (of a month) on an auspicious nakṣatra. Three days before he should prepare the space (kuṇḍa) of the gṛhya fire and perform the several rites of prokṣaṇa, drawing lines as described (in Vaik. I. 9). Then he is to perform homa up to āghāras (as described above pp. 210–11). Then he performs the sacrifices to the limbs in the words ' to the teeth, svāhā : to the jaws, svāhā ', and other oblations with the six mantras beginning with ' ato devā ' (Ṛg. I. 22. 16–21). Then he performs while repeating audibly the hymn to Puruṣa (Ṛg. X. 90. 1–16) the opening of the eyes (of the god Viṣṇu) with a golden needle. Having spread in a river or a pond or in a vessel filled with water cloth and kuśa grass with the mantras beginning ' ye te śatam ' (mentioned in Vaik. III. 17) he lays down (the

2092. Vide Appendix for the text.

image of) the god on these with the head turned to the east and leaves the image there. On the second day after he bathes, he offers at night the āghāra in the usual way; he brings eight jars, fills them successively with pañcagavya, ghee, curds, milk, water mixed with whole rice, water with fruits, water with kuśa grass, water with jewels (pearls &c.); worships the god, bathes the image with the (contents of) the (eight) jars successively with the following mantras : 'vasoḥ pavitram' (Vāj. S. I. 31), 'agna āyāhi', 'iṣe tvōrje tvā,' 'śam no devīr,'[2093] 'catvāri śṛṅgā' (Ṛg. IV. 58. 3), 'somo dhenum' (Ṛg. I. 91. 26), 'catvāri vāk' (Ṛg. I. 164. 45), 'idam viṣṇur' (Ṛg. I. 22. 17); he further bathes the image with perfumed waters to the accompaniment of the mantras 'āpo' (Ṛg. X. 9. 1), 'hiraṇya-varṇāḥ' (Tai. S. V. 6. 1. 1) and the pavamāna section. He then makes to the north of the fire a vedi (altar) with rice, places a seat on it, spreads cloth on it, places the god thereon and having decked (the image) with clothes &c. worships the image. He has the benediction pronounced (by the brāhmaṇas), he touches the pratisara (a band or ribbon) with the svasti hymn[2094] and ties it (on the right hand of the image) with the mantra 'svastidā viśaspatir' (Ṛg. X. 152. 2). He then lays the god down as before. After filling with purified clear water a jar that is not dark-coloured, he places it by the (right) side of the image, touches it with the syllable 'om' and throws into it a bunch of kuśa grass, whole rice, a piece of gold and a jewel (pearl). Having meditated on the god who is really without parts as residing in his own heart and also in the clear water, as golden in splendour, as having red face, eyes, hands and feet, as wearing the *śrīvatsa* mark and a yellow garment, as having (in his hands) the conch and the disc, as of benign countenance and as possessed of all parts (i. e. complete) he should bow before him. Having sprinkled water round the fire and having lauded the work of the hotṛ, he invokes the god by name in the southern praṇidhi vessel in the words 'om bhūḥ puruṣam' (āvāhayāmi) and performs invocations in the same way with vyāhṛtis separately and together and of Nārāyaṇa,

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2093. Iṣe tvorje tvā, agna āyāhi, śam no devīr—are the beginnings of the three Vedas, Yajurveda (Śukla and Kṛṣṇa), Sāmaveda and Atharvaveda. In the Śaunakīya recension of the Atharvaveda the first verse is 'Ye triṣaptāḥ' and 'śam no devīr' is Atharva I. 6. 1.

2094. The स्वस्तिसूक्त is स्वस्ति नो मिमीताम् &c Ṛg. V. 51. 11-15, in each verse of which the first word is *svasti*.

Viṣṇu, Puruṣa, Satya, Acyuta, Aniruddha, Śrī, Mahī. Having poured out the rice (for the sacrificial offering) he sacrifices four times with ghee and with a hymn to Viṣṇu, with the Puruṣasūkta (Ṛg. X. 90), with the mantras beginning with 'ato devāḥ' (Ṛg. I. 22. 16–21) and with the mantra 'medinī devī'; he should then offer the mess of boiled rice sprinkled over with clarified butter after invoking the god's names (Keśava and 11 others mentioned in Vaik. III. 13). On the following morning he bathes, placing the god in the standing position after uttering 'om'; carries the image with the jar while muttering the śākuna hymn (Ṛg. II. 42. 1–3 and II. 43. 1–3) in the north-western direction into his house or in a temple or in the agnihotra-shed; placing down on the pedestal meant for the image jewels and gold he instals the image of Viṣṇu saying 'I install Viṣṇu' while repeating a hymn to Viṣṇu and the hymn to Puruṣa (Ṛg. X. 90). He makes a *nyāsa* on the head, on the navel, on the feet and the chest of the image of the syllables svaḥ, bhuvaḥ and bhūḥ and om; fixing his mind on the god with the mantra 'idam Viṣṇur' (Ṛg. I. 22. 17) and taking with a bunch of kuśa grass the clear water that has been already poured in the jar and that has already the *śakti* (power personified) in it, he makes (the water) flow on the head of the image and performs the invocation with the words 'I invoke Viṣṇu'. Having propitiated by worship as laid down in the śāstric rules he presents the sacrificial food (to the image).

In Vaik. IV. 12 the daily worship of Viṣṇu is set out.

The practice of attaching dancing girls to temples is of respectable antiquity. The origin of this practice appears to be analogous to the institution of Vestal virgins in Rome. The Rājataraṅgiṇī (IV. 269) speaks of two dancing girls attached to a temple (devagṛhāśrite nartakyau) who danced and sang at a place as it was the custom of their family, though the temple itself was buried underground. In the Vaghli (Khandesh District) stone Inscription dated *śake* 991 (1069–70 A. D.) there is a grant of Govindarāja making provision for dancing and singing by damsels[2095] (vilāsinī). In the Inscription of the Cāhamāna king Jojaladeva dated *saṁvat* 1147 (1090–91 A. D.) the courtezans of all temples are said to have been ordered to come in their best dress and celebrate a festival with music (E. I. vol. XI. 26 and 27) and the king records an imprecation

2095. वाद्यकं गीतनृत्यार्थं विलासिनिसमन्वितम् (E. I. vol. II p. 227).

against all who might stop that practice. The Iṭṭagi (20 miles east of Gadag) inscription dated 1112 A. D. records (E. I. vol. XIII. p. 58) that a brāhmaṇa named Mahādeva donated houses for the retinue of dancing girls and other attendants of the gods at Iṭṭagi. This practice of *devadāsis* (minor girls dedicated to the service of temples) or *bhāvins* (which term is known in the southern parts of the Ratnagiri district) was held by the modern Indian Courts to be immoral and whoever disposes of any person under the age of 18 years (or obtains possession of any person) with intent that such person shall at any age be employed or used for the purpose of prostitution or illicit intercourse with any person or with knowledge that the person is likely to be employed or used for any such purpose at any age is liable to be prosecuted under Sec. 372 and 373 of the Indian Penal Code (as amended by Act 18 of 1924).[2096] In Bombay there is the Bombay Devadasis Protection Act (Bombay Act X. of 1934) which declares the performance of ceremonies for dedicating an unmarried woman to an idol or temple illegal and renders the dedicator or abettor thereof liable to punishment (one year's imprisonment or fine or both).

Punaḥ-pratiṣṭhā :—(Re-consecration of images in temples). The Brahmapurāṇa quoted by the Devapratiṣṭhātattva and the Nirṇayasindhu says ' when an image is broken into two or is reduced to particles, is burnt, is removed from its pedestal, is insulted, has ceased to be worshipped, is touched by beasts like donkeys or falls on impure ground or is worshipped with *mantras* of other deities or is rendered impure by the touch of outcasts and the like—in these ten contingencies, god ceases to indwell therein.' When an image is polluted by (contact with) the blood of a brāhmaṇa or by the touch of a corpse or the touch of a *patita* it should be re-consecrated. If an image is broken in parts or reduced to particles it should be removed according to *śāstric* rules and another should be installed in its place. When

2096. Vide *Queen Empress* v *Tippa*, 16 Bom. 737; *Reg.* v. *Jaili Bhavin* 6 Bom. H. C. R. 60 (Crown Cases) for convictions for dedication of minor girls to temple-service and marrying them to an idol; also 1 Mad. 164, 15 Mad. 41 and 75. The Marathi word '*bhāvin*' is derived from bhāvinī (a woman having bhāva) and bhāva in the language of Sanskrit rhetoric means 'love of god' (ratir-devādi-viṣayā ... ... bhāva iti proktaḥ' Kāvyaprakāśa IV. 35). Vide Enthoven's 'Tribes and castes of Bombay' vol. I. pp. 145-147 for information about *Bhāvins*.

an image is broken or stolen a fast should be observed. If images of metal such as of copper are touched by thieves or cāṇḍālas they should be purified in the same way in which polluted vessels of those metals are purified and then they should be re-consecrated. If an image properly consecrated has had no worship performed without pre-meditation (i.e. owing to forgetfulness or neglect) for one night or a month or two months or the image is touched by a śūdra or a woman in her monthly illness, then the image should have water *adhivāsa* (placing in water) performed on it and it should be bathed with water from a jar, then with *pañcagavya*, then it should be bathed with pure water from jars to the accompaniment of the hymn to Puruṣa (Ṛg. X. 90) repeated 8000 times, 800 times or 28 times, worship should be offered with sandal-wood paste and flowers, naivedya (food) of rice cooked with jaggery should be offered. This is the way in which the re-consecration is effected.

Jīrṇoddhāra (rehabilitating old or dilapidated temples &c.). This subject is closely connected with the preceding topic and is dealt with in the Agnipurāṇa, chap. 67 and 103 (about liṅgas); the Nirṇayasindhu (III. pūrvārdha p. 353), the Dharmasindhu (III. pūrvārdha p. 335) give an extensive procedure following the Agnipurāṇa. This is done when the image in a temple or a liṅga is burnt, or reduced to particles or is removed to another place. The Agnipurāṇa (103. 4) says that if an image or liṅga is carried off by the strong current of a river, it may be re-consecrated elsewhere according to the rites prescribed in the śāstra. According to the Agnipurāṇa [2097] (103. 21) a liṅga that is reputed to have been established by the asuras (like Bāṇāsura) or famous sages or by gods or by those who were expert in Tantra should not be removed to another place, whether it be worn out or broken, even after the performance of prescribed rites. The Agnipurāṇa prescribes (chap. 67. 3–6) that an image of wood when extremely worn out may be burnt, one of stone may be thrown into water, one made of metal or of a jewel (pearl &c.) should be thrown into very deep water or the sea after carrying it covered with cloth in a cart to the accompaniment of music and on the same day another of the same dimensions and substance should be installed after the purification of the image is effected. When the daily worship of an image

2097. नादेयेन प्रवाहेण तदूपाक्रियते यदि । ततोऽन्यत्रापि संस्थाप्य विधिदृष्टेन कर्मणा ॥ असुरैर्मुनिभिर्देवैस्तन्त्रविद्भिः प्रतिष्ठितम् । जीर्णं वाप्यथवा भग्नं विधिनापि न चालयेत् ॥ अग्निपुराण 103. 4 and 21.

had been stopped of set purpose or when it is touched by śūdras and the like, purification can be effected only by re-consecration. Re-consecration can be done even in intercalary months or when Venus is too near the sun to be visible. When a temple or a well or a tank is breached or when a garden embankment or a public hall is injured, one should offer four oblations of clarified butter with the four verses 'idam Viṣṇur' (Ṛg. I. 22.17), 'mā nastoke' (Ṛg. I. 114. 8), 'Viṣṇoḥ karmāṇi' (Ṛg. I. 22. 19), 'pādosya' (Ṛg. X. 90. 3), and then a dinner may be given to brāhmaṇas.

The procedure of *jīrṇoddhāra* is given at length in the Nirṇayasindhu, the Dharmasindhu and other works. Vṛddha-Hārīta IX. 409–415 also deals with re-consecration. Śaṅkha-Likhita quoted in the Vivāda-ratnākara and other works say that when an image, a garden, a well, a bridge (over a moat or river), a flagstaff, a dam, a reservoir of water are breached, they should be repaired (or raised), re-consecrated and the person guilty of breach should be fined 800 paṇas.[2098] When worship was stopped, some authors prescribed re-consecration, while others prescribed only prokṣaṇa as laid down in the Devapratiṣṭhā-tattva (p. 512) or Dharmasindhu (III pūrvārdha p. 334).

The Kirāḍu (Jodhpur) Inscription of the time of king Bhīmadeva of Aṇahillapātaka records that in place of an image broken by Turuṣkas (Moslems) a new one was installed in *saṁvat* 1235 (1178–79 A. D.) by the wife of Tejaḥpāla, a subordinate officer of the feudatory Cāhamāna Mahārājaputra Madanabrahma (vide E. I. vol. XX, Appendix p. 56 No. 381).

Maṭhapratiṣṭhā :—(the founding of a monastery or a college for teachers and pupils.)

The founding of maṭhas appears to have been not very ancient. The Baud. Dh. S. (III. 1. 16) in speaking of a householder who is an *agnihotrin* remarks 'after departing from his house he (the householder) stops at the extremity of the village, builds there a hut (kuṭī), or a cottage hall (maṭha) and enters it'. Here maṭha does not appear to have any technical sense. In the lexicon of Amara a maṭha is defined as 'a place where pupils (and their teacher) reside'. A temple

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2098. प्रतिमारामकूपसंक्रमध्वजसेतुनिपानभङ्गेषु तत्समुत्थापनं प्रतिसंस्कारोऽष्टशतं च । वि. र. p. 364. The निर्णयसिन्धु explains समुत्थानं प्रतिक्रिया प्रतिसंस्कारः पुनः प्रतिष्ठा अष्टशतं पणा दण्डश्चेत्यर्थः । (III, पूर्वार्ध p. 352.)

and a maṭha were both established from the same religious motive or sentiment, but they served different purposes. A temple was built principally for the purpose of prayer and worship. It also often provided for religious instruction, for the recitation of the Mahābhārata, the Rāmāyaṇa and the purāṇas, for *kīrtans* to the accompaniment of music. But these latter were only secondary purposes. In the case of the maṭhas they were primarily intended for the instruction of pupils or the laity by some great teacher in the tenets of a sect or in the doctrines of some philosophy or in some branch of learning such as grammar, mīmāṁsā, astronomy and the like. In many cases shrines or temples are associated with or affiliated to the maṭhas, but the worship of a particular deity is not the primary object of maṭhas. Maṭhas among the followers of the Vedic religion probably owed their origin to the example of Buddhist monasteries (vihāras)[2099]. The foundation of maṭhas received a great fillip after the times of the celebrated *Advaita* teacher, the great Śaṅkarācārya, whom tradition credits with having established for the propagation of his system of Vedānta four maṭhas at Śṛṅgerī, Purī (Govardhanamaṭha), Dvārakā (Śāradā-maṭha) and Badarī (Jyotirmaṭha). Vide E. C. vol. VI Sg. No. 11 (an inscription dated 1652 A. D.) where reference is made to a grant in Śṛṅgapura, the dharmapīṭha established by Śaṅkarācārya, to the famous maṭha at Śṛṅgerī for the worship of Mallikārjuna, Vidyā-śaṅkara-svāmī and Śāradāmbā. Other ācāryas like Rāmānuja and Madhva established their own maṭhas and the number of maṭhas is now legion. Originally a maṭha started by a sannyāsin like the great Śaṅkarācārya must have had no property, as ascetics were prohibited by the śāstras from possessing property, except such articles of personal use as clothes, sandals, religious books on palm leaf or paper &c. Besides sannyāsins were required not to stay long in one place. So people built shelters for them, in order to accommodate them when they visited their town or village and these were probably originally called maṭha, which in its narrow sense means a place where an ascetic resides. In its wider sense it means an institution where a teacher presides and instructs several disciples in religious and analogous tenets, practices and dogmas. But gradually the zeal and devotion of the disciples and followers of the great

2099. Vide Cullavagga VI. 2 and 15 (S. B. E. vol. XX. pp. 160-169 and p. 209) for *vihāras* and their condition.

teachers endowed the maṭhas with considerable moveable and immoveable properties. The origin of maṭhas (spoken of as maṭṭams in South India) has been lucidly set forth as follows in *Sammantha Pandara v. Sellappa Chetti* 2 Mad. 175 at p. 179 'a preceptor of religious doctrine gathers around him a number of disciples whom he initiates into the particular mysteries of the order and instructs in its religious tenets. Such of these disciples as intend to become religious teachers renounce their connection with their family and all claims to the family wealth and as it were affiliate themselves to the spiritual teacher whose school they have entered. Pious persons endow the schools with property which is vested in the preceptor for the time being and a home for the school is created and a maṭṭam constituted. The property of the maṭṭam does not descend to the disciples or elders in common; the preceptor, the head of the institution, selects from among the affiliated disciples him whom he deems the most competent and in his own life-time instals the disciple so settled as his successor, not uncommonly with some ceremonies. After the death of the preceptor the disciple so chosen is installed in the *gaddi* and takes by succession the property which has been held by his predecessor. The property is in fact attached to the office and passes by inheritance to no one who does not fill that office. It is in a certain sense trust property; it is devoted to the maintenance of the establishment, but the superior has a large domain over it, and is not accountable for its management nor for the expenditure of the income, provided he does not apply it to any purpose other than what may fairly be regarded as in furtherance of the object of the institution. Acting for the whole institution he may contract debts for purposes connected with his *maṭṭam* and debts so contracted might be recovered from the maṭṭam property and would devolve as a liability on his successor to the extent of the assets received by him'. Vide also *Giyana Sambandha Pandar Sannadhi v. Kandasami Tambiran* 10 Mad.375, pp.384–389; *Vidyapurna Tirtha Swami v. Vidyanidhi Tirtha Swami* 27 Mad. 435 at pp. 438–439, 451, 453–55, *Kailasam Pillai v. Nataraja*, 33 Mad. 265 (F. B.) at pp. 267, 273–277 for further remarks on the origin, growth and objects of maṭhas.[2100]

2100. Vide Rājataraṅgiṇī VI. 87–88 where the king is said to have donated to the head of a maṭha (maṭhādhipati) where pupils were taught almost all his wealth.

The head of a maṭha is called svāmī, maṭhapati or maṭhādhipati or *mahanta* (usually written as *mohunt* in the Law Reports). The head of the maṭha is usually appointed according to the custom and practice of each maṭha, generally in one of three ways, *viz.* (1) the head for the time selects from among his disciples a fit one to succeed him, (2) the disciples elect one from among themselves to succeed on the demise of the head, (3) the ruling power or the original founder or his heirs appoint the head when there is a vacancy.

That temples and maṭhas have throughout the centuries been supplementary to each other, both ministering to the religious and spiritual wants of the people can be shown by a few examples. It has been seen how Bāṇa (in the seventh century) refers to the recitation of the Mahābhārata in the temple of Mahākāla at Ujjayinī. The Rājataraṅgiṇī (V. 29) states how king Avantivarman of Kashmir appointed one Rāmaṭa Upādhyāya to the post of expounder (vyākhyātṛpadaka) of grammar in a temple (about 900 A. D.). The Agnipurāṇa[2101] enjoins that in a temple of Śiva or Viṣṇu or the Sun if any one reads a book he may thereby acquire (the merit of) the imparting of all knowledge. Some maṭhas on the other hand provided for instruction not only in spiritual knowledge but also in secular knowledge. In the Patna Inscription of the time of the Yādava king Siṅghaṇa, we read that Caṅgadeva, the court astronomer and astrologer, established in *śake* 1128 (1207 A. D.) a maṭha for the study of the Siddhānta-śiromaṇi (an astronomical work) of Bhāskarācārya, the grandfather of Caṅgadeva (E. I. vol. I. p. 338), the maṭha being endowed with lands and other sources of income by two feudatories of Siṅghaṇa. Vide also E. C. vol. VI. Sg. No. 11 referred to above (p. 907) where in endowing the maṭha at Śṛṅgerī provision was made for the worship of Mallikārjuna and Śāradāmbā.

A passage quoted in the Dānacandrikā from the Skandapurāṇa states that a maṭha should be provided with cots and seats, should be thatched with grass and provided with platforms and should be donated to brāhmaṇas or ascetics at some auspicious time ; by so doing a man secures all his desires and if he has no worldly desires he secures release (from *saṁsāra*).[2102]

2101. शिवालये विष्णुगृहे सूर्यस्य भवने तथा। सर्वदानप्रदः स स्यात्पुस्तकं वाचयेत्तु यः॥ अग्निपुराण 211. 57.

2102. कृत्वा मठं प्रयत्नेन शयनासनसंयुतम्। तृणैराच्छादितं चैव वेदिकाभिः सुशोभितम्। पुण्यकाले द्विजेभ्यो वा यतिभ्यो वा निवेदयेत्॥ सर्वान् कामानवाप्नोति निष्कामो मोक्षमाप्नुयात्॥ स्कन्दपुराण quoted in दानचंद्रिका p. 152.

The word maṭha was sometimes used in the sense of a *dharmaśālā*, a place provided for the temporary residence of travellers from distant parts. For example, the Rājataraṅgiṇī VI. 300 states that queen Diddā constructed (about 972 A. D.) a maṭha for the residence of the people from Madhyadeśa, Lāṭa and Saurāṣṭra.

Throughout India for many centuries there have been well-endowed temples and maṭhas. But how the rulers or the ancient and medieval courts of justice regulated the administration of these institutions or their funds or how they prevented or stopped maladministration or misappropriation is not dealt with exhaustively anywhere.

In *Girijanund Datta Jha v. Sailajanund Datta Jha* 23 Cal. 645 it is observed as follows (at p. 653) ' notwithstanding the existence of numerous richly endowed Hindu shrines all over India from the earliest times, the Hindu Law strictly so called is, as Sir T. Strange complains (see his Hindu Law, Ed. of 1839, vol. 1, p. 32) meagre in its provisions relating to religious endowments, a fact which may perhaps be accounted for on the supposition that the high reputation for piety and purity of character justly enjoyed for the most part by the priestly classes of ancient India who had the management of the shrines was deemed a sufficient safeguard against breach of duty, so as to render detailed rules of law to regulate their conduct unnecessary '. In the following some of the meagre material that can be gathered from Dharmaśāstra works and analogous writings is set out. Manu (XI. 26) first appeals to the religious sentiments of people by declaring that the wicked man who from greed seizes the property of gods or of brāhmaṇas feeds in another world on the leavings of the food of vultures. Śabara remarks (on Jaimini[2103] IX. 1.9) that when it is said that a village or field belongs to a god, that is not a literal expression but used only in a secondary sense. That is said to be owned by a person which one can use as one likes; a field or a village cannot be used by a deity; but the attendants on the god (or temple) are maintained out of what is donated to a temple or god. From this it follows that all those rules that apply to a gift to a human being do not apply to a property dedicated to an

2103. देवग्रामो देवक्षेत्रमिति उपचारमात्रम्। यो यदभिप्रेतं विनियोक्तुमर्हति तत्तस्य स्वम्। न च ग्रामं क्षेत्रं वा यथाभिप्रायं विनियुङ्क्ते देवता। ...... देवपरिचारकाणां तु ततो वृत्तिर्भवति देवतामुद्दिश्य यत्त्यक्तम्। शबर on जै. IX. 1. 9.

idol. Medhātithi[2104] (on Manu XI. 26 and II. 189) points out that images cannot be said to be owners in the literal sense, but only in a secondary or ideal sense, since the idol in a shrine cannot use the property at its will nor can it safeguard it and ownership consists in being able to use the thing owned as one desires and in being able to preserve it. In modern times courts in India have laid down that an idol is a juridical person capable of holding property, though from the vary nature of the case the possession and management of the property rests with a manager or a trustee. A maṭha is in the same position as an idol. The rights of the idol or of the maṭha can be safeguarded and vindicated in a court of law only by the manager or trustee of the temple or by the head (called mohunt) of the maṭha.[2105] Vide *Bhupati Nath v. Ram Lal* 37 Cal. 128 (F. B.) at pp. 145–153 where Mr. Justice Mukerji examines at length passages of Śabara, Medhātithi, the Dāyabhāga and its commentators to explain what is meant by a gift to an idol according to the notions of the Hindu writers. Manu and other smṛtikāras lay down that it is part of the king's duty to prosecute and fine persons interfering with or destroying the property of temples. Yāj. II. 228 prescribes a fine of 40, 80 or 160 *paṇas* respectively for cutting off the twigs, principal branches of trees or the entire trees themselves that grow on built up platforms or in cemeteries or on boundaries or in holy places or near temples. Yāj. (II. 240 and 295) prescribes the highest ammercement for fabricating a false edict or for tampering with royal edicts by inserting more or less than what is intended to be granted by the king. The Mit. on Yāj. II. 186 says that the king should sedulously safeguard all rules made about the pastures for cows (in a village) or about the preservation of tanks and temples. Manu IX. 280 requires the king to pronounce the death sentence on those who break into a royal storehouse or an armoury or a temple and prescribes that the breaker of an image shall repair the whole damage and also pay a fine of five hundred paṇas. Kauṭ. III. 9 prescribes punishment

2104. नहि देवतानां स्वस्वामिभावोस्ति मुख्यार्थासंभवाद्गौण एवार्थो ग्राह्यः । मेधा. on मनु II. 189 ; देवानुद्दिश्य यागादिक्रियार्थं यदुत्सृष्टं तद्देवस्वं मुख्यस्य स्वस्वामिसंबन्धस्य देवानामसम्भवात् । न हि देवता इच्छया धनं नियुङ्क्ते । न च परिपालनव्यापारस्तासां दृश्यते । स्वं च लोके तादृशमुच्यते । मेधा० on मनु XI. 26.

2105. Vide *Prosunno Kumari* v *Golab Chand* L. R. 2. I. A. 145 at p. 152 ; *Pramatha Nath* v *Pradyumna* L. R. 52 I. A. 245, 251–52.

for encroachment on temples. From the Kauṭilīya[2106] we know that kings appointed an officer called 'devatādhyakṣa' (Superintendent of temples) and that when the king's treasury became empty it was part of the duty of that officer to bring together all the wealth of the temples in the forts and other parts of the country and the king could in an emergency use that wealth (and probably used to return it later when financial stringency ceased). Among matters called prakīrṇaka (miscellaneous) of which the king was to take cognisance *suo motu* without anybody's complaint, Nārada includes (in verse 3) 'abstraction of gifts' and 'gifts of villages and towns to brāhmaṇas' (verse 2). According to the Sm. C. among the topics called *chalas*[2107] were two viz. the destruction of a reservoir of drinking water and of a temple. Kātyāyana states that mere wrongful possession for any length of time of women, of state property and of temple property would not confer ownership on anybody. These texts indicated that the Government of the day protected temple properties, tanks, wells and the like that were dedicated to the public and exercised powers of superintendence and correction in matters affecting them. Yāj. II. 191 says that those who look after the business of guilds etc. in which many are interested should be students of the Veda, men of rectitude and free from greed. They are styled *kārya-cintaka* by him. Bṛhaspati[2108] quoted by Aparārka says (p. 796) that these kāryacintakas (committee) should consist of two, three or five persons and that if there be disagreement between the larger bodies and the committee the king should decide that dispute and should bring round to the proper path whoever might be in the wrong. It appears that from very ancient times (3rd or 2nd century B. C.) the committee in charge of religious foundations was called goṣṭhī and the

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2106. मर्यादापहरणे पूर्वः साहसदण्डः । मर्यादाभेदे चतुर्विंशतिपणः । तेन तपोवन-विवीतमहापथश्मशानदेवकुलयजन-पुण्यस्थान-विवादा व्याख्याताः । कौटिल्य III. 9; देवता-ध्यक्षो दुर्गराष्ट्रदेवतानां यथास्वमेकस्थं कोशं कुर्यात् । तथैव चाहरेत् । कौटिल्य V. 2.

2107. छलानि चापराधांश्च पदानि नृपतेस्तथा । स्वयमेतानि गृह्णीयान्नृपस्त्वावेदकैर्विना ॥ पथिभङ्गी कराक्षेपी प्राकारोपरिलङ्घकः । निपानस्य विनाशी च तथा चायतनस्य च ॥ पितामह quoted in the स्मृतिच. (व्यव. p. 27).

2108. द्वौ त्रयः पञ्च वा कार्याः समूहहितवादिनः । कर्तव्यं वचनं तेषां ग्रामश्रेणिगणादिभिः ॥ बृहस्पति quoted by अपरार्क p. 796 ; मुख्यैः सह समूहानां विसंवादो भवेद्यदि । तदा विचारयेद्राजा स्वमार्गे स्थापयेच्च तान् ॥ अपरार्क p. 794.

members gosthika[2109]. In some inscriptions the superintendent of a temple is called *sthānapati* (vide Śrīraṅgam plates of Devarāya II dated *śake* 1356 in E. I. vol. 18, p. 138). In the Sirpur Stone Inscription of Mahāśivagupta (about 8th or 9th century A. D.) of Mahākosala provision is made for a portion of the property granted being heritable by the sons and grandsons of the donees only if they were worthy, kept up agnihotra, studied the six aṅgas and had clean mouths and did not engage in service and further that if the heir did not possess these qualities or died without leaving a son &c., then another person, a relative with the requisite qualifications, could be made the recipient of that share, and he was to be elderly and learned and was to be chosen by mutual agreement and the king's express order was not to be necessary for his selection.[2110] Paiṭhīnasi quoted by Aparārka p. 746 ordains that the king should not deprive temples and corporations of their properties. A record from Malabar of the 11th century A. D. gives the details of temple administration in Kerala, that was in the hands of Yogam (corporation) wielding independent power (E. I. vol. 18 p. 340). The Peshwa's Government at Poona often interfered when disputes arose about properties dedicated to shrines and tombs of saints between the managers of the temples or among the heirs of the saint to whom lands had been originally donated. For example, the Peshwa made an award in 1744 A. D. about the principal religious and charitable institution in the Deccan, viz. the Chinchvad Samsthan, whereby he set apart one half of all properties bestowed on the shrine at that place for purely religious and charitable purposes and distributed the other half between the manager and his kinsmen who were all descendants of the original founder, Shri Moraya Gosavi (vide *Chintaman v. Dhondo*

2109. Vide E. I. vol. II. p. 87 (votive inscription from Sanchi) at p. 92 where mention is made of Bodha-goṭhī (Bauddha goṣṭhī); E. I. vol. I. p. 184 at p. 188 (for goṣṭhika), E. I. VIII p. 219 (Abu inscription No. 2 dated 1230 A. D.) which gives the names of the committee of management who and whose descendants were to manage the foundation (अत्र च धर्मस्थाने कृतश्रावकगोष्ठिकानां नामानि यथा । ... ... एतदीयसन्तानपरम्परया च एतस्मिन् धर्मस्थाने सकलमपि स्नपनपूजासारादिकं सदैव करणीयं निर्वाहणीयं च).

2110. Vide भाव्यं तत्पुत्रपौत्रैश्च साग्निहोत्रैः षडङ्गिभिः । पूतवक्त्रैरनासक्तैरपिह्राके-रसेवकैः ॥ यस्तु नैवंविधो भावी पश्चात्पुत्रो विपत्स्यते । तयोरंशे प्रवेश्योऽन्यः पूर्वोक्तगुणवान् द्विजः । स चैषामेव संबन्धी सविद्यत्वे वयोधिकः । एभिरेव च सामत्यात् प्रवेश्यो न नृपाज्ञया ॥ E. I. vol. XI. p. 190 verses 30–32.

15 Bom. 612 at p. 615). A similar award was made by the Peshwa in 1777–78 A. D. about the Brahmanal Samsthan in the Satara District (vide *Annaji v. Narayana* 21 Bom. 536). This privilege of ancient rulers to redress grievances and correct abuses in the management of religious and charitable endowments devolved upon the British Government as laid down by the Privy Council in *Rajah Muthu Ramlinga v. Perianayagum Pillai*, L. R 1 I. A. 209 at p. 232 'It is evident...that the British Government, by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit endowments of this kind and to prevent and redress abuses in their management'. The Indian Central and Provincial Legislatures have placed on the Statute book many Acts regulating religious and charitable endowments. A list of the most important of these enactments is given below.[2111]

Property dedicated to a god is called ' devottara ' (the word being written as *debutter* in the Law Reports, particularly from Bengal). Vide *Sham Charan Nandi v. Abhiram Goswami*, 33 Cal. 511 at p. 523. A good deal of litigation comes up to the courts about the rights and liabilities of the trustees and the *sevakas* (called *Shebait* in Bengal), about their mismanagement of the temple properties and their removal and so forth.

Among impartible things Manu (IX. 219) included *yogakṣema*. The Mit. on Yāj. II. 118–119 shows that several meanings were attached to that expression by various writers, but that relying upon a verse of Laugākṣi it prefers the meaning of iṣṭa and pūrta. Therefore the Mit.[2112] declares that gifts dedicated by a person to the public by expending ancestral wealth such

2111. The Religious Endowments Act (XX of 1863) as amended by Act XXI of 1925; The Charitable Endowments Act (VI of 1890); Religious Societies Act (I of 1880); Indian Civil Procedure Code, Sections 92–93 (Act V of 1908); Indian Limitation Act, Section 10 (Act IX of 1908); Charitable and Religious Trusts Act (Act XIV of 1920); Madras Hindu Religious Endowments Act (Madras Act II of 1927, applying to temples and maths also); Tirupati and Tirumalai Devasthanams Act (Madras Act XIX of 1933); The Bombay Public Trusts Registration Act (Bombay Act XXV of 1935).

2112. योगश्च क्षेमं च योगक्षेमम्। योगशब्देनालब्धलाभकारणं श्रौतस्मार्ताग्निसाध्यमिष्टं कर्म लक्ष्यते। क्षेमशब्देन लब्धपरिरक्षणहेतुभूतं बहिर्वेदिदानतडागारामनिर्माणादि पूर्तं कर्म लक्ष्यते। तदुभयं पैतृकमपि पितृद्रव्यविरोधार्जितमप्यविभाज्यम्। यथाह लौगाक्षिः। क्षेमं पूर्तं योगमिष्टमित्याहुस्तत्त्वदर्शिनः। अविभाज्ये च ते प्रोक्ते शयनासनमेव च॥ इति। मिता० on या. II. 118–119.

as tanks, gardens, and temples could not be partitioned by the sons and grandsons. In modern times also the same is the rule. Besides properties dedicated to temples and other religious and charitable purposes are generally inalienable, according to legislative enactments and judicial decisions,[2113] except where an alienation is absolutely necessary for the upkeep of the religious worship or for the benefit and preservation of the institution.

A question arises whether, when a work of public utility is dedicated, the founder possesses any control over the thing dedicated and if so to what extent. The Vīramitrodaya (on Vyavahāra[2114]) furnishes an answer to this question. The following is the gist of its argument keeping as close to the original as possible. When a man throws an oblation into fire, his ownership over the oblation comes to an end; but the oblation belongs to nobody. No human being has accepted it. Yet the sacrificer can prevent any one who wants to desecrate the offering by bringing it into contact with something impure from doing so and can see to it that the offering is reduced to ashes in the fire undisturbed. Similarly when a tank or a garden is dedicated to the public, the ownership of the founder in the thing is gone, but there is no other individual owner and no new ownership arises in any single person; yet the founder can prevent a third person making himself owner of the thing dedicated to the public and it cannot be argued that the founder cannot interfere for protecting the thing and that there is no blame if he does not safeguard the assumption of ownership by a third person. The practice of respectable people viz. the exercise of the right of preservation in the case of both (i. e. in the case of what is offered into the fire and what is dedicated to the public) is based on this consideration. The śāstric injunction about *utsarga* does not merely contemplate the divesting

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2113. Vide for example Bombay Act II of 1863 (Summary Settlement Act, sec. 8). Vide *Prosonno Kumari* v. *Golab Chand* L.R. 2 I. A. 245.

2114. किंतु दातुरेव यथेष्टविनियोगार्हस्वत्वापगमेपि परस्वत्वापात्तिफलाभावे दानश्रद्धार्थानिष्पत्तेर्विधिशिरस्कफलार्थिनः प्रतिपादनावधिपरिपालनीयस्वरूपं स्वत्वमस्त्येव । यथा हुते हविषि भस्मसाद्भावावधि अस्पृश्यस्पर्शादिनिषेधाश्रयणानिमित्तदोषश्रवणानुरोधेन । तथा चान्यस्वत्वानुत्पत्तावपि न भक्षकत्वपरिग्रहाद्यनिवारणादिदोषः । शिष्टाचारोप्युभयत्र परिपालनरूपस्तन्मूलक एव । न चोत्सर्गमात्रस्य तत्र त्वया विषयत्वमुपगमात्परस्वत्वापादनादर एव न स्यादिति वाच्यम् । तादृशोत्सर्गस्यैव विधितात्पर्यविषयत्वात् । होमस्थलेप्यन्यथा भस्मसाद्भावानापत्तेः । वीरमित्रोदय, व्यवहार (portion on विभाग edited by G. S. Sarkar chap. I sec. 50 and Jiv. ed. p. 544).

of one's ownership and dedication to the public, but also that the thing dedicated be enjoyed by the public without interference or encroachment, just as in homa also one does not merely desire to throw an oblation into fire (and rest content with that) but one desires to see that the oblation is reduced to ashes and is not rendered impure. This shows that the founder of a temple or the builder of a tank or garden would always retain a power to preserve the thing dedicated.

Questions as to whether a new image can be substituted by the trustee or the *shebait* of a temple or whether he can remove the image to another place do come before the courts. Vide *Kali Kanta Chatterji v. Surendra* 41 C. L. J. 128 ; *Pramatha Natha v. Pradyumna Kumar* 30 C. W. N. 25 (P. C.) where the P. C. laid down (p. 33) that family idols are not merely movable chattels and that their destruction, degradation and injury are not within the power of the founder or other custodian for the time being; vide *Hari Raghunath v. Anant Bhikaji* 44 Bom. 466, where it was held that the manager of a public temple has no right to remove the image from the old temple and instal it in another new building, especially when the removal is objected to by a majority of the worshippers.

CHAPTER XXVII

VĀNAPRASTHA (forest hermit)

Vaikhānasa appears to have been the ancient name for Vānaprastha. In the Anukramaṇī one hundred Vaikhānasas are said to have been the seers of Ṛg. IX. 66 and a Vamra Vaikhānasa is the seer of Ṛg. X. 99. The Tai. Ā. I. 23 connects the word Vaikhānasa with the *nakhas* of Prajāpati (ye nakhās te vaikhānasāḥ).[2115] It appears that in ancient times there was some work called Vaikhānasa śāstra which treated of the rules for forest hermits. Gaut. III. 2 uses the word Vaikhānasa for this āśrama. Baud. Dh. S. II. 6. 19 defines a vānaprastha[2116] as one who follows the practices laid down in Vaikhānasa-śāstra. Vṛddha-Gautama (chap. VIII, p. 564) appears to suggest that Vaikhānasas and Pāñcarātrikas were two schools of Vaiṣṇavas, the former calling Viṣṇu by the appellations of Puruṣa, Acyuta and Aniruddha, while the Pāñcarātrikas spoke of Viṣṇu as having the four *mūrtis* or *vyūhas* viz. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.[2117] The Par. M. vol. I, part 2, p. 139 after quoting Vas. Dh. S. 9. 11 (śrāmaṇakenāgnimādhaya) remarks that Śrāmaṇaka is Vaikhānasa-sūtra that propounds the duties of *tapasvins.* Kālidāsa in the Śākuntala speaks of the life led by the charming Śakuntala in Kaṇva's hermitage as *vaikhānasa vrata*[2118] (I. 27). Manu VI. 21 describes the Vānaprastha as abiding by the views (*mata*) of Vaikhānasa and Medhātithi explains that Vaikhānasa is a śāstra in which the duties of the forest hermit are expounded. The Mahā-

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2115. ये नखास्ते वैखानसाः । ये वालास्ते वालखिल्याः । तै. आ. I. 23.

2116. वानप्रस्थो वैखानसशास्त्रसमुदाचारः । बौ. ध. सू. II. 6. 19.

2117. पुरुषं च ततः सूक्ष्ममच्युतं च युधिष्ठिर । अनिरुद्धं च मां प्राहुर्वैखानसविदो जनाः ॥ अन्ये त्वेवं विजानन्ति मां राजन् पाञ्चरात्रिकाः । वासुदेवं च राजेन्द्र सङ्कर्षणमथापि वा । प्रद्युम्नं चानिरुद्धं च चतुर्मूर्तिं प्रचक्षते ॥ वृद्धगौतम VIII. p. 564. These and other verses are quoted as from आश्वमेधिकपर्व by परा. मा. I. part 1 p. 366. अप्पयदीक्षित in his वेदान्तकल्पतरुपरिमल (Vijianagram Series) p. 453 tells us that, according to the वैखानसशास्त्र, the Pāñcarātra school is not Vaidika.

2118. वैखानसं किमनया व्रतमाप्रदानाद् व्यापाररोधि मदनस्य निषेवितव्यम् । शाकुन्तल I. 27.

bhārata[2119] (Śānti 20. 6 and 26. 6) states that the view of the Vaikhānasas is that it is better to have no desire for amassing wealth than to hanker after wealth. Śaṅkarācārya on Vedānta-sūtra III. 4. 20 speaks of the third āśrama as vaikhānasa and as indicated by the word *tapas* used in Chān. Up. II. 23. 1.

The word *vānaprastha* is according to the Mit. the same as vanaprastha, which means 'one who stays in a forest in a pre-eminent way' (by observing a strict code of life). Kṣīrasvāmī derives it differently.[2120]

The time for becoming a forest hermit arises in two ways. According to the Jābālopaniṣad quoted above (p. 421) a man may become a vānaprastha immediately after the period of studenthood or after passing some years as an householder. Manu (VI. 2) indicates the age by saying 'when a householder sees his skin wrinkled and his hair growing white and sees the sons of his sons he may betake himself to the forest'. The commentators were divided in their opinions, some holding that all three conditions (wrinkles, grey hair and seeing son's sons) must be fulfilled before one could become a forest hermit, others held that only one of them need be fulfilled and others again said that these conditions are only indicative of the age viz. that a man must be old or over 50. Kullūka on Manu III. 50 quotes a smṛti 'a man may resort to a forest after 50'.

Gaut. III. 25–34, Āp. Dh. S. II. 9. 21. 18—II. 9. 23. 2, Baud. Dh. S. III. 3, Vas. Dh. S. IX, Manu VI. 1–32, Yāj. III. 45–55, Viṣṇu Dh. S. 95, Vaik. X. 5, Śaṅkha-smṛti VI. 1–7 (in verse), Śāntiparva 245. 1–14 and Anuśāsana 142, Āśvamedhika-parva 46. 9–16, Laghu-Viṣṇu III, Kūrmapurāṇa (uttarārdha chap. 27) contain numerous rules about forest hermits. The principal points are stated below with a few references :

(1) One may go to a forest with one's wife or one may leave her in charge of one's sons (Manu VI. 3, Yāj. III. 45). The wife may accompany if she desires. Medhātithi notes that some explained that if the wife was young he may place her in charge of the sons and that an old wife may accompany her husband.

2119. वैखानसानां कौन्तेय श्रूयते वचनं यथा । ईहेत धनहेतोर्यस्तस्यानीहा गरीयसी ॥ शान्तिपर्व 20. 6–7.

2120. वने प्रकर्षेण नियमेन च तिष्ठति चरतीति वनप्रस्थः वनप्रस्थ एव वानप्रस्थः संज्ञायां दैर्घ्यम् । मिता० on या. III. 45. क्षीरस्वामी on वानप्रस्थ however says 'प्रतिष्ठन्ते अस्मिन् प्रस्थः वनप्रस्थे भवो वानप्रस्थः वैखानसादयः.'

(2) He takes with him to the forest his three Vedic fires and his gṛhya fire[2121] together with such sacrificial utensils as the ladles called *sruc, sruva.* Ordinarily the wife's co-operation is required in offering sacrifices, but when the wife is given in charge of the sons, her co-operation then is supposed to be dispensed with or it may be held that she has consented to all acts by agreeing to stay with the sons. On repairing to the forest he should perform the śrauta sacrifices of new moon and full moon, the *āgrayaṇa iṣṭi*, the *cāturmāsyas, Turāyaṇa and Dākṣāyaṇa* (Manu VI. 4, 9–10, Yāj. III. 45). The sacrificial food was to be prepared from corn like *nīvāra* growing in the forest. It appears that according to some writers the forest hermit was to give up his śrauta and gṛhya fires and kindle a new fire in accordance with rules laid down in the śrāmaṇaka [2122] (i. e. the Vaikhānasa sūtra) and offer sacrifices therein. Vide Gaut. III. 26, Āp. Dh. S. II. 9. 21. 20 and Vas. Dh. S. IX. 10.[2123]

2121. If he has followed the *ardhādhāna* mode, then he has separate śrauta and gṛhya fires ; but if he has followed the 'sarvādhāna' mode, then he has only śrauta fires, which alone he takes with him. When a man consecrates the three śrauta fires he may do so with half of his smārta fire and keep the other half of the smārta fire. This is ardhādhāna. If he does not keep the *smārta* fire separate it is sarvādhāna. Vide Āp. Śr. V. 4. 12–16, V. 7. 8 and Nirṇayasindhu (III pūrvārdha, p. 370). If he has no śrauta fires then he takes only the gṛhya fire. One who has no wife living can also become a forest hermit. Vide Mit. on Yāj. III. 45. Dākṣāyaṇa is a modification of the Darśapūrṇamāsa sacrifice (Āp. Śr. III. 17. 4 and 11, Āśv. Śr. II. 14. 7ff and com. on Kāt. Śr. I. 2. 11) and Turāyaṇa is an iṣṭyayana according to Āśv. Śr. II. 14. 4–6 and a sattra according to Āp. XXIII. 14. 1.

2122. Medhātithi on Manu VI. 9 states that the Śrāmaṇaka fire is to be kindled by him only whose wife is dead or who becomes a forest hermit immediately after the close of the period of student-hood.

2123. श्रावणकेनाग्निमाधाय । गौ. III. 26 ; श्रामणकेनाग्निमाधायाहिताग्निः ... ... स्यात् । वसिष्ठ IX. 10. हरदत्त on गौ. explains 'श्रावणकं नाम वैखानसं शास्त्रम्'. These words occur also in Baud. Dh. S. II. 6.20. मेधातिथि explains that he is to swallow holy ashes in order to deposit fires in his self, while Nārāyaṇa explains that he is to do so by repeating the *mantra* 'Yā te agne yajñiyā' (Tai. S. III. 4. 10. 5). The Baud. Dh. S. II. 10. 30–31 refers to this 'भवतं नः समनसाविति आत्मन्यग्नीन्समारोपयते । या ते अग्ने यज्ञिया तनूरिति त्रिर्जिघ्रेकैकं समाजिघ्रति ।'. The Vaik. IX. 1–5 details how a person on entering the order of vaikhānasas is to establish the śrāmaṇaka fire. At first it deals with the establishment of śrāmaṇka fire by one whose wife accompanies him and then by one whose wife does not accompany him and winds up सभ्यस्य भेदः श्रामणकाग्निरित्याहुः । तस्माद्वेतद्विधानमेनमग्निं च श्रामणकमित्याह विखनाः । अपत्नीकश्च भिक्षुवदग्नौ होमं हुत्वा ... ... वने निवसेत् तपसां श्रमणमेतन्मूलम् ।

Ultimately he is to leave the keeping of fires by depositing the sacred fires in his own self according to the rules prescribed (in Vaikhānasa sūtra). Vide Manu VI. 25, Yāj. III. 45.

(3) He has to give up all food that he used to partake of when he was in his village and also all household paraphernalia (cows, horses, beds &c.) and subsist on flowers, fruits, roots and vegetables growing in the forest on land or in water or on corn fit for sages such as nīvāra and śyāmāka (Manu VI. 5 and 13, Gaut. III. 26 and 28). But he has to avoid partaking of honey, flesh, mushrooms growing on the ground, and the vegetables called Bhūstṛṇa, Śigruka, the Śleṣmātaka fruit, though these are forest produce (Manu VI. 14). Gautama allowed him as a last resort to partake of the flesh of animals killed by carnivorous beasts. Yāj. III. 54–55, Manu VI. 27–28 allow him to beg for alms at the dwellings of other hermits or allow him to go to a village and bring by begging silently eight morsels of food. He can use salt prepared by himself only (Manu VI. 12).

(4) He has to perform the five daily sacrifices to gods, sages, Manes, men (guests) and to bhūtas with food fit for ascetics or with fruits, roots and vegetables and give alms thereout (Manu VI. 5 and 7, Gaut. III. 29–30, Yāj. III. 46).

(5) He has to bathe thrice in the day, in the morning, at noon and in the evening (Manu VI. 22 and 24, Yāj. III. 48, Vas. IX. 9); while Manu VI. 6 appears to prescribe a bath twice a day only in the morning and in the evening. So there was an option.

(6) He was to wear a deer-skin or a tattered garment (i.e. one of bark or kuśa grass or the like) and allow his hair and nails to grow. Vide Manu VI. 6, Gaut. III. 34, Vas. IX. 11.

(7) He should be devoted to the study of the Veda and recite it inaudibly (Āp. Dh. S. II 9. 22. 9, Manu VI. 8, Yāj. III. 48).

(8) He should live a life of complete continence, should be self-restrained, friendly (to all), collected in mind, ever liberal but never a recipient and be compassionate towards all beings (Manu VI. 8, Yāj. III. 45 and 48). In view of Yāj. III. 45, Vas. IX. 5 and Manu VI. 26, Kullūka seems[2124] to be

2124. वानप्रस्थो ब्रह्मचारी साग्निः सोपासनो व्रजेत् । या. III. 45; ऊर्ध्वरेताः । वासिष्ठ IX. 5.

wrong in holding that if a forest hermit takes his wife with him he may cohabit with her at the prescribed times.

(9) He is not to use corn growing on ploughed land in the forest even if the owner neglects to garner it nor is he to eat fruits and roots growing in villages (Manu VI. 16 and Yāj. III. 46).

(10) He may cook wild corn or he may eat only what becomes naturally ripe (like fruits) or he may pound between stones the grain to be used by him, or may employ his teeth only as mortar and he is not to employ ghee in his cooking or religious rites but only the oil of wild fruits (Manu VI. 17 and Yāj. III. 49).

(11) He is to eat only once either in the day in the 4th part (of the day divided into eight) or at night or he may take food every alternate day or once after two or three days (Viṣṇu Dh. S. 95. 5–6, Manu VI. 19). He may also follow the method of the penance of Cāndrāyaṇa (stated in Manu XI. 216) or he may subsist on wild fruits, roots and flowers only (Manu VI. 20–21, Yāj. III. 50) or may eat only once at the end of a fortnight (according to one's ability). He may reduce gradually the quantity of food he takes, ultimately subsisting on water alone or on wind (Āp. Dh. S. II. 9. 23. 2, Manu VI. 31). Vide Viṣṇu Dh. S. 95. 7–12 also.

(12) He may accumulate food materials only for a day or a month or a year (but never for more than a year) and should throw away his stored food material every year in the month of Āśvina (Manu VI. 15, Yāj. III. 47, Āp. Dh. S. II. 9. 22. 24).[2125]

(13) He should practise severe austerities by standing in the midst of five fires (4 fires in the four directions and the blazing sun overhead), by standing in the open in the rains, by wearing wet garments in winter (Manu VI. 23–34, Yāj. III. 52, Viṣṇu Dh. S. 95. 2–4) and thus habituate his body to privations and mortifications.

(14) He should gradually give up residing in a house, but should stay under a tree and subsist only on fruits and roots[2126] (Manu VI. 25, Vas. IX. 11, Yāj. III. 54, Āp. Dh. S. II. 9. 21. 20).

2125. नवे सस्ये प्राप्ते पुराणमनुजानीयात् । आप. ध. सू. II. 9. 22. 24.

2126. वृक्षमूलनिकेतन ऊर्ध्वं षड्भ्यो मासेभ्योऽनग्निरनिकेतः । वासिष्ठ IX. 11.

(15) At night he should sleep on the bare ground, should pass the day either sitting or moving about or in the practice of Yoga and should make no effort to enjoy the things that give pleasures (Manu VI. 22 and 26, Yāj. III. 51).

(16) He should study the various texts of the Upaniṣads for the purity of his body, for the increase of his knowledge and ultimately for realising *brahma* (Manu VI. 29–30).

(17) If the forest hermit suffers from some incurable disease and cannot properly perform his duties or feels death to be near, he should start on the great journey (Mahāprasthāna) turning his face towards the north-east, subsisting on water and air only, till the body falls to rise no more (Manu VI. 31, Yāj. III. 55). The Mit. and Aparārka (p. 945) on Yāj. III. 55 quote a smṛti 'a forest hermit may resort to the distant journey or may enter water or fire or may throw himself from a precipice'.[2127]

The Baud. Dh. S. III. 3 gives an intricate classification of vānaprasthas. They are either *pacamānakas* (who take cooked or ripe food) or *apacamānakas* (who do not cook their food). Each of these two classes is again sub-divided into five. The five *pacamānakas* are sarvāraṇyakas, vaituṣikas, those who subsist on fruits, roots and bulbous roots, those who subsist on fruits only, those who subsist on vegetables only. Sarvāraṇyakas are of two kinds, viz. *indrāvasiktas* (who bring creepers, shrubs and cook them, offer agnihotra therewith and offer it to guests and eat the rest) and *reto-vasiktas* (who bring the flesh of animals killed by tigers, wolves or hawks and cook it and offer to Agni &c.). The *apacamānakas* are five viz. unmajjakas (who do not employ implements of iron or stone for holding food), *pravṛttāśinaḥ* (who eat food from their hands, without using any vessel), *mukhenādāyinaḥ* (who eat food with their mouth, without using their hands, as beasts do), *toyāhāras* (who subsist on water only), *vāyubhakṣāḥ* (who observe total fast). These are according to Baud. the ten *dīkṣās* of Vaikhānasas. Manu also (VI. 29) calls the rules to be observed by forest hermits dīkṣās.

Bṛhat-Parāśara (chap. XI. p. 290) speaks of four divisions of vānaprasthas viz. Vaikhānasa, Udumbara, Vālakhilya and

2127. वानप्रस्थो दूराध्वानं ज्वलनाम्बुप्रवेशनं भृगुप्रपतनं वाऽऽतिष्ठेत्। इति स्मरणात्। मिता० on या. III. 55 (the printed text of मिता० reads वीराध्वानं while अपरार्क reads दूराध्वानम्).

Vanevāsī; while Vaikh. VIII. 7 says that the vānaprasthas are either *sapatnīka* (who stay with their wife) or *apatnīka* and the first are of four varieties viz. Audumbara, Vairiñca, Vālakhilya and Phenapa. The Rāmāyaṇa (Araṇya, chap. 10. 2–6) speaks of forest hermits under various designations such as the Vālakhilyas, Aśmakuṭṭas &c.

Any person of the three higher varṇas could become a vānaprastha, but a śūdra could not do so. Manu VI. 1 when starting the topic of vānaprasthas employs the word ' dvija '. In the Śāntiparva 21. 15 it is stated that a kṣatriya after transferring the kingdom to his son should subsist in a forest on wild food and follow the śrāvaṇa scriptures.[2128] In the Āśvamedhika-parva 35. 43 it is expressly stated that the order of vānaprasthas is meant for the three *dvijātis*.[2129] The Mahābhārata cites many examples of royal personages becoming vānaprasthas. Yayāti after crowning his youngest and most dutiful son Pūru as a king is said to have become a forest hermit (Ādiparva 86. 1) where he practised various austerities (Ādi. 86. 12–17) and ultimately ended his life by fasting (Ādi. 75. 58). In the Āśramavāsi-parva (chap. 19) the blind king Dhṛtarāṣṭra is said to have become a forest hermit with his wife Gāndhārī who put on bark garments and deer-skin. The Par. M. (I. part 2, p. 139) relying on Manu VI. 2, Yama and other sages states its view that men of the three varṇas could become forest hermits. Women also could repair to the forest. The Mausala parva (7. 74) states that when Kṛṣṇa left the mortal body, Satyabhāmā and other queens of Kṛṣṇa entered the forest having resolved to undergo severe austerities. The Ādiparva (128. 12–13) narrates that, on the death of Pāṇḍu, Satyavatī with her two daughters-in-law repaired to a forest for austerities and died there. Vide also Śānti 147. 10 (for Mahāprasthāna) and Āśramavāsiparva. 37. 27–28. According to Vaik. VIII. 1 and Vāmanapurāṇa 14. 117–118 a brāhmaṇa could pass through all four āśramas, a kṣatriya through three (he could not be a sannyāsin), a vaiśya

2128. पुत्रसंक्रामितश्रीश्च वने वन्येन वर्तयन्। विधिना श्रावणेनैव कुर्यात्कर्माण्यतन्द्रितः॥ शान्तिपर्व 21. 15. श्रावण seems to be a variant for श्रामण or श्रामणक. Vide note 2123 above.

2129. वानप्रस्थं द्विजातीनां त्रयाणामुपदिश्यते। सर्वेषामेव वर्णानां गार्हस्थ्यं तद्विधीयते॥ आश्वमेधिकपर्व 35. 43; सत्यभामा तथैवान्या देव्यः कृष्णस्य संमताः। वनं प्रविविशू राजंस्तापस्ये कृतनिश्चयाः॥ मौसल 7. 74; जलमग्निस्तथा वायुरथवापि विकर्षणम्। तापसानां प्रशस्यन्ते गच्छ सञ्जय मा चिरम्॥ आश्रम० 37. 27–28; ब्राह्मणस्याश्रमाश्चत्वारः क्षत्रियस्याद्यास्त्रयो वैश्यस्य द्वावेव। वैखानसस्मार्त VIII. 1.

through two (brahmacarya and gārhasthya) and a śūdra could resort to only one viz. the householder's mode of life. Vide the story of Śambūka referred to above (p. 119).

The question whether ending one's life by starting on the Great Journey or by falling from a precipice is sinful exercised the minds of many writers on dharmaśāstra. The Dharmaśāstra writers generally condemn suicide or an attempt to commit suicide as a great sin. Parāśara (IV. 1–2) states that if a man or woman hangs himself or herself through extreme pride or extreme rage or through affliction or fear he or she falls into hell for sixty thousand years.[2130] Manu V. 89 says that no water is to be offered for the benefit of the souls of those who kill themselves. The Ādiparva (179. 20) declares that one who commits suicide does not reach blissful worlds. Vas. Dh. S. (23. 14–16) ordains "whoever kills himself becomes *abhiśasta* (guilty of mortal sin) and his *sapiṇḍas* have to perform no death rites for him; a man becomes a killer of the self when he destroys himself by wood (i. e. by fire), water, clods and stones (i. e. by striking his head against a stone), weapon, poison, or ropes (i. e. by hanging). They also quote a verse 'that *dvija* who through affection performs the last rites of a man who commits suicide must undergo the penance of Cāndrāyaṇa with Tapta-kṛcchra". Vas. Dh. S. 23. 18 prescribes a prāyaścitta for merely resolving to kill oneself (even when no attempt is made). Yama (20–21) prescribes that when a person tries to do away with himself by such methods as hanging, if he dies, his body should be smeared with impure things and if he lives he should be fined two hundred *paṇas*; his friends and sons should each be fined one *paṇa* and then they should undergo the penance laid down in the śāstra.[2131]

In spite of this general attitude, exceptions were made in the smṛtis, the epics and purāṇas. When a man was guilty of brāhmaṇa murder, he was allowed to meet death at the hands of archers in a battle who knew that the sinner wanted to be killed in that way as a penance or the sinner may throw himself head

2130. अतिमानादतिक्रोधात्स्नेहाद्वा यदि वा भयात्। उद्बध्नीयात्स्त्री पुमान्वा गतिरेषा विधीयते॥ पूयशोणितसंपूर्णे अन्धे तमसि मज्जति। षष्टिं वर्षसहस्राणि नरकं प्रतिपद्यते॥ पराशर IV. 1–2.

2131. आत्मानं घातयेद्यस्तु रज्ज्वादिभिरुपक्रमैः। मृतोऽमेध्येन लेप्तव्यो जीवतो द्विशतं दमः॥ दण्ड्यास्तत्पुत्रमित्राणि प्रत्येकं पणिकं दमम्। प्रायश्चित्तं ततः कुर्युर्यथाशास्त्रप्रचोदितम्॥ यम 20–21.

downwards in fire (Manu XI. 73, Yāj. III. 248). Similarly the drinker of spirituous liquor expiated his sin by taking boiling wine, water, ghee, cow's milk or urine and dying thereby (Manu XI. 90–91, Yāj. III. 253, Gaut. 23. 1, Vas. Dh. S. 20. 22). Vide also Vas. Dh. S. 13. 14, Gaut. 23. 1, Āp. Dh. S. I. 9. 25. 1–3 and 6 for similar deadly penances for incest and for drinking liquor and for theft. The Āp.Dh.S. (I.10.28. 15–17) quotes Hārīta who condemns such penances involving death.[2132] At extremely holy places like Prayāga, the Sarasvatī and Benares persons were allowed to kill themselves by drowning with the desire of securing release from *saṁsāra*. The Śalyaparva (39. 33–34) states ' whoever abandons his body at Pṛthūdaka on the northern bank of the Sarasvatī after repeating Vedic prayers would not be troubled by death thereafter '.[2133] The Anuśāsanaparva (25. 62–64) says that if a man knowing the Vedānta and understanding the ephemeral nature of life abandons life in the holy Himālayas by fasting, he would reach the world of *brahma*. Vide also Vanaparva 85. 83 (about suicides at Prayāga). The Matsya-purāṇa (186. 34–35) eulogises the peak of Amarakaṇṭaka by stating ' whoever dies at Amarakaṇṭaka by fire, poison, water or by fasting enjoys the pleasures (described in verses 28–33). He who throws himself down (from the peaks of Amarakaṇṭaka) never returns (to saṁsāra).'[2134]

There are historical examples of this practice supplied by Epigraphy. The Khairha plates of Yaśaḥkarṇadeva (dated Kalacuri *saṁvat* 823 i. e. 1073 A. D.) narrate that king Gāṅgeya obtained release along with his one hundred wives at the famous banyan tree of Prayāga (E. I. vol. XII. p. 205 at p. 211).[2135] King Dhaṅgadeva of the Chandella dynasty is said to have lived for more than 100 years and to have abandoned his body at Prayāga while contemplating on Rudra (E. I. vol. I. p. 140). The Cālukya king Someśvara after performing yoga

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2132. गुरुतल्पगामी तु सुषिरां सूर्मिं प्रविश्योभयत आदीप्याभिदहेदात्मानम्। मिथ्यैतदिति हारीतः। यो ह्यात्मानं परं वाभिमन्यतेऽभिशस्त एव स भवति। आप. ध. सू. I. 10. 28. 15–17.

2133. सरस्वत्युत्तरे तीरे यस्त्यजेदात्मनस्तनुम्। पृथूदके जप्यपरो नैनं श्वो मरणं तपेत्॥ शल्यपर्व 39. 33–34

2134. एवं भोगो भवेत्तस्य यो मृतोऽमरकण्टके। अग्नौ विषजले वापि तथा चैव ह्यनाशके॥ अनिवर्तिका गतिस्तस्य पवनस्याम्बरे यथा। पतनं कुरुते यस्तु अमरेशे नराधिप। मत्स्य 186. 34–35.

2135. प्राप्ते प्रयागवटमूलनिवेशबन्धौ सार्धं शतेन गृहिणीभिरमुत्र मुक्तिम्। E. I. vol. XII. 205 at p. 211.

rites drowned himself in the Tuṅgabhadrā in 1068 A. D. (E. C. vol. II. Sk. 136). The Raghuvaṁśa VIII. 94 poetically describes how Aja in his old age when his health was shattered by disease resorted to fasting and drowned himself at the confluence of the holy rivers, the Ganges and the Śarayū, and immediately attained the position of a denizen of Heaven.

Apart from suicide for purposes of penance or at holy places the smṛtis allowed, as said above, a forest hermit to start on the great journey to meet death and also allowed in certain circumstances death by entering fire, or by drowning or by fasting or by throwing oneself from a precipice even for those who were not hermits. Gautama (14. 11) prescribes that no mourning need be observed for those who wilfully meet death by fasting, or by cutting themselves off with a weapon, or by fire, or poison or water or by hanging or by falling from a precipice. But Atri (218–219) states some exceptions viz. 'if one who is very old (beyond 70), one who cannot observe the rules of bodily purification (owing to extreme weakness &c.), one who is so ill that no medical help can be given, kills himself by throwing himself from a precipice or into fire or water or by fasting, mourning should be observed for him for three days and śrāddha may be performed for him.[2136] Aparārka (p. 536) quotes texts of Brahmagarbha, Vivasvat and Gārgya about an householder 'he who suffering from serious illness cannot live, or who is very old, who has no desire left for the pleasures of any of the senses and who has carried out his tasks may bring about his death at his pleasure by resorting to mahāprasthāna, by entering fire or water or by falling from a precipice. By so doing he incurs no sin and his death is far better than *tapas*, and one should not desire to live vainly (without being able to perform the duties laid down by the śāstra).[2137] Aparārka (p. 877) and Par. M. (I. part 2, p. 228) quote several verses from Ādipurāṇa about dying by fasting, by entering fire or deep water or by falling from a precipice, or by going on mahā-

2136. वृद्धः शौचस्मृतेर्लुप्तः प्रत्याख्यातभिषक्क्रियः । आत्मानं घातयेद्यस्तु भृग्वग्न्यनशनाम्बुभिः ॥ तस्य त्रिरात्रमाशौचं द्वितीये त्वस्थिसंचयम् । तृतीये तूदकं कृत्वा चतुर्थे श्राद्धमाचरेत् ॥ अत्रि 218–219 quoted by मेधातिथि on मनु V. 89, मिता॰ on या. III. 6, अपरार्क p. 902 (as from Aṅgiras), परा. मा. I. part 2 p. 228 (as from शातातप).

2137. तथा च ब्रह्मगर्भः । यो जीवितुं न शक्नोति महाव्याध्युपपीडितः । सोऽग्न्युदकमहायात्रां कुर्वन्नामुत्र दुष्यति ॥ विवस्वान् । सर्वेन्द्रियविरक्तस्य वृद्धस्य कृतकर्मणः । व्याधितस्येच्छया तीर्थे मरणं तपसोऽधिकम् ॥ तथा गार्ग्योऽपि गृहस्थमधिकृत्याह । महाप्रस्थानगमनं ज्वलनाम्बुप्रवेशनम् । भृगुप्रपतनं चैव वृथा नेच्छेत्तु जीवितुम् ॥ quoted by अपरार्क p. 536.

prasthāna in the Himālayas or by abandoning life from the branch of the vaṭa tree at Prayāga, the verses declaring that not only does such a man not incur sin but he attains the worlds of bliss. In the Rāmāyaṇa (Araṇya, chap. 9) Śarabhaṅga is said to have entered fire. We find that the Mṛcchakaṭika (I. 4) speaks of king Śūdraka as having entered fire. In the Gupta Inscriptions No. 42, the great Emperor Kumāragupta is said to have entered the fire of dried cowdung cakes. The editor remarks that there is necessarily no reference to the fact that the emperor voluntarily embraced death by fire. But it appears that there is no great propriety in the description if all that is meant is that the Emperor's corpse was burnt with 'karīṣa'.

Some put forward a Vedic passage 'one who desires heaven should not (seek to) die before the appointed span of life is at an end (of itself)' as opposed to the permission for suicide given by the smṛtis. Medhātithi on Manu VI. 32[2138] quotes this Vedic text and explains it away by saying that if *śruti* intended to lay down an absolute prohibition against suicide in every case, it would have simply said 'one who desires heaven should not (seek to) die'. The Vāj. S. (40. 3) contains a verse saying 'whoever destroy their self reach after death *Asura* worlds that are shrouded in blinding darkness', which really refers to persons ignorant of the correct knowledge of the Self. But this has been interpreted by many as referring to those guilty of suicide (ātmahan). Vide Uttararāmacarita IV, after verse 3[2139] and Bṛ. Up. IV. 4. 11 for a verse similar to that in the Vāj. S. The Rājataraṅgiṇī (VI. 1411) refers to officers appointed by the king to superintend *prāyopaveśa* (resolving on death by fasting).

Among Jains a similar rule prevailed. The Ratnakaraṇḍaśrāvakācāra (chap. 5) of Samantabhadra (about 2nd century A. D.) dilates on Sallekhanā, which consists in abandoning the body for the accumulation of merit in calamities, famines,

2138. ननु च तस्मादु ह न पुरायुषः स्वःकामी प्रेयादिति श्रुतिस्तत्र कुतो वानप्रस्थस्य शरीरत्यागः । उच्यते । जरसा विशीर्णस्यानिष्टसन्दर्शनादिना वा विदिते प्रत्यासन्ने मृत्यौ मुमूर्षतो न श्रुतिविरोधः । एवं हि तत्र श्रूयते न पुरायुष इति । अवस्थाविशेषे ह्यनभिप्रेते मरणे एतावदेवावक्ष्यत स्वःकामी प्रेयादिति । मेधा. on मनु VI 32. Vide कुल्लूक on मनु VI. 31 for an explanation of the same Vedic quotation.

2139. अन्धतामिस्रा ह्यसूर्या नाम ते लोकास्तेभ्यः प्रतिविधीयन्ते य आत्मघातिन इत्येवमृषयो मन्यन्ते । उत्तररामचरित IV after verse 3.

extreme old age and incurable disease.[2140] The Kālandrī (Sirohi State) Inscription records the suicide of a Jain congregation by fasting in *saṁvat* 1389 (E. I. vol. XX., appendix p. 98 No. 691).

From the account of the death of Kalanos the Indian gymnosophist at 73 given by Megasthenes (Mc Crindle p. 106) we can gather that the practice of religious suicide prevailed long before the 4th century B. C. Strabo (XV. 1. 4) states that with the ambassadors that came to Augustus Cæsar from India also arrived an Indian gymnosophist who committed himself to the flames like Kalanos who exhibited the same spectacle before Alexander.

In the times of the purāṇas the method of starting on mahāprasthāna and suicide by entering fire or falling from a precipice came to be forbidden and was included in Kalivarjya.[2141]

It will be noticed that some of the duties and regulations prescribed for vānaprasthas are practically the same as those for sannyāsins. For example, the rules laid down in Manu VI. 25–29 for forest hermits are almost the same as those for *parivrājakas*[2142] (Manu VI. 38, 43, 44). The Āp. Dh. S. employs the same words twice in delineating the characteristics of both (II. 9. 21. 10 and 20). The order of hermits gradually leads on to or rather passes over into that of sannyāsins. Both have to observe celibacy and restraint of senses, both have to regulate the intake and quality of food, both have to contemplate on the passages of the Upaniṣads and strive for the knowledge of *Brahman*. There were no doubt some differences. The vānaprastha could be accompanied by his wife at least in the beginning, a sannyāsin could not be so. A vānaprastha had to keep fires, perform the daily and other yajñas at least in the beginning, the sannyāsin gave up his fires. The vānaprastha had to concentrate upon tapas, upon inuring himself to privations, severe austerities, and self-mortification, while the sannyāsin

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2140. उपसर्गे दुर्भिक्षे जरसि रुजायां च निःप्रतीकारे । धर्माय तनुविमोचनमाहुः सल्लेखनामार्याः ॥ रत्नकरण्डश्रावकाचार chap. 5. I owe this quotation to the kindness of Prof. Upadhye of Kolhapur.

2141. महाप्रस्थानगमनं गोमेधश्च तथा मखः । एतान् धर्मान् कलियुगे वर्ज्यानाहुर्मनीषिणः ॥ बृहन्नारदीयपुराण, पूर्वार्ध chap. 24. 16; vide also स्मृतिच० I. p. 12.

2142. अनग्निरनिकेतः स्यादशर्माशरणो मुनिः स्वाध्याय एवोत्सृजमानो वाचम्...। आप. ध. सू. II. 9. 21. 10 and again एकाग्निरनिकेतः ...... वाचम् । आप. ध. सू. II. 9. 21. 20 (about वानप्रस्थ).

was concerned principally with *saṁyama* (restraint or quiescence of senses) and contemplation of the highest Reality, as stated by Śaṁkarācārya on Vedāntasūtra III. 4. 20.[2143] Owing to the great similarity and virtual fusion of the two āśramas the stage of vānaprastha came to be gradually ignored and people passed from the householder's life directly to the life of sannyāsa. Govindasvāmī on Baud. Dh. S. III. 3. 14–17 remarks that the ācārya (Baudhāyana) should be asked why he describes the two orders of vānaprastha and sannyāsa as distinct.[2144] In course of time no one probably became a vānaprastha and therefore having recourse to the stage of vānaprastha came to be forbidden in the Kali age.[2145]

2143. तपश्चासाधारणधर्मो वानप्रस्थानां कायक्लेशप्रधानत्वात् तपःशब्दस्य तत्र रूढेः भिक्षोस्तु धर्म इन्द्रियसंयमादिलक्षणो नैव तपःशब्देनाभिलप्यते। भाष्य on वेदान्तसूत्र III. 4.20.

2144. वानप्रस्थसंन्यासभेदः किमर्थमाचार्यकृत इत्यसावेव प्रष्टव्यः । गोविन्दस्वामी on बौ. ध. सू. III. 3. 14–17.

2145. मांसादनं तथा श्राद्धे वानप्रस्थाश्रमस्तथा। ...... एतान् धर्मान् कलियुगे वर्ज्यानाहुर्मनीषिणः ॥ बृहन्नारदीय, पूर्वार्ध 24. 14; 'देवरेण सुतोत्पत्तिर्वानप्रस्थाश्रमग्रहः' स्मृत्यर्थसार p. 2, verse 17.

CHAPTER XXVIII

SANNYĀSA

Sannyāsa.—(the order of ascetics). That the Chān. Up. was well aware of the three āśramas of student-hood, house-holder and forest hermit has been shown above (p. 420). It is somewhat doubtful whether the Chān. Up. regarded sannyāsa as the fourth and the last stage in a man's life when ideally planned. It merely states that 'one that holds fast by the realization of *brahman* attains immortality'. But it appears that a stage of the abandonment of worldly riches, a life of begging and contemplation of the Absolute and its realization had been known to the earliest Upaniṣads like the Bṛhadāraṇyaka. Whether it was the fourth stage or whether it could be reached even in the stage of brahmacarya or of a house-holder is left in doubt so far as the older Upaniṣads are concerned. The Jābālopaniṣad (4) has been quoted above (p. 421) to show that it gave an option either to regard sannyāsa as the 4th stage in a man's life or to resort to it immediately after any of the first two *āśramas.*

In the Bṛ. Up. (II. 4. 1) we see that Yājñavalkya [2146] when about to become a *parivrājaka* (a wandering ascetic) tells his wife Maitreyī that he was going to leave home and that he wanted to divide whatever wealth he had between her and her co-wife Kātyāyanī. This shows that a *parivrājaka* had even then to leave home and wife and to give up all belongings. The same Upaniṣad in another place (III. 5. 1) states 'those who realize *Ātman* give up the hankering after progeny, possessions and heavenly worlds and practise the beggar's mode of life; therefore the brāhmaṇa, having completely mastered (and so risen beyond) mere learning, should seek to be like a child (i. e. should not make a parade of his latent capacities or knowledge) and having completed (gone beyond) knowledge and

2146. मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति। बृह. उ. II. 4. 1 ; एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति। ... ... तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ ब्राह्मणः। बृह. उ. III. 5. 1. Vide Vedāntasūtra III. 4. 47–49 and 50 for a discussion of this last passage.

bālya (child-like behaviour) he should attain to the position of a *muni*, and having risen beyond the stage of a *muni* or non-*muni*, should become a real brāhmaṇa (one who has realized *brahman*). Vide also Bṛ. Up. IV. 4. 22 for similar words and sentiments. The Jābālopaniṣad (5)[2147] declares that the ascetic (*parivrāṭ*) wears discoloured (not white) garments, has a tonsured head, has no possessions, is pure, hates (or injures) no one, begs for alms and thereby tends to attain non-difference from *brahman*. In the Paramahaṁsa, the Brahma, the Nāradaparivrājaka, and the Sannyāsa Upaniṣads numerous rules are laid down about sannyāsa. But the antiquity and the authenticity of these Upaniṣads is extremely doubtful and therefore passing them over attention will be confined to the dharmasūtras and other ancient smṛtis.

Gaut. III. 10–24, Āp. Dh. S. II. 9. 21. 7–20, Baud. Dh. S. II. 6. 21-27 and II. 10, Vas. Dh. S. X., Manu VI. 33–86, Yāj. III. 56–66, Vaik. IX. 9, Viṣṇu Dh. S. 96, Śāntiparva chap. 246 and 279, Ādiparva chap. 119. 7–21 and Āśvamedhika 46. 18–46, Śaṅkhasmṛti (VII. in verse), Dakṣa VII. 28–38, Kūrmapurāṇa (Uttarārdha, chap. 28), Agnipurāṇa 161 and many other smṛtis and purāṇas dilate upon the characteristics and duties of ascetics (*yatidharma*). Some of the most salient features are set out below with a few references.

(1) In order to qualify himself for sannyāsa, a person had to perform a sacrifice to Prajāpati in which whatever he had he distributed to priests and the poor and the helpless (Manu VI. 38, Yāj. III. 56, Viṣṇu Dh. S. 96. 1, Śaṅkha VII. 1).[2148] The Yatidharmasaṅgraha (p. 13) prescribes that the Prājāpatyeṣṭi should be performed by him who had kept the three vedic fires and the iṣṭi to Agni should be performed by others who kept only the gṛhya fire. The Jābālopaniṣad 4 adds that the sacrifice should be for Agni (and not for Prajāpati as some hold). The

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2147. अथ परिव्राड् विवर्णवासा मुण्डोऽपरिग्रहः शुचिरद्रोही भैक्षणो ब्रह्मभूयाय भवतीति। जाबालोपनिषद् 5, quoted by शङ्कराचार्य in his भाष्य on बृह. उ. III. 5. 1 as śruti.

2148. यस्यैतानि सुगुप्तानि जिह्वोपस्थोदरं गिरः। संन्यसेदकृतोद्वाहो ब्राह्मणो ब्रह्मचर्यवान्॥ नृसिंहपुराण 58. 36. स्मृतिच. (वर्णाश्रम) p. 173 quotes it as of व्यास and reads सुगुप्तानि, and करः for गिरः. अपरार्क p. 951 quotes this from नृसिंहपुराण but reads सुगुप्तानि and शिरः; बौधायनाद्युक्तं पुरश्चरणादिकं च कृत्वा तथाधीतवेदो जपपरायणो जातपुत्रो हीनान्धकृपणार्पितार्थो यथाशक्त्ययजद्वा भूत्वा ... ... चतुर्थाश्रमं प्रविशेन्नान्यथा। मिता० on या. III. 56–57.

Nṛsiṁhapurāṇa (60. 2–4) requires that before entering upon this order one should perform eight śrāddhas. The Nṛsiṁhapurāṇa 58. 36 allows every one who is a vedic student to become an ascetic if his tongue, his sexual emotions, his appetite for food and his speech are pure (i. e. under strict control). The eight śrāddhas are daiva (to Vasus, Rudras, Ādityas), ārṣa (to the ten sages viz. Marīci and others), divya (to Hiraṇyagarbha and Virāja), mānuṣya (to Sanaka, Sanandana and five others), bhautika (to five bhūtas, pṛthvī &c.), paitṛka (to Kavyavād fire, Soma, Aryaman, pitṛs called Agniṣvātta &c.), mātṛśrāddha (to ten mātṛs such as Gaurī, Padmā), ātmaśrāddha (to Paramātman). Vide Yati-dh. p. 9 and Sm. M. p. 177. Manu is careful to point out (VI. 35–37) that a man should fix his mind on mokṣa after studying the Veda, procreating sons, performing sacrifices i. e. after discharging his debts to the sages, the pitṛs and gods. Baud. Dh. S. II. 10. 3–6 and Vaik. IX. 6 state that an householder who has no children or whose wife is dead or who has established his children in the path of dharma or who is over 70 may become an ascetic. Kauṭilya (II. 1) prescribes that if a person embraces the order of ascetics without making proper provision for his wife and sons he shall be punished with the first ammercement.[2149] He has to deposit his fires in himself and leave home (Manu VI. 38).

(2) After leaving home, wife, children and possessions, he should dwell outside the villages, should be homeless and stay under a tree or in an un-inhabited house wherever he may be when the sun sets and should always wander from place to place; but he may remain in one place only in the rainy season[2150] (Manu VI. 41, 43–44, Vas. Dh. S. X. 12–15, Śaṅkha VII. 6). Śaṅkha (quoted by the Mit. on Yāj. III. 58) allows him to stay in one place only for two months in the rains, while Kaṇva says that he may stay one night in a village and five in a town (except in the rains). When he follows the rule of staying four or two months in one place, he should do so from the full moon of Āṣāḍha or an ascetic may always stay on the banks of the Ganges.

2149. पुत्रदारमप्रतिविधाय प्रव्रजतः पूर्वः साहसदण्डः स्त्रियं च प्रव्राजयतः । कौटिल्य II. 1.

2150. अनित्यां वसतिं वसेत् । ग्रामान्ते देवगृहे शून्यागारे वा वृक्षमूले वा । अरण्यनित्यः । वसिष्ठ X. 12–13, 15; शून्यागारनिकेतः स्याद्यत्रसायंगृहो मुनिः । शङ्ख VII. 6; the words यत्रसायंगृहो मुनिः occur in वनपर्व 12.11 also.

(3) He should always wander alone without a companion, as by so doing he will be free from attachments and the pangs of separation. Dakṣa (VII. 34–38) emphasizes this[2151] point very well 'the real ascetic always stays alone; if two stay together, they form a pair; if three stay together they are like a village and if more (than three stay together) then it becomes like a town. An ascetic should not form a pair or a village or a town; by so doing he swerves from his *dharma*, since (if two or more stay together) they begin to exchange news about the ruling prince, about the alms obtained and by close contact sentiments of affection, jealousy or wickedness arise between them. Bad ascetics engage in many activities viz. expounding (texts) for securing money or honour and also gathering pupils round them. There are only four proper actions for an ascetic and no fifth viz. contemplation, purity, begging, always staying alone'. Nārada says 'there are six acts which ascetics must do as if ordered by the king under the threat of a penalty viz. begging, *japa*, contemplation, bath (thrice daily), purity and worship of Śiva or Viṣṇu (quoted in Yati-dh. p. 62 and Sm. M. p. 188).[2151a]

(4) He should be celibate, should always be devoted to contemplation and spiritual knowledge and should be unattached to all objects of sense and pleasure (Manu VI. 41 and 49, Gaut. III. 11).

(5) He should move about avoiding all trouble or injury to creatures, should make all creatures safe with him, should bear with indifference all disrespect, should entertain no anger towards him who is furious with him, should utter benedictions over him also who runs him down, should never utter an untruth (Manu VI. 40, 47–48, Yāj. III. 61, Gaut. III. 23).

(6) He should neither kindle śrauta fires nor gṛhya fire nor even ordinary fire for cooking food and should subsist on

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2151. एको भिक्षुर्यथोक्तस्तु द्वौ भिक्षू मिथुनं स्मृतम् । त्रयो ग्रामः समाख्यात ऊर्ध्वं तु नगरायते ॥ नगरं हि न कर्तव्यं ग्रामो वा मिथुनं तथा । एतत्त्रयं प्रकुर्वाणः स्वधर्माच्च्यवते यतिः ॥ राजवार्ता ततस्तेषां भिक्षावार्ता परस्परम् । स्नेहपैशुन्यमात्सर्यं संनिकर्षान्न संशयः ॥ लाभपूजानिमित्तं तु व्याख्यानं शिष्यसंग्रहः । एते चान्ये च बहवः प्रपञ्चाः कुतपस्विनाम् ॥ ध्यानं शौचं तथा भिक्षा नित्यमेकान्तशीलता । भिक्षोश्चत्वारि कर्माणि पञ्चमं नोपपद्यते ॥ दक्ष VII. 34–38 quoted by अपरार्क p. 952 and मिता. on या. III. 58.

2151. a नारदवचनम् । भिक्षाटनं जपो ध्यानं स्नानं शौचं सुरार्चनम् । कर्तव्यानि षडेतानि यतीनां नृपदण्डवत् ॥ quoted in यतिधर्मसंग्रह p. 62, as मेधातिथि's in स्मृतिमु. p. 188.

food obtained by begging (Manu VI. 38 and 43, Āp. Dh. S. I. 9. 21. 10, Ādiparva 91. 12).

(7) He may enter a village for begging food only once a day, he should not ordinarily stay in a village at night (except in the rains) but if he stays at all he should do so only for one night (Gaut. III. 13 and 20, Manu VI. 43, 55).

(8) He should beg alms from seven houses without selecting them beforehand (Vas. Dh. S. X. 7, Śaṅkha VII. 3, Ādi. 119. 12 'five or ten houses'). Baud. Dh. S. (II. 10. 57–58) prescribes that he should visit for alms the houses of brāhmaṇa householders of the Śālīna and Yāyāvara types and should only wait for as much time as would be required for milking a cow. Baud. Dh. S. II. 10. 69 quotes the view of others that an ascetic may take alms from persons of all varṇas or food from only one among dvijātis; Vas. X. 24 also says that he should beg of brāhmaṇas only. The Vāyupurāṇa I. 18. 17 prescribes that ascetics should not eat food belonging to one man (but should eat food collected from several houses), or flesh or honey should not accept āmaśrāddha (i. e. śrāddha with uncooked food), should not use salt directly or by itself (i. e. they may eat vegetables in cooking which salt has been used). According to Uśanas (quoted in Sm. M. p. 200 and Yati-dh. pp. 74–75) food obtained by begging is of five kinds viz. *mādhukara* (collecting food from any three, five or seven houses at random just as bees collect honey from any flowers), *prākpraṇīta* (when a request is made by devotees to take food at their houses even before the ascetic gets up from his bed), *ayācita* (when invitation to take food at his house is given by a man before the ascetic starts on his begging round), *tātkālika* (the food that is announced by a brāhmaṇa the moment the ascetic approaches), *upapanna* (cooked food brought to the *maṭha* by devoted disciples or other people). Vas. Dh. S. X. 31 says that a brāhmaṇa ascetic should avoid food at śūdra houses and Aparārka p. 963 explains this as implying that in the absence of brāhmaṇa houses an ascetic may beg for food from kṣatriyas and vaiśyas. In later times begging alms from persons of all castes was forbidden, being included among *kalivarjya* actions ('yates tu sarva-varṇeṣu na bhikṣācaraṇam kalau'). Vide Sm. M. p. 201. It was stated by Parāśara and Kratu that no fault attaches to an ascetic if he being very old or very ill took food from a single person on a certain day or for several days or begged for food at the house of his sons,

friends, teacher or brothers or wife (vide Sm. M. p. 201, Yati-dh. p. 75). According to Parāśara I. 51 and the Sūtasaṁhitā (Jñāna-yoga-khaṇḍa 4. 15–16) the first claim on the food cooked in the house is that of an ascetic and a brahmacārin and one has to perform the Cāndrāyaṇa penance for taking one's meals without giving alms to them. In giving food to an ascetic first water is poured on his hand, then food is given and then again water is poured on his hand (Parāśara I. 53 quoted by Haradatta on Gaut. V. 16). Vide Āp. Dh. S. II. 2. 4. 10 and Yāj. I. 107.

(9) He should go out for begging when the smoke from kitchens has ceased to rise and when the noise of pestles has died down and the live coals (in the kitchen) have been extinguished and the plates used for the dining (by the householders) have been kept aside i. e. he should beg food in the evening (Manu VI. 56, Yāj. III. 59, Vas. X. 8, Śaṅkha VII. 2). He should not take as alms honey or flesh (Vas. X. 24). He should not endeavour to secure alms by the practice of predicting, interpreting portents and omens or by the practice of describing the consequences indicated by them, nor by astrology nor by expounding the principles of a lore nor by casuistry (or discussion) nor should he approach a house that is already besieged by hermits, brāhmaṇas, birds and dogs, beggars or others (Manu VI. 50–51).

(10) He should not eat food to satiety, but should eat only as much as is necessary to keep body and soul together and should not feel delight when he gets substantial alms nor feel dejected when he gets little or nothing (Manu VI. 57 and 59, Vas. X. 21,22 and 25, Yāj. III. 59). There is a famous verse 'an ascetic should take only eight morsels of food, a forest hermit 16, a householder 32 and a vedic student an unlimited number' (Āp. Dh. S. II. 4. 9. 13, Baud. Dh. S. II. 10. 68).

(11) He should hoard nothing and he should own or possess nothing except his tattered garments, his water jar, begging bowl (Manu VI. 43–44, Gaut. III. 10, Vas. X. 6). Devala quoted by the Mit. on Yāj. III. 58 declares that the ascetic should possess only a water-jar, a pavitra (cloth for straining water), pādukās, an āsana and a kanthā (wallet for protection from extreme cold). The Mahābhārata states that wearing ochre-coloured garments, shaving the head, and keeping a water jar and three staffs—these are only outward signs meant

to secure food and do not lead to mokṣa[2151b] (dialogue of Janaka and Sulabhā). The Mahābhāṣya (vol. I. p. 365) also declares that a man is known to be a parivrājaka on seeing his three staffs. The Vāyupurāṇa I. 8 (quoted by Aparārka pp. 949–950) lays down what he should possess. He should take a staff of bamboo the outward surface of which is intact, which is not formidable and which has the *parvans* (the parts between the joints) of equal length, which is surrounded by a rope of cow's tail hair four aṅgulas in length and has three knots and which he holds in his right hand ; he should have a śikya (loop on which to carry his jar or other things) made of kuśa or cotton or hemp threads or strings and of the form of a lotus and six muṣṭis (fists) in length ; he should also have a water jar and a pātra (vessel or bowl for begging); he may have a seat (āsana) of wood square or round in size for sitting on or for washing his feet ; he should have a loin-cloth to cover his private parts and a kanthā (patched garment or wallet) for protection against cold and he may have two pādukās (sandals). He should have only these and should not accumulate anything else.

(12) He should wear garments only for covering his private parts and may wear such garments as were worn by others and are used by him after washing (Gaut. III. 17–18), while Āp. Dh. S. (II. 9. 21. 11–12) states that he should wear clothes thrown away by others and that some say that he may be naked. Vas. (X. 9–11) says that he should cover his body with a piece of cloth (śāṭī) or with deer skin or with grass cut down for cows. Baud. Dh. S. II. 6. 24 requires that his garments should be ochre-coloured (quoted by Aparārka p. 962).

(13) The begging bowl and the plate from which the ascetic eats should be made of clay or wood or of a gourd, or of bamboo which should be without holes and he should not use metal vessels ; and these vessels are to be cleaned with water and scoured with cow's hair (Manu VI. 53–54, Yāj. III. 60 and Laghu-Viṣṇu IV. 29–30).

(14) He should pare his nails, cut all his hair and beard (Manu VI. 52, Vas. Dh. S. X. 6); but Gaut. III. 21 appears to

2151 b. काषायधारणं मौण्ड्यं त्रिविष्टब्धं कमण्डलुम् । लिङ्गान्युत्पथमेतानि न मोक्षायेति मे मतिः ॥ quoted from the महाभारत in the वेदान्तकल्पतरुपरिमल p. 639 on वेदान्तसूत्र III. 4. 18 ; त्रिविष्टब्धकं च दृष्ट्वा परिव्राजक इति । महाभाष्य vol. I. p. 365 (on पा. II. 1. 1).

allow him an option viz. he may tonsure the whole head or keep only a top-knot.

(15) He should sleep on raised ground (sthaṇḍila), should feel no concern if he suffers from an illness, he should neither welcome death nor should he feel joy for continuing to live, but he should patiently wait till the time of death, as a servant waits till the time he is hired expires (Manu VI. 43 and 46).

(16) He should generally observe silence except when he repeats the Vedic texts learnt by him (Manu VI. 43, Gaut. III. 16, Baud. Dh. S. II. 10. 79, Āp. Dh. S. II. 9. 21. 10).[2152]

(17) He should be *tridaṇḍī* (carrying three staffs) according to Yāj. III. 58, while Manu VI. 52 simply says he should be *daṇḍī* (i. e. carrying a staff). The word *daṇḍa* is used in two senses, a staff of bamboo or restraint. Baud. Dh. S. II. 10. 53 gives an option that he may be *ekadaṇḍī* or a tridaṇḍī and also says that he should not cause harm to creatures by speech, actions and mind (II. 6. 25). Manu XII. 10, which is the same as Dakṣa (VII. 30), declares that that man is called tridaṇḍī who has restraint over his speech, mind and body. Dakṣa makes certain apt remarks 'Even gods who pre-eminently possess the *sattvaguṇa* are carried away by pleasures of sense; what of men? Therefore he who has given up his taste for pleasures should resort to daṇḍa; others cannot do it as they will be carried away by pleasures. An ascetic is not called *tridaṇḍī* by carrying bamboo staffs; he is *tridaṇḍī* who has the spiritual daṇḍa in him. Many people make their livelihood under the guise of (carrying) three daṇḍas' (VII. 27-31, quoted by Aparārka p. 953). Restraint of speech requires that he should observe silence, restraint of action that he should cause injury to no creature and restraint of mind that he should engage in prāṇāyāma and other yogic practices. Dakṣa himself says (I. 12-13) that the three staffs are the special outward sign of a yati as the girdle, deer-skin and staff are the outward signs of the vedic student or long nails and beard are *indicia* of the forest hermit. Laghu-Viṣṇu IV. 12 says he may be *ekadaṇḍī* or *tridaṇḍī*. The Jīvanamuktiviveka (p. 154)

2152. अनग्निरनिकेतः स्यादशर्माशरणो मुनिः। स्वाध्याय एवोत्सृजमानो वाचं ग्रामे प्राणवृत्तिं प्रतिलभ्यानिहोऽनमुत्रश्चरेत्। आप. ध. सू. II. 9. 21. 10; the words स्वाध्याय ... ... वाचं are quoted by Saṁkara in his bhāṣya on Bṛ. Up. III. 5. 1.

quotes verses to the effect 'he who wields the staff of the knowledge of Reality is called ekadaṇḍi, while he who merely holds a stick in his hand without knowledge and eats everything (or has all sorts of desires) reaches terrible hells'.

(18) He should recite the vedic texts referring to yajñas or gods or texts of a metaphysical character found in the Vedānta (such as 'satyam jñānam-anantam brahma' in Tai. Up. 2. 1). Vide Manu VI. 83.

(19) He should walk after ascertaining with his eye that the ground he treads is pure, should drink water after passing it through a piece of cloth (in order to prevent ants &c. being taken in by him), he should utter words purified by truth and should do what his conscience (inner voice) decides to be right or proper (Manu VI. 46, Śaṅkha VII. 7, Viṣṇu Dh. S. 96. 14–17).

(20) In order to generate the feeling of *vairāgya* (desirelessness) and to curb his senses he should make his mind dwell upon the body as liable to disease and old age and as packed full of impurities; and should revolve in his mind the transitory nature of all mundane things, the trouble one has to undergo in body and mind from conception to death, the incessant round of births and deaths (Manu VI. 76–77, Yāj. III. 63–64, Viṣṇu Dh. S. 96. 25–42).

(21) Truthfulness, not depriving another of his possessions or his due, absence of wrath (even against one who harms), humility, purity (of body and food &c.), discrimination, steadiness of mind (in sorrow), quiescence (or restraint) of mind, restraint of senses, knowledge (of the self), these are the dharma of all varṇas (or these constitute the essence of dharma). And these have to be acquired most of all by the ascetic, since the outward signs, viz. the scanty clothing, the water jar &c. are not the real means of discharging the real duties of sannyāsa, as anyone can possess these outward signs. Vide Manu VI. 66, 92–94, Yāj. III. 65–66, Vas. X. 30, Baud. Dh. S. II. 10 55–56, Śānti. 111. 13–14, Vāyupurāṇa vol. I. 8. 176–178 (ten characteristics, five called vratas and five upavratas).

(22) He should endeavour to purify his mind by prāṇāyāma and other practices of yoga and thereby enable himself gradually to realize the Absolute and secure final release (Manu VI. 70–75, 81, Yāj. III. 62, 64).

In many works ascetics are divided into four classes. The Mahābhārata (Anuśāsana 141. 89) says that ascetics are

of four sorts, kuṭīcaka, bahūdaka, haṁsa and paramahaṁsa, each later one being superior to each preceding one.[2152a] Vaik. VIII. 9, Laghu-Viṣṇu IV. 14–23, Sūtasaṁhitā (Mānayoga khaṇḍa chap. 6), Bhikṣukopaniṣad, Prajāpati (quoted by Aparārka p. 952) define these four. They do not all agree. The kuṭīcaka, as the name itself implies, is one who resorts to sannyāsa in his own house or in a hut erected by his sons, begs food of his sons and relatives, wears the top-knot, the sacred thread, has the three staffs, carries a water-jar and stays in the same hut. The description of these four contained in Vaik.,[2153] being probably among the oldest available, is set out here. The kuṭīcakas stay in the hermitages of sages like Gautama, Bharadvāja, Yājñavalkya and Hārīta, take eight morsels of food every day, know the essence of the path of Yoga and hanker only after mokṣa (release). The bahūdakas have three staffs, the water-jar and wear garments dyed with ochre, beg for food at seven houses of sage-like brāhmaṇas or other well-conducted men but avoid taking flesh, salt and stale food. The haṁsas stay not more than one night in a village and not more than five nights in a town for alms or subsist on cow's urine or dung, or fast for a month or always perform the cāndrāyaṇa penance. Pitāmaha quoted in Sm. M. (varṇāśrama p. 184) states that the haṁsas carry only one daṇḍa, enter a village only for alms and otherwise stay under a tree or in a cave or on a river bank.

The Paramahaṁsas always stay under a tree or in an uninhabited house or in a burial place and either wear a garment or are naked; they are beyond the pairs of dharma and adharma, truth and falsehood, purity and impurity. They treat all alike, they regard all as the Self, to them a clod of earth or gold is the same and they beg alms from persons of all varṇas. The description in the Bhikṣukopaniṣad is almost in the same words

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2152. a चतुर्विधा भिक्षवस्ते कुटीचकबहूदकौ । हंसः परमहंसश्च यो यः पश्चात्स उत्तमः ॥ अनुशासनपर्व 141. 89 quoted by अपरार्क p. 95 and कुल्लूक on मनु VI. 86. अग्निपुराण 161. 18 and Laghu–Viṣṇu 4. 11 are the same.

2153. तत्र कुटीचका गौतमभारद्वाजयाज्ञवल्क्यहारीतप्रभृतीनामाश्रमेष्वष्टौ ग्रासांश्चरन्तो योगमार्गतत्त्वज्ञा मोक्षमेव प्रार्थयन्ते । बहूदकास्त्रिदण्डकमण्डलुकाषाययधातुवस्त्रग्रहणवेषधारिणो ब्रह्मर्षिगृहेषु चान्येषु साधुवृत्तेषु मांसलवणपर्युषितान्नं वर्जयन्तः सप्तागारेषु भैक्षं कृत्वा मोक्षमेव प्रार्थयन्ते । हंसा नाम ग्रामे चैकरात्रं नगरे पञ्चरात्रं वसन्तस्तदुपरि न वसन्तो गोमूत्रगोमयाहारिणो वा मासोपवासिनो वा नित्यचान्द्रायणव्रतिनो नित्यमुत्थानमेव प्रार्थयन्ते । परमहंसा नाम वृक्षैकमूले शून्यागारे श्मशाने वा वासिनः साम्बरा वा दिगम्बरा वा । न तेषां धर्माधर्मौ सत्यानृते शुद्धयशुद्धयादि द्वैतम् । सर्वसमाः सर्वात्मानः समलोष्टकाञ्चनाः सर्ववर्णेषु भैक्षाचरणं कुर्वन्ति । वैखानससूत्र VIII. 9.

and also contains the words of the Jābālopaniṣad as to Paramahaṁsas. It appears that long before the Āp. Dh. S. (II. 9. 21. 13–17) i. e. at least five or six centuries before Christ there were people who thought that an ascetic was beyond all *vidhi* (injunctions to do a thing) and niṣedha (prohibition), that he was above the ordinary rules about truthfulness or falsehood, that he should not care for pleasure or pain or for the study of the Vedas, or for this world or the next, he should simply seek to realize the Self, that when he realizes the Self all his sins, if any, would be liquidated thereby. Āp. combats these ideas by saying that such sentiments were opposed to the śāstras laying down rules about ascetics, that by realizing the Self, he cannot be free from the effects of what he does or the consequences of having a body. The sentiments which Āp. controverts arose from such passages as the one[2154] in the Bṛ. Up. IV. 4. 23 'This is the eternal greatness of the man who realizes *brahma* that by the actions he does, he does not add to it or detract from it. Therefore one should only know the real nature of that greatness; he on knowing *brahma* is not affected by an evil action.' In the Kauṣītaki Bṛ. Up. III. 1 it is stated[2155] 'whoever realizes One (the Supreme Spirit), his worlds (i. e. his position) are not destroyed by any action of his, not even if he kills his parents, not even by theft nor by the murder of a learned brāhmaṇa.' These words are not to be taken literally, they are merely a boastful utterance (a prauḍhivāda), they are really laudatory statements emphasizing the supreme value of the realization of *brahman*. Similarly the Chān. Up. IV. 14. 3 says 'just as water does not stick to a lotus-leaf, so sinful actions do not cling to him who knows this'. In the same Upaniṣad (V. 2. 1) we read 'to him who knows this, nothing becomes unfit as food.' The Upaniṣads, however, generally lay great stress on moral virtues and emphasize that a high moral life is absolutely necessary for the seeker after spiritual truth. Vide Bṛ. Up. IV. 4. 23, Chān. Up. III. 14. 1, Kaṭha Up.

2154. एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान्। तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति। बृह. उ. IV. 4. 23, quoted in बौ. ध. सू. II. 6. 36 and II. 10. 7–9.

2155. स यो मां विजानीयान्नास्य केन च कर्मणा लोको मीयते न मातृवधेन न पितृवधेन न स्तेयेन न भ्रूणहत्यया। कौषी. उप. III.1, यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति। छा. उप. IV. 14. 3; न ह वा एवंविदि किंचनानन्नं भवतीति। छा. उप. V. 2. 1; न च नियोगाभावात्सम्यग्दर्शिनो यथेष्टचेष्टाप्रसङ्गः। सर्वत्राभिमानस्यैव प्रवर्तकत्वादभिमानाभावाच्च सम्यग्दर्शिनः। शाङ्करभाष्य on वेदान्तसूत्र II. 3. 48.

I. 2. 23, I. 3. 8–9 and 12. The position of the Vedāntasūtra (in III. 4.27–31) is that the seeker after eternal truth must be endowed with restraint of senses and quiescence of mind and he cannot act just as he pleases (Śabdaśacātoskāmakāre) and spurn all rules of morality. Śaṁkarācārya on Vedānta-sūtra II. 3. 48 and other places makes this position perfectly clear. Viśvarūpa on Yāj. III. 66 states that even ascetics of the paramahaṁsa type are not allowed (by Yāj. and other sages) to behave as they please. The Par. M. (I. part 2, pp. 172–176) says that the paramahaṁsa should have only one daṇḍa and argues that paramahaṁsas are of two kinds viz. *vidvat* (those who have already realized *brahman*) and *vividiṣu* (those who are eager seekers after realization) and relies on Bṛ. Up. III. 5. 1 for the former and Bṛ. Up. IV. 4. 22 and Jābālopaniṣad for the latter. Yājñavalkya is an example of *vidvat-sannyāsa*, which leads to *jīvanmukti* (i. e. release even when the body still persists), while the latter (vividiṣā-sannyāsa) leads to release after the body is no more (i. e. videha-mukti). Vide Jīvan-muktiviveka p. 4 ff.

The Jābālopaniṣad[2156] (6) describes the state of paramahaṁsas at great length. They are sages like Saṁvartaka, Āruṇi, Śvetaketu, Durvāsas, Ṛbhu, Nidāgha, Jaḍabharata, Dattātreya, Raivataka; they do not exhibit any visible signs of their order or any visible rules of conduct; though they are really not mad they behave like one mad; they go out for alms only for keeping body and soul together; they are unaffected by acquisition or absence (of alms), they have no house but wander about and stay in a temple or on a heap of grass, on an ant-hill, or at the foot of a tree or on a river bank or in a cave, they have attachment for nothing, they are centred in contemplation of the One Spirit. According to Sūtasaṁhitā

2156. तत्र परमहंसा नाम संवर्तकारुणिश्वेतकेतुदुर्वास-ऋभुनिदाघजडभरतदत्तात्रेय-रैवतकप्रभृतयोऽव्यक्तलिङ्गा अव्यक्ताचारा अनुन्मत्ता उन्मत्तवदाचरन्तः ...... प्राणसंधारणार्थं यथोक्तकाले विमुक्तो भैक्षमाचरन् ...... लाभालाभयोः समो भूत्वा शून्यागारदेवगृहतृणकूटवल्मीकवृक्षमूल ...... स्थण्डिलेषु तेष्वनिकेतवास्यप्रयत्नो निर्ममः शुक्लध्यानपरायणो... अशुभकर्मनिर्मूलनपरः संन्यासेन देहत्यागं करोति स परमहंसो नाम । जाबालोपनिषद् 6. The story of संवर्तक who was a great Yogin and wandered about naked is found in आश्वमेधिकपर्व chap. 6 and Śaṁkara on V. S. III. 4. 37 also refers to that story. The words तत्र परमहंसा नाम ...... रैवतकप्रभृतयः are quoted by सायण on तै. आ. II. 11 and अव्यक्त ...... उन्मत्तवदाचरन्तः are almost like वसिष्ठ X. 18–19.

(II. 6. 3–10) it is only haṁsa and paramahaṁsa that give up śikhā and the sacred thread.

The Sannyāsopaniṣad (13) adds two more varieties to the four enumerated above viz. 'turīyātīta' and 'avadhūta' and defines them as follows: 'turīyātīta' (one who is beyond the 4th stage viz. of paramahaṁsa) eats only fruits in the way cows take food (i. e. he does not hold them in his hands), if he takes cooked food then only from three houses, he wears no cloth, his body only continues to live (but he is not conscious of that fact), he deals with his body as if it were dead. The avadhūta is beyond all restrictions, he takes food from all varṇas except those who are charged with mortal sins or are *patita* (outcasts) and eats like an ajagara (a *boa constrictor*) i. e. lying down and opening only his mouth without any effort and is solely absorbed in the contemplation of the real nature of the Spirit. Medhātithi[2157] (on Manu VI. 32) is quite emphatic that sannyāsa does not consist in defying all the rules of śāstra, but in giving up the sentiment of egoism and of possessiveness and that it is not true to say that for the sannyāsin all rules (even of morality) are non-existent.

One important question on which opinion was sharply divided is whether sannyāsa was allowed to all the three varṇas or only to brāhmaṇas. Those who held that it was allowed only to brāhmaṇas argued as follows: In the Bṛ.[2158] Up. IV. 4. 22 we find the words 'this Self brāhmaṇas seek to know by the study of the Veda'; similarly Bṛ. Up. III. 5. 1 states 'after knowing this Self, brāhmaṇas give up the hankering after progeny, wealth and heavenly worlds and practise begging' and Muṇḍaka I. 2. 12 'closely examining the worlds that are the rewards of actions, a brāhmaṇa should come to be disgusted &c.'. Here, the word 'brāhmaṇa' being used, *śruti* indicates that brāhmaṇas alone can be sannyāsins. Manu (VI. 38)

2157. अथाप्युच्येत कर्मसंन्यासिनो निवृत्तिमार्गावस्थायिनो नैव केचिच्छास्त्रार्थविधयः सन्तीति । नायं शास्त्रार्थः । अहंकारममकारत्याग एव संन्यासो वक्ष्यते नाशेषशास्त्रार्थत्यागः । मेधा० on मनु VI. 32.

2158. तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति । बृह. उ. IV. 4. 22; एतं वै तमात्मानं विदित्वा ब्राह्मणाः ... ... व्युत्थायाथ भिक्षाचर्यं चरन्ति । बृह. उ. III. 5. 1; परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । मुण्डकोप. I. 2. 12. शङ्कर on बृह. उ. III. 5. 1 says 'ब्राह्मणानामेवाधिकारो व्युत्थाने अतो ब्राह्मणग्रहणम्' and on IV. 5. 15 (at end) says 'इतरवर्णापेक्षया वा यावज्जीवश्रुतिः । न हि क्षत्रियवैश्ययोः पारिव्राज्यप्रतिपत्तिरस्ति । तथा 'मन्त्रैर्यस्योदितो विधिः' 'ऐकाश्रम्यं त्वाचार्याः' इत्येवमादीनां क्षत्रियवैश्यापेक्षत्वम् ।'.

begins his description of the 4th stage with the words 'a brāhmaṇa should leave his house and go into the world as a wanderer' and winds up the chapter (VI. 97) by saying 'I have declared this fourfold procedure in relation to brāhmaṇas'. Laghu-Viṣṇu V. 13 emphatically states that the ascetic order is meant only for brāhmaṇas and the other three āśramas are meant for all dvijas. Those who assert that all the regenerate classes can resort to sannyāsa hold that the word 'brāhmaṇa' in the upaniṣads is used only as illustrative (*upalakṣaṇa*) and not in an exclusive sense and that a Sūtrakāra (Kātyāyana) expressly says[2159] 'the three varṇas after studying the Veda can pass through four āśramas'. The Jābālopaniṣad (4) ordains 'whether a man has fulfilled his *vratas* or not, whether he has performed samāvartana (the ceremonial bath after studying Veda) or not, whether his fires (Vedic) have ceased or not he should resort to the wandering ascetic's life the very day on which he feels disgust with mundane affairs'.[2160] It thus allows even a brahmacārī to become an ascetic; a kṣatriya and vaiśya could be a brahmacārī. Yāj. III. 32 states that sannyāsa is a means of purification (of the mind) in the case of twice-born classes. Besides the only condition precedent mentioned by the Jābālopaniṣad for resorting to pravrajyā (ascetic life) is *vairāgya* and whoever feels the latter is authorized to betake himself to that stage. Yāj. III. 61 while laying down the observances of ascetics employs the word 'dvijaḥ' and not 'brāhmaṇaḥ'. The Kūrma-purāṇa also says (Uttarārdha 28, 2) that a dvija should become an ascetic.

Both these opposing views are supported by the most famous authors. The first view that only brāhmaṇas can be sannyāsins is affirmed by the great Śaṁkarācārya in his bhāṣya on Bṛ. Up. III. 5, 1 and IV. 5. 15, It is most interesting and also very refreshing that Sureśvara[2161] in his Vārtika on Śaṁkara's

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2159. त्रयाणां वर्णानां वेदमधीत्य चत्वार आश्रमा इति सूत्रकारवचनाच्च द्विजातिमात्रस्याधिकारमाहुः । मिता. on या. I. 56-57. The स्मृतिच० I. p. 65 states that the सूत्रकार is कात्यायन.

2160. पुनरव्रती वा व्रती वा स्नातको वाऽस्नातको वोत्सन्नाग्निको वा यदहरेव विरजेत्तदहरेव प्रव्रजेत् । जाबालोप. 4.

2161. त्रयाणामपि वर्णानां श्रुतौ संन्यासदर्शनात् । ब्राह्मणस्यैव संन्यास इति भाष्यं विरुध्यते ॥ बृह. उ. भाष्यवार्तिक p. 758, v. 1651 ; त्रयाणामविशेषेण संन्यासः श्रूयते श्रुतौ । यदोपलक्षणार्थं स्याद् ब्राह्मणग्रहणं तदा ॥ कर्माधिकारविच्छेदि ज्ञानं चेदभ्युपेयते । कुतोऽधिकारनियमो व्युत्थाने क्रियते बलात् ॥ प्रत्यग्याथात्म्यविज्ञानस्वभावश्चेत्समर्थ्यते । व्युत्थानं यस्य यस्य स्यात्स स व्युत्थातुमर्हति । सुरेश्वरवार्तिक on बृह. उ. भाष्य (III. 5. 1); on the verse 'त्रयाणाम्', आनन्दगिरि remarks 'भाष्याभिप्रायमुक्त्वा स्वाभिप्रायेण ब्राह्मणग्रहणस्यार्थमाह.'

bhāṣya on Bṛ. Up. III. 5. 1 first explains the views of his guru, then enters the lists against his great master and combats his views with cogent arguments. Most of the medieval writers and works such as Medhātithi on Manu (VI. 97), the Mit., the Madanapārijāta (pp. 365–373), the Smṛtimuktāphala (Varṇāśrama p. 176) uphold the view that only brāhmaṇas can resort to the 4th āśrama, while a few works like the Smṛticandrikā (I. p. 65) support the second view. The position of Viśvarūpa[2162] (on Yāj. III. 61) that only brāhmaṇas can resort to sannyāsa causes great perplexity. Sureśvara and Viśvarūpa are generally regarded as identical (vide H. D. vol. I. pp. 261–263 and Journal of the Andhra Historical Society for 1931, vol. V, p. 187). But Sureśvara holds the view that the word brāhmaṇa in the relevant texts is only illustrative. Therefore it follows that either Sureśvara changes his views or that Sureśvara and Viśvarūpa are not identical. Ānandagiri in his commentary on Sureśvara's Vārtika (p. 759) cites passages from the Mahābhārata (Ādi. 119) to establish that kṣatriyas could resort to sannyāsa.[2163] Śāntiparva (63. 16–21) allows sannyāsa to kings when their life is about to end. But the general words of Śānti 62. 2 appear to be in conflict with this.[2164] Kālidāsa states that Raghu became a *yati* when he grew old, installed his son on the throne and stayed in a cottage outside the capital and draws a very poetic and striking picture of the contrast between the old king turned ascetic and the prince become king (Raghu-vaṁśa VIII. 14 and 16).

So far as the smṛti texts and the medieval works are concerned a śūdra could not become a sannyāsin. The Śāntiparva (63. 11–14) is quite clear that a śūdra cannot be a bhikṣu. It also (18. 32)[2165] informs us that in its day many (probably

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2162. द्विजग्रहणं ब्राह्मणार्थं तेषामेव संन्यासोपदेशात् । विश्वरूप on या. III. 61.

2163. आदिपर्व 119. 6–9, 12, 25 (cr. ed. 110. 6–9 and 12, 24) मोक्षमेव व्यवस्यामि बन्धो हि व्यसनं महत् । ... ... तस्मादेकोहमेकाकी एकैकस्मिन्वनस्पतौ । चरन्भैक्षं मुनिर्मुण्डश्चरिष्याम्याश्रमानिमान् । पांसुना समवच्छन्नः शून्यागारकृतालयः । वृक्षमूलनिकेतो वा त्यक्तसर्वप्रियाप्रियः ॥ न शोचन्न प्रहृष्यंश्च तुल्यनिन्दात्मसंस्तुतिः । निराशीर्निर्नमस्कारो निर्द्वन्द्वो निष्परिग्रहः । ... ... एककालं चरन्भैक्षं कुलानि दश पञ्च वा । असम्भवे वा भैक्षस्य चरन्ननशनान्यपि ॥ 12 ...... पौरजानपदाश्च ये तत्र निवसन्त्यस्मदाश्रयाः । प्रसाद्य सर्वे वक्तव्याः पाण्डुः प्रव्राजितो वनम् ॥ 25. आनन्दगिरि (p. 759) quotes three of these.

2164. ब्राह्मणस्य तु चत्वारस्त्वाश्रमा विहिताः प्रभो । वर्णास्तान्नानुवर्तन्ते त्रयो भारतसत्तम ॥ शान्तिपर्व 62. 2.

2165. परिव्रजन्ति दानार्थं मुण्डाः काषायवाससः । सिता बहुविधैः पाशैः संचिन्वन्तो वृथामिषम् ॥ शान्तिपर्व 18. 32.

including śūdras) assumed the outward signs of the 4th āśrama, got their heads tonsured and moved about in ochre-coloured garments (kāṣāya) for securing alms and gifts. But there are clear indications that śūdras did assume even in the times of ancient smṛtis the ascetic's garb and mode of life. The Viṣṇu Dh. S. V. 115 and Yāj. II. 241 (as read by Viśvarūpa) prescribe the fine of one hundred *paṇas* for one who gave a dinner to śūdra ascetics in rites for gods and the manes. When the Āśrama-vāsika-parva 26. 33 states that Vidura was buried as an ascetic, the commentator Nīlakaṇṭha remarks that this indicates that even śūdras can follow the mode of the ascetic life.[2165a]

It appears that even women could in rare cases adopt the ascetic's life in ancient brāhmaṇic times. The Mit. on Yāj. III. 58 quotes a sūtra of Baud. (strīṇām caike) to the effect that according to some ācāryas even women could adopt the ascetic mode of life. Patañjali in his Mahābhāṣya (vol. II. p. 100) speaks of a woman ascetic (parivrājikā) named Śaṅkarā. Yama quoted in the Sm. C. (on vyavahāra p. 254) declares ' neither in the Vedas nor in the dharmaśāstras is pravrajyā enjoined for women ; (procreation and care of) progeny from a male of the same varṇa as herself is her proper *dharma*, this is the established rule.' [2166] The Sm. C. gives in a far-fetched way absence of sexual intercourse as the meaning of pravrajyā here. Atri (136–137) lays down that six actions by women and śūdras lead to sinfulness viz. japa, tapas (austerities), pravrajyā (ascetic's life), pilgrimages, endeavour to secure miraculous power by repeating spells, sole devotion to the worship of a goddess.[2167] In the drama called Mālavikāgnimitra Kālidāsa describes the Paṇḍitā Kauśikī as wearing the garb of an ascetic (in I. 14). It must be said that the general trend of Hinduism is against women adopting the homeless or ascetic life. The Jātakas (e. g. IV. 392) rarely speak of caṇḍālas as adopting the homeless condition.

2165. a भो भो राजन् वृध्यस्यमेतद्विदुरसंज्ञकम् । कलेवरमिहैवं ते धर्म एष सनातनः ॥ लोकाः सान्तानिका नाम भविष्यन्त्यस्य भारत । यतिधर्ममवाप्तोसौ नैष शोच्यः परंतप ॥ आश्रमवासिक 26. 32–33; शूद्रयोनौ जातानामपि यतिधर्मोस्तीति दर्शितम् । नीलकण्ठ.

2166. यत्तु यमेनोक्तं स्त्रियाः श्रुतौ वा शास्त्रे वा प्रव्रज्या न विधीयते । प्रजा हि तस्याः स्वो धर्मः सवर्णादिति धारणा ॥ ...... प्रव्रज्या ब्रह्मचर्यमित्यर्थः । स्मृतिच. (व्यवहार p. 254).

2167. अतःपरं प्रवक्ष्यामि स्त्रीशूद्रपतनानि च । जपस्तपस्तीर्थयात्रा प्रव्रज्या मन्त्रसाधनम् । देवताराधनं चैव स्त्रीशूद्रपतनानि षड् । अत्रि 136–137.

When the question is asked whether śūdras or women could resort to sannyāsa there is likely to be some confusion. The word 'sannyāsa' conveys two ideas: abandonment of all actions (kāmya karma) that spring from the desire to secure some object or other and secondly, following a certain mode of life (āśrama) the outward signs of which are carrying a staff and the like and the entrance into which is preceded by the utterance of the *praiṣa.* The Jīvan-muktiviveka[2168] (p. 3) states that mokṣa (amṛtatva) depends upon *tyāga* (abandonment) as stated in the Kaivalyopaniṣad (2) 'not by actions, nor by progeny nor by wealth, but by *tyāga* some attained *mokṣa*' (release). For such abandonment even women and śūdras are eligible, the best example of a woman giving up everything being that of Maitreyī, the wife of Yājñavalkya, who plainly told the sage (Bṛ. Up. IV. 5. 3–4), 'what have I to do with that which will not make me immortal (will not release me from *saṁsāra*)?' The Bhagavad-gītā (18. 2) also declares that sannyāsa means the giving up of actions springing from desires (to secure certain objects). The Jīvan-muktiviveka further states that by resorting to the āśrama of sannyāsa the mother and the wife of a sannyāsin are supposed not to be born again as women (but they may be born as men). So women and śūdras may abandon all actions, though they could not adopt the peculiar ascetic mode of life with its outward symbols. According to Śrīkara's bhāṣya on Vedāntasūtra I. 3. 34 the order of sannyāsa, the peculiar rules of which are recommended by Vedic texts, is only for the three varṇas, while mere nyāsa (abandonment of worldly pleasures and desires) can be resorted to by women, śūdras and mixed castes.[2169]

Some espoused the view that *sannyāsa* was meant only for the blind, the cripple and the impotent, that is, for persons who possessed no eligibility (*adhikāra*) for the performance of

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2168. अयं च वेदनहेतुः संन्यासः द्विविधः । जन्मापादककाम्यकर्मादित्यागमात्रकः प्रैषोच्चारणपूर्वकदण्डधारणाद्याश्रमरूपश्चेति । पुंजन्म लभते माता पत्नी च प्रैषमात्रतः । ब्रह्मनिष्ठः सुशीलश्च ज्ञानी चेतरप्रभावतः । त्यागश्च तैत्तिरीयादौ श्रूयते न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । अस्मिंश्च त्यागे स्त्रियोऽप्यधिक्रियन्ते । जीवन्मुक्तिविवेक (Adyar ed. 1935) p. 3. न कर्मणा ... ... नशुः is कैवल्योपनिषद् 2.

2169. ब्रह्मक्षत्रियवैश्यानां श्रौतसंन्यास इष्यते । शूद्रस्त्रीसङ्कराणां च न्यासमश्रौतसंज्ञिकम् । शिखासूत्रैकसंयुक्तं दण्डकाषायलाञ्छनम् । श्रौतसंन्यास इत्युक्तं न्यासस्य वचनं यथा ॥ श्रौताश्रौतविभेदेन संन्यासं द्विविधं स्मृतम् । कन्थाकाषायदण्डैकशिखासूत्रादिसंयुतम् । श्रौतसंन्यासमित्युक्तं साक्षान्मोक्षैकसाधनम् । quoted by श्रीकर in भाष्य on वेदान्तसूत्र III. 4. 22 (भावशब्दात्).

Vedic rites. Śaṁkarācārya in his bhāṣya on V. S. III. 4. 20 refutes the view that the passage of the Jābālopaniṣad (4) cited above relates to those who are not eligible for performing Vedic rites and establishes that that passage has in view the general prescription that there is a stage of life called pārivrājya (sannyāsa) meant for all that seek release from *saṁsāra*. Sureśvara in his Vārtika on Śaṁkara's Bṛ. Up. bhāṣya (p. 1908 v. 1144) also refutes the view.[2170] Medhātithi on Manu VI. 36 rejects this view (of some) by saying that the blind or cripple cannot follow the rules and practices (such as not staying in one village for more than one night) just as they cannot perform Vedic rites and hence it could not have been intended by the smṛti writers that sannyāsa was only for the blind and the cripple, nor can the impotent take to sannyāsa as no upanayana is performed in their case. The Mit. on Yāj. III. 56 follows Medhātithi. The Sm. Mu. (p. 173) and Yati-dh. (pp. 5–6) quote verses to the effect that 'the son of an apostate from sannyāsa, one having bad nails or black teeth, one emaciated by phthisis, one devoid of a limb–these do not deserve to resort to sannyāsa. Similarly those who are guilty of mortal sins or are suspected of them or are *vrātyas*, those who have left the path of truth, purity, sacrifices, *vratas*, tapas, charity, study of the Veda and homa should not be allowed to take up the ascetic life'.

One of the principal rules for a *yati* was that he was to leave wife and home and never to think of sexual matters or to revert to the life of a house-holder. Atri[2171] (VIII. 16 and 18) declares 'I see no penance (expiation) for that twice-born man, who, after having resorted to the duties of a celibate (sannyāsin), falls off from that stage; he is neither a dvija nor a śūdra, his children become cāṇḍālas called Vidūra'. Saṁkara on V. S. (III. 4. 42) explains that these words are only intended to emphasize the great effort required to remain celibate as a sannyāsin and that expiations are as a matter of fact prescribed for a *bhikṣu* having sexual intercourse. Dakṣa VII. 33 requires the king to brand on the forehead with the mark of

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2170. काणकुण्ठादिविषये यत्तु कैश्चित्समकल्प्यते । पारिव्राज्यं न तद्युक्तमनुष्ठेय-रूपतः । बृह. उ. भाष्यवार्तिक p. 1908 verse 1144.

2171. आरूढो नैष्ठिकं धर्मं यस्तु प्रच्यवते द्विजः । प्रायश्चित्तं न पश्यामि येन शुध्येत्स आत्महा ॥ ... ... ये च प्रव्रजितापत्या या चैषां बीजसन्ततिः । विदुरा नाम चाण्डाला जायन्ते नात्र संशयः ॥ अत्रि VIII. 16 and 18. The first is quoted by शङ्कर on वेदान्तसूत्र III. 4. 41.

dog's foot and banish from the kingdom a person who after becoming a sannyāsin does not abide by its rules (of celibacy &c.). It has been seen above that a man who falls away from the order of sannyāsins became a slave of the king for life (p. 185). Atri requires a sannyāsin not to stay even for a day in the place where live his father and mother, brother and sister, wife or son or daughter-in-law, his agnates or cognates or friends, or his daughter or her sons (Sm. Mu. p. 206).

Originally these injunctions about complete restraint and abandonment of sexual life and total lack of property were faithfully followed by ascetics. The great ācārya Śaṁkara was a celibate all his life, but he is said to have established four *maṭhas* as stated above (p. 907) for the propagation of his doctrines and philosophy at Śṛṅgapura (modern Śṛṅgerī) and other places. Pious devotees bestowed considerable donations on these *maṭhas*. In course of time these *maṭhas* went on increasing and huge properties came to be under the control of the pontiffs of these several maṭhas. There arose ten orders of *advaita* sannyāsins alone [2172] viz. tīrtha, āśrama, vana, araṇya, giri, parvata, sāgara, sarasvatī, bhāratī and purī. These ten orders are said to be the pupils in succession of the four disciples of Śaṁkara i. e. the first two of Padmapāda, the next two of Hastāmalaka, the next three of Troṭaka (or Toṭaka) and the last three of Sureśvara. The several maṭhas at Śṛṅgerī, Kāñcī, Kumbhakoṇam, Kuḍalgi, Saṅkeśvara, Śivagaṅgā have been quarrelling among themselves as to their jurisdictions [2173] and their rights to claim monetary payments from the people and to exercise spiritual authority in matters of expiations, excommunication &c. To support the claims of the various *maṭhas* pedigrees of

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2172. योगपट्टं च दातव्यं वेदान्ताभ्यासतः परम् । ततो नाम प्रकर्तव्यं गुरुणा सर्वसंमतम् ॥ तीर्थाश्रमवनारण्यगिरिपर्वतसागराः । सरस्वती भारती च पुरी नाम यतेर्दश । श्रीपादसंज्ञया वाक्यं (वाच्यं ?) नाम तस्य यथातथम् । अथारभ्य त्वया कार्यं दीक्षाव्याख्यादिकं सदा । योगपट्टोपि दातव्यः शिष्ये सम्यक् परीक्षिते । quoted in स्मृतिमु. (वर्णाश्रम) p. 182 and यतिध. सं. p. 103. Vide Wilson's 'Religious Sects of the Hindus' in Works vol. I. (1861) p. 202, Dr. Farquhar's 'Outlines of the Religious Literature of India' (1920) p. 174 for the *dasnamis* (the ten appellations of advaita orders).

2173. Vide Rajvade, Khaṇḍa 21 (in Marathi) letter No. 190 at p. 240, dated *śake* 1763 where the claim is made by the Karavīra maṭha that its jurisdiction extends from the river Malāpahārī towards the north and that the Śṛṅgerī maṭha has no jurisdiction in that area.

teachers[2174] and pupils appear to have been fabricated, no two of which agree *in toto* and in some of them Sureśvara is said to have lived for 700 or 800 years. The disciples of Rāmānuja and Madhva also have many *maṭhas* of their own. Vallabhācārya (one of the great ācāryas that interpreted the Vedānta-sūtras) and his disciples do not accept the order of sannyāsa. According to them in the Kali age sannyāsa is forbidden for the seeker as it leads on to regret and worry[2174a] (if its rules are to be strictly,observed) and that the *parityāga* (abandonment) that is the essence of sannyāsa does not consist in resorting to the 4th āśrama but in behaving in the way in which bhaktas (devotees) like Uddhava acted (vide Bhāgavata III. 4). Most of these maṭhas have large endowments or incomes which are spent in pomp and show (e. g. keeping golden images and paraphernalia). Very few of the heads are really learned even in ancient Sanskrit Literature in all its branches, they are impervious to modern tendencies and requirements, are obscurantists and generally oppose all ideas of reform. Only a very few maṭhas are presided over by persons who have been celibate throughout their lives. Most of them originally were householders and then took to sannyāsa. Besides the succession to the *gādi* is often a hole and corner affair. When the incumbent is about to die the influential and intriguing persons round him catch hold of some aspiring householder, make him a disciple of the dying sannyāsin and afterwards he is installed as the pontiff.

2174. Wilson's 'Religious Sects of the Hindus' vol. 1, p. 201 (for 29 ācāryas of Śṛṅgerī from Govinda, the teacher of Śaṁkara, to the present day ; J. B. B. R. A. S. vol. X. pp. 373–74 for 56 occupants of the Śṛṅgeri *gādi* from Śaṁkara ; and 'Shankaracharya and his school' (1923) by the late Mr. M. R. Bodas, which last (in Marathi) is a very valuable work, containing lists of pontifical succession of five maṭhas (pp. 91–103) and also the Maṭhāmnyāsetu (in Sanskrit) mentioning the several maṭhas, their traditions, mottoes &c.

2174 a. वल्लभाचार्य in his संन्यासनिर्णय, (published by M. T. Telivala in 1918 with eight commentaries) states 'अतः कलौ स संन्यासः पश्चात्तापाय नान्यथा। पाषण्डित्वं भवेच्चापि तस्माज्ज्ञाने न संन्यसेत् ॥ 16 ; तस्मादुक्तप्रकारेण परित्यागो विधीयताम्। अन्यथा भ्रश्यते स्वार्थादिति मे निश्चिता मतिः ॥ 21'. पुरुषोत्तम in his com. (called विवरण) on verse 16 remarks that *bhaktas* (those who follow the path of *bhakti*, devotion to Kṛṣṇa) should resort to renunciation (*parityāga*) in the way which Lord Kṛṣṇa ordered his great devotee Uddhava to follow (vide Bhāgavata III. 4. 20–21) and not by way of sannyāsa taught by those who follow the path of knowledge 'यस्माद्विविधसंन्यासस्य कलौ खेदादिजनकत्वं विद्वत्संन्यासस्य चासम्भवस्तस्मात् ज्ञानमार्गे वैधं संन्यासं न कुर्यात्।'

He retains his attachment to his former family and uses a good deal of the income for his relatives and friends. Real reform of the *maṭhas* cannot come unless great improvements are made in selecting a successor. There must be several disciples, the selection must not be made on the incumbent's death-bed, representative bodies must have a voice in the selection. The heads of ascetic maṭhas have often come to the courts on questions about dignity, jurisdiction and properties. For example, in 3 Moore's Indian Appeals p. 198 the Śṛṅgerī Pontiff claimed a declaration that he alone was entitled to proceed on the public road in a palanquin crosswise and for an injunction restraining the *Swami* of the Lingayats from doing so; in *Madhusudan Parvat v. Shree Madhav Teertha*, 33 Bom. 278, the Śaṁkarācārya of the Śāradā maṭha at Dwarka sued for a declaration that the defendant was not entitled to the title and dignities of a Śaṁkarācārya and that he was not entitled to call for or receive any offerings from people at Ahmedabad or other places in Gujarat either in his assumed capacity of a Śaṁkarācārya or as a Śaṁkarācārya of the Jyotir-maṭha (this claim was also rejected on the grounds that the suit was not of a civil nature and that the offerings were voluntary).

In *Vidya Shankara v. Vidya Narsimha*, 51 Bom. 442 (P. C.) the Privy Council had to deal with a pretty tangle of claims between four persons, the plaintiff and the defendant each claiming to be the lawful Śaṁkarācārya of Sankeshwar and Karvir maṭha and both having selected a disciple to succeed them. These illustrations indicate how the world-renouncing ideal of conduct set forth by the great Śaṁkarācārya is honoured in modern times by those who swear by his name. They should lay to heart the words of the Jīvanmuktiviveka and the quotation in it from Medhātithi (pp. 158–159) [2175] viz. 'if an ascetic secures a maṭha as a fixed place of residence and thereon a sentiment of ownership arises in him his mind will be disturbed when loss or expansion of the maṭha takes place; therefore an ascetic should not possess a maṭha nor should he have vessels of gold or silver for his use nor should he gather pupils round

2175. यदि नियतवासार्थं कंचिन्मठं संपाद्य तत्स्वामी तस्मिन्ममत्वे सति तदीयहानिवृद्धयोश्चित्तं विक्षिप्येत । ... ... यथा मठो न परिग्रहीतव्यस्तथा सौवर्णराजतादीनां भिक्षाचमनादिपात्राणामेकमपि न गृह्णीयात् । ... ... मेधातिथिरपि । आसनं पात्रलोपश्च संचयः शिष्यसंग्रहः । दिवास्वापो वृथालापो यतेर्बन्धकराणि षट् ॥ ... ... शुश्रूषालाभपूजार्थं यशोर्थं वा परिग्रहः ॥ शिष्याणां न तु कारुण्यात्स ज्ञेयः शिष्यसंग्रहः ॥ जीवन्मुक्तिविवेक pp. 158–159.

himself for securing service from them or in order that they may honour him, spread his fame, or bring money to him, but he may gather disciples only for removing their ignorance.'

In J. R. A. S. for 1925 pp. 479-486 Dr. J. N. Farquhar contributes a very learned article on the organization of the sannyāsins of the Vedānta. Therein he shows how Moslem armed *fakirs* molested and even killed Hindu ascetics, how Madhusūdana Sarasvatī approached the Emperor Akbar, how failing to get complete redress he initiated kṣatriyas and vaiśyas into seven out of the ten orders of sannyāsins and armed them, how these sannyāsins fought against the moslem fakirs and also among themselves, how even non-brahmin women are initiated into the *giri* and *purī* orders and how in Northern India the pure monastic orders are those of tīrtha, āśrama and sarasvatī. This innovation later on led to serious consequences. The sannyāsins and fakirs infested the province of Bengal and their incursions and depredations caused great alarm in the first days of the British rule (latter half of the 18th century [2176]). This shows how the rule of *ahiṁsā* enjoined upon ascetics became perverted. Various estimates have been made about the number of persons in India professing to lead the ascetic life. They could easily have been 10 per cent of the population, particularly in Northern India. They generally led very indolent, parasitic and dissolute lives. There are however, reasons to believe that in recent times the number of so-called sannyāsins is being substantially reduced owing to several causes. There have been swarms of monks and nuns in Christian countries also. Before the suppression of the monasteries by Henry VIII in England about 400 years ago, the number of monks, nuns and persons dependent on them was enormously large. Vide 'English monks' by Geoffrey Baskerville, p. 285, (f. n. 2) where the figures of monks and nuns in England, France and Spain at various periods are given.

According to both ancient and modern Hindu Law, when a man became a sannyāsin, he became cut off from his family and lost all his rights to property, partition and inheritance in that family. Vas. Dh. S. 17. 52 lays down that those who resort to another āśrama (i. e. vānaprastha or sannyāsa) are excluded

2176. Vide 'Sannyasi and Fakir raiders in Bengal' by Rai Saheb Jamini Mohan Ghosh (1930) for a detailed and interesting account.

from their share (in the family property).[2177] This result, however, does not follow by merely wearing the garments of a sannyāsin, but in order that this result may follow a person must have performed the necessary ceremonies for entering the order of sannyāsins. On the other hand whatever belongs to a sannyāsin such as his clothes, his sandals, his books would not devolve on his blood relations as heirs but will go to his spiritual heir (viz. his pupil). Vide Yāj. II. 137 and the Mit. thereon. These rules, however, do not apply to a śūdra turning an ascetic. He does not become severed from his family by entering the order of asceticism, unless a usage to that effect is established. Vide *Somasundaram v. Vaithilinga*, 40 Mad. 846 (at p. 869), *Harishchandra v. Atir Muhmud*, 40 Cal. 545.

The most serious inroad, however, on the ideal of sannyāsa was made when people professing to be ascetics were allowed to have wives or concubines. The Vāyupurāṇa (quoted in the Yati-dharmasaṅgraha p. 108) invokes dire consequences on him who after becoming a sannyāsin has sexual intercourse, viz. he becomes a worm in ordure for 60,000 years, passes through the lives of a rat, a vulture, a dog, a donkey, a pig, a tree without flowers and fruit, a goblin and then he is born as a cāṇḍāla. The Rājataraṅgiṇī (III. 12) records[2178] that when the queen of Meghavāhana built a monastery she established in a portion of it ascetics who followed the rules of conduct laid down for their order and in the other portion ascetics, who were condemnable because of their acting like householders, together with their wives, sons, cattle and wealth. In the Presidency of Bombay several cases have come before the courts about the rights of succession to Gharbhari Gosavis[2179] (i. e. ascetics who have a house and family). Vide *Gosain Rambharti v. Mahant Surajbharti*, 5 Bom. 682 (where it was held that a Gosavi who succeeded as a disciple to a mohunt did not forfeit his rights by subsequent marriage), *Balgir v. Dhondgir*, 5 Bom. L. R. 114, *Gitabai v. Shivbakas*, 5 Bom. L. R. 318, *Hirabharthi v. Bai Javer*, 30 Bom. L. R. 1555.

2177. अनंशास्त्वाश्रमान्तरगताः । वसिष्ठ 17. 52, quoted by the Mit. on या. II. 137; नैव भागं वनस्थानां यतीनां ब्रह्मचारिणाम् । पाषण्डपतितानां च न चावैदिककर्मणाम् ॥ वृद्धहारीत VII. 259.

2178. अर्धे यच्छिक्षवः शिक्षाचारास्तत्रार्पितास्तया । अर्धे गार्हस्थ्यगर्ह्याश्च सस्त्रीपुत्रपशुश्रियः ॥ राजतरङ्गिणी III. 12.

2179. Vide Steele's 'Law and customs of Hindu castes,' Appendix B on pp. 444–446 'Gharbaree Gosavies' by Mr. Warden.

In the Gupta Inscriptions we have several records of a line of kings who were the feudatories of the imperial Guptas and who bear the appellation 'nṛpati-parivrājaka' (kingly ascetics). Fleet thinks (p. 95 n. 1) that the word means no more than what is conveyed by such words as 'rājarṣi', but this is unconvincing. Their gotra was Bharadvāja and the founder is said to have been an incarnation of Kapila (p. 115). It is likely that the founder, after being a king, ultimately became a sannyāsin and his descendants (in the fashion poetically described by Kālidāsa) also became ascetics after adorning the throne for some time. Hence they probably came to be called nṛpati-parivrājakas. It is interesting to note that Vyāsa quoted in Sm. M. (p. 176) and Yati-dh. (pp 2–3) forbade sannyāsa in the Kali age, though he made an exception to this extent that as long as the division of society into varṇas existed and as long as the Veda was studied so long sannyāsa could be resorted to in the Kali age.[2180] Nāgeśa in his Vrātyatāprāyaścitta-nirṇaya (p. 46) makes the curious statement that according to the Sannyāsa-paddhati of Vyāsa a wise brāhmaṇa should not resort to sannyāsa when 4400 years of the Kali age will have expired (i. e. after 1299 A. D.).[2181] This dictum was probably due not only to the difficulties of observing to the letter the code of life sketched for sannyāsins, but also to the fact that about 1299, the whole of India was being harassed by Moslem invaders and adventurers who made the helpless sannyāsins the first target for their fanatic zeal and persecution. The Nirṇaya-sindhu (III, pūrvārdha, end) quotes the above verse of Vyāsa and remarks that this prohibition of sannyāsa is meant to apply to sannyāsa with three daṇḍas.

The Baud. Dh. S. II. 10. 11–30, the Baud. gṛ. śeṣasūtra IV. 16, the Vaik. IX. 6–8 contain the procedure of becoming a sannyāsin. That of the Baud. Dh. S. being probably the most

2180. व्यासः । अग्न्याधेयं गवालम्भं संन्यासं पलपैतृकम् । देवरेण सुतोत्पत्तिं कलौ पञ्च विवर्जयेत् ॥ इति । तस्यापवादमाह स एव । यावद्वर्णविभागोऽस्ति यावद्वेदः प्रवर्तते । तावन्न्यासोऽग्निहोत्रं च कर्तव्यं तु कलौ युगे ॥ इति । स्मृतिमु. p. 176 (वर्णाश्रम), यतिधर्मसंग्रह pp. 2–3.

2181. चत्वार्यब्दसहस्राणि चत्वार्यब्दशतानि च । कलेर्यदा गमिष्यन्ति तदा त्रेतापरिग्रहः । संन्यासश्च न कर्तव्यो ब्राह्मणेन विजानता । संन्यासपद्धति of व्यास quoted in नागेश's व्रात्यताप्रायश्चित्तनिर्णय p. 46 ; also in निर्णयसिन्धु III. पूर्वार्धे end.

ancient among extant works is briefly set out below:[2182] After having cut the hair on the head, the beard, the hair on the body, the nails, he makes ready three sticks, a loop of strings, (a piece of cloth as) a water strainer, a jar and a bowl. Having taken these he should go to the end of his village, or to the extremity of the boundary of his village, or the fire-hall; he should partake of clarified butter, milk and curds (mixed together) and should fast or drink water. Then he should recite the vyāhṛtis separately preceded by 'om' and followed by the words 'I enter the Sāvitrī' and by one *pāda* of the sacred Gāyatrī and then all together.[2183] Before sunset, he heaps fuel on the gārhapatya fire (if he has maintained Vedic fires), brings the anvāhāryapacana (dakṣiṇāgni) to the spot, takes the flaming āhavanīya fire out of the gārhapatya, melts clarified butter on the gārhapatya, cleanses it (with blades of kuśa), takes four portions of the butter in the spoon called '*sruc*' and offers in the āhavanīya fire on which fuel-sticks have been heaped a full oblation (i. e. whole spoonful) four times saying 'om svāhā'. This is called Brahmānvādhāna (putting fuel-sticks on fire for securing knowledge of *brahman*). Then in the evening after agnihotra has been offered, he strews grass to the north of the gārhapatya fire, places on the grass sacrificial vessels in pairs with the upper parts turned downwards, spreads darbha grass to the south of the āhavanīya fire on the seat meant for the brahmā priest, covers it with black antelope skin and remains awake the whole of that night. Then he rises at the time (muhūrta) sacred to Brahmā and offers agnihotra in the early morning at the proper time. Then after covering the part of the altar called pṛṣṭhyā and bringing water he prepares an offering for Agni Vaiśvānara cooked on twelve potsherds. That well-known iṣṭi will be the last he will perform. Afterwards, he throws in the āhavanīya fire those sacrificial vessels which are not made of stone or earth. And throwing the two araṇis (the wooden logs by the friction of which fire was

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2182. The central ideas of the ceremony are the renunciation of all worldly ties, contempt of the world and all earthly riches, a life of ahiṁsā and contemplation on and realization of the Absolute Brahman. The summary is close to the original, only omitting a few quotations, a few repetitions and some matters that have already been dealt with.

2183. He will say 'ओं भूः सावित्रीं प्रविशामि तत्सवितुर्वरेण्यम्, ओं भुवः सावित्रीं प्रविशामि भर्गो ... ... महि । ओं स्वः सा ... ... शामि धियो ... ... यात् and lastly ओं भूर्भुवः स्वः सावित्रीं प्रविशामि तत्स ... ... यात्. Vide बौ. ध. सू. II. 10. 14–17. This is called सावित्रीप्रवेश.

produced for vedic rites) into the gārhapatya fire with the words 'may you two be of one mind with us' he (mentally) deposits the three fires in himself. Repeating the mantra 'yā te agne yajñiyā tanūr' (Tai. S. III. 4. 10. 5) he inhales the smell of the smoke of each of the three fires thrice. Then standing within the sacrificial enclosure he says thrice in a low voice and thrice aloud the words 'om bhūḥ, bhuvaḥ svaḥ. I have entered the order of sannyāsa (lit. I have abandoned), I have entered the order of sannyāsa, I have entered the order of sannyāsa'. Lastly he pours out as much water as will fill his joined hands saying 'I promise that no injury will proceed from me to any creature'. He must henceforward restrain his speech. He holds his staff saying 'thou art my friend, protect me'. He takes the *śikya* (loop of strings) with the words 'yadasya pāre rajasaḥ' (Tai. S. IV. 2. 5. 2); he takes the cloth for straining water with the text 'yena devāḥ pavitreṇa' (Tai. Br. I. 4. 8 and Nirukta V. 6); he takes the water jar reciting 'yena devā jyotiṣordhvam' (Tai. S. V. 7. 2. 2); he takes the bowl after reciting the seven vyāhṛtis. Taking with him the staffs, the loop of strings, the cloth as a water strainer, the water-pot and the bowl he goes to a place where water can be had, bathes, sips water and sprinkles himself (performs *mārjana*) with the Surabhimatī[2184] verse (dadhi-krāvṇo, Ṛg. IV. 39. 6), with Abliṅgā verses, Vāruṇī verses, Hiraṇyavarṇā verses (Tai. S. V. 6. 1. 1 = Atharvaveda I. 33. 1–4) and Pāvamānī verses (Ṛg. IX. 1 &c.). While still in the water he performs sixteen prāṇāyāmas after (mentally going over) the Aghamarṣaṇa verses (Ṛg. X. 190. 1–3), comes out of the water on the bank, wrings his garments, puts on another pure (washed) garment, sips water, takes the cloth for straining water with the words 'om bhūr bhuvaḥ svaḥ' and performs *tarpaṇa* to the seven[2185] vyāhṛtis. He then fills his joined hands with water and performs *tarpaṇa* to the Manes just in the same way as he did to the gods, then he worships the sun with the two verses 'udu tyam' (Ṛg. 1. 50. 1) and 'citram' (Ṛg. I. 115. 1). He then offers *tarpaṇa* to the Ātman (self) with 'the syllable *om* is *brahma*; this light (the sun) that diffuses warmth is indeed

2184. Vide note 755 for Surabhimatī, Abliṅgā and Vāruṇī verses. The Tai. Br. III. 9. 7 calls Ṛg. IV. 39. 6 Surabhimatī.

2185. The तर्पण will be in the form ओं भूस्तर्पयामि and so on for भुवः, स्वः, महः, जनः, तपः, सत्यम्. This is देवतर्पण. The पितृतर्पण will be ओं भूः स्वधा, ओं भुवः स्वधा and so on.

brahma; this which gives warmth is indeed the Veda; this indeed that sheds warmth is the (proper) object of knowledge'; then he worships the *Ātman* with the words 'the Self is brahman, it is light'. Let him repeat the Gāyatrī verse one thousand times or an unlimited number of times. Repeating 'om bhūrbhuvaḥ svaḥ' he takes up the water strainer (cloth) and fetches water. Let him not thereafter perform *ācamana* with water that has not been drawn up (from a well), which has not been strained[2186] and which has not been completely cleansed. Let him not wear thereafter whitegarments. He may carry one staff or three. He has to keep the following vows: ahiṁsā (abstaining from injury to any creature), truthfulness, not depriving others of any property of theirs, continence, and liberality. There are five minor vratas (vows) viz. absence of anger, waiting upon the guru, avoidance of carelessness (or rashness), cleanliness, purity in food. Then follow rules as to begging for alms (some of them are at pp. 933–934 above). When he returns from begging, he places the alms in a pure spot, washes his hands and feet and announces (the alms) first to the sun with the verses 'udu tyam' (Ṛg. 1. 50. 1) and 'citram' (Ṛg. I. 115. 1); he also announces the alms to *brahman* with the text 'brahma jajñānam' (Tai. S. IV. 2. 8. 2 = Atharvaveda IV. 1. 1). It is declared (in Vedic texts) that after the *brahmādhāna* the sacred fires are contained in the sacrificer himself; his prāṇa, apāna, vyāna, udāna and samāna represent the five fires gārhapatya, anvāhāryapacana (dakṣiṇāgni), āhavanīya, sabhya and āvasathya. These five fires indeed abide in the *Ātman*; he, therefore, offers (the oblations) in the *Ātman* only. This sacrifice offered in the soul, which is centred in and based on the Ātman, leads the soul to bliss. Giving compassionately portions of the alms to creatures and sprinkling the remainder with water, he should partake of it as if it were some medicine. After he has eaten and taken ācamana he worships the sun with the Jyotiṣmatī[2187] verse viz. 'ud vayam' (Ṛg. I. 50. 10) after inaudibly muttering the

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2186. Vide Manu VI. 46 for straining water. 'Liberality'—the ascetic has *ex hypothesi* no property, but his *tyāga* may consist in imparting knowledge and giving his mss. or books to the needy.

2187. Ṛg. I. 50. 10 is उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।. It contains the word ज्योतिः and is therefore styled ज्योतिष्मती. Bühler is inaccurate in holding the verse 'udvayam' as different from Jyotiṣmatī (vide S. B. E. vol. 14 p. 281). The words वाङ्म आसन्नसोः प्राणः are also अथर्ववेद 19. 60. 1.

two texts 'vāṅ me āsan' (Tai. S. V. 5. 9. 2) and 'nasoḥ prāṇaḥ' (Tai. Ār. X. 72). Let him eat food given without asking, regarding which nothing has been settled beforehand and which comes to him by chance and so much only as is necessary to support life.

Now they quote the following rules for the case where the teachers explain the Upaniṣad 'standing (in the day), keeping silence, sitting (at night) in the posture[2187a] of crossed legs, bathing thrice a day, he shall subsist entirely on rice grains, oil-cake, food from barley, sour milk and milk'. It is declared in Vedic texts 'on that occasion he shall keep strict silence and converse as much as is necessary with the teachers deeply versed in the three vedas, with ascetics or other learned persons in the several āśramas, after pressing the teeth together, all the while contemplating on what he hears, but not in such a way as would cause a breach of his vow. He may keep only one of the rules out of the three viz. standing (in the day), rigid silence and sitting with crossed legs (at night) and not all together. Eight things do not cause him who is intent on vows as above to break his own vow viz. water, roots, clarified butter, milk, sacrificial food, the wish of a brāhmaṇa, an order of his guru, and medicine. Let him mutter the mantras in the evening and morning that are repeated in the Agnihotra. He should perform his evening sandhyā adoration with mantras addressed to Varuṇa[2188] and in the morning with those addressed to Mitra (Ṛg. III. 59). It is declared in the Veda 'limited in number are the *ṛk* verses, the *sāmans* and the *yajus* formulæ, but there is no limit to this that is *brahma*.' In this way (i. e. repeating om) the ascetic may give up the rest of the Veda, but should stand firm by the root of the Veda (viz. om). The Veda is the tree and its root is praṇava (om). He should meditate on 'om'. Prajāpati has declared that praṇava leads on to union with *brahman*. Let him cleanse the vessel of *brahman* with seven vyāhṛtis.[2189]

2187 a. वीरासन is defined as 'एकं पादमथैकस्मिन् विन्यस्योरौ तु संस्थितम्। इतरस्मिंस्तथैवोरुं वीरासनमुदाहृतम्॥.' कालिदास in रघुवंश 13. 52 refers to this posture in योग.

2188. The Vāruṇī verses meant here are the three verses यच्चिद्धि occurring in Tai. S. III. 4. 11. 6 and the Maitrī verses are the three verses मित्रस्य चर्षणीधृतो, मित्रो जनान्, प्र स मित्र in Tai. S. III. 4. 11. 5.

2189. ब्रह्मभाजन may mean the bowl for alms or the body of the ascetic. This shows that besides 'om' he should also frequently recite the seven vyāhṛtis.

Among medieval works the Smṛtyarthasāra (pp. 96–97), the Sm. M. (pp. 177–182), the Yati-dh. (pp. 10–22), the Nirṇaya-sindhu (III. Uttarārdha pp. 628–632), the Dharmasindhu give various detailed procedures. Many of the medieval works and manuals (paddhatis) on sannyāsa frequently refer to a work called Brahmānandī, which I have not been able to secure. The procedure in the Dharmasindhu contains the following elements. Sannyāsa is to be resorted to in the northward passage of the sun and for a man who is about to die even in the southward passage. He should find out a teacher possessed of the virtues of quiescence and note for three months the duties of ascetics in his company, should purify himself with *japa* of the sacred Gāyatrī, Rudra mantras and by Kuṣmāṇḍa homa (for which see Tai. Ār. II. 7). He should then make a saṅkalpa [2190] after reciting the place and time on a *riktā tithi* and should perform the prāyaścitta of *catuḥkṛcchra* by giving a cow or money for each as stated above (pp. 199–200). Then he should begin to perform on the 11th or 12th day 16 śrāddhas of himself and sapiṇḍīkaraṇa. Then he is to perform eight śrāddhas (vide above p. 932) and *tarpaṇa* as a subordinate part (aṅga) of these eight śrāddhas. On the day these eight śrāddhas are performed or on the next day he should shave off the whole head after keeping six hairs out of his top-knot, pare his nails, then take his bath, then he is to donate to brāhmaṇas and his sons all his wealth except his wearing apparel and the materials for *homa*. The garments he is to wear should be dyed with red chalk; he should secure a bamboo staff as high as his head &c. and as thick as his finger and brought by a brāhmaṇa; that staff should be sprinkled over with water from a conch to the accompaniment of 'om', the *puruṣa* hymn (Ṛg. X. 90) and such names (of Viṣṇu) as Keśava. He should also keep ready a water jar, a strip for his loins and a garment to cover his body and a wallet and *pādukās* (sandals). He should declare his resolve (saṅkalpa) to become a paramahaṁsa and perform the worship of Gaṇeśa, puṇyāhavācana, worship of mother goddesses and Nāndī-śrāddha. He should then perform *japa* by saying 'namaḥ' to Brahmā (in the dative), Viṣṇu, Rudra, Sūrya, Soma, Ātman, Antarātman, Paramātman and also repeat the first *pādas* of each of the four

2190. Vide p. 267 above for रिक्तातिथि. The सङ्कल्प will be मम करि संन्यासेऽधिकारार्थं चतुःकृच्छ्रात्मकं प्रायश्चित्तं प्रतिकृच्छ्रं तत्प्रत्याम्नायैकैकगोनिष्क्रयद्वारा-हमाचरिष्ये कृच्छ्रप्रत्याम्नायगोनिष्क्रयं द्रव्यं विप्रेभ्यो ब्राह्मणेभ्यस्तृजे ।

Vedas. He should then eat three handfuls of barley flour with 'om' and touch his navel. He should then sip thrice clarified butter or water mixed with milk and curds repeating the mantras 'trivṛd-asi', 'pravṛd-asi', 'vivṛd-asi' (all three in Vāj. S. 15. 9) and then drink water with the mantra 'may the waters purify' (Tai. Ār. 10. 23), then perform ācamana and declare his resolve to fast. Then comes Sāvitrīpraveśa (as in Baud. above); then he should kindle his gṛhya fire or if he has no gṛhya fire then he should bring domestic fire with the mantra 'pṛṣṭo divi' (Ṛg. VII. 5. 27) and kindle it with the three mantras 'tat savituḥ', 'tām savituḥ' and 'viśvāni deva' (Ṛg. III. 62. 10, Vāj. S. 17. 74, Ṛg. V. 82. 5). Then comes brahmānvādhāna before sunset (see above p. 954). He should thereafter perform evening sandhyā adoration, homa and vaiśvadeva and keep awake the whole night near the fire. Then the next morning after the daily homa and Vaiśvadeva he should offer a mess of cooked food to Agni or Vaiśvānara and perform the homa to prāṇa and others, the puruṣasūkta homa and Virajā homa. The Virajā homa is a lengthy performance and the principal elements in it are: the offering of 40 oblations of each out of the three viz. fuel-sticks, boiled rice and clarified butter after repeating certain formulae such as 'may my five prāṇas be purified, may I be light (illumination) free from *rajas* (the principle of activity or obstruction) and from evil, svāhā; this is for the prāṇa and the rest, it is not mine.' In this way oblations are offered to five senses, the mind, *buddhi*, seed, thought and saṅkalpa, to the constituents of the body, to the several limbs of the body (head, hands and feet &c.), to *puruṣa* and others, to the five elements, to the five guṇas of the elements, to the five kośas (sheaths) and several others. Then an oblation of ājya is made to Prajāpati. Then he should recite the Puruṣa hymn (Ṛg. X. 90) and the first sentences of the four Vedas, offer oblations to Agni Sviṣṭakṛt, distribute gifts to students and others, he should burn his wooden utensils in his gṛhya fire if he has kept one and donate the metal vessels to his guru, then he should deposit the fire in himself by reciting 'ayam te yoniḥ' (Ṛg. III. 29. 10) and 'yā te agne yajñiyā' (Tai. S. III. 4. 10. 5) thrice and should face and take in the blaze and warmth of his gṛhya fire, should take a black antelope skin and leave his house. He should give blessings to his sons and other near relatives and bid good-bye to them with the words 'to me belongs no one nor do I belong to any one.' Then he should go to a reservoir of water, take in his folded hands water and offer it

to all gods with the hymn Ṛg. X. 103 (1–13). He should declare a resolve to resort to sannyāsa for the realization of *brahman* and offer three handfuls of water in the reservoir. He should then discharge water into the reservoir from his joined hands saying 'I have given up the hankering for sons, wealth, worlds and for everything, may there be safety to all creatures from me, svāhā.' Then he should again declare that he has abandoned everything, all pleasures, all sentiments of anger &c., all joys of flowers, scents, dancing and music, all duties of varṇa and āśramas &c.; he should also declare 'I shall not cause any injury to any creature in thought, word or by the body; may all creatures have no fear of me.' He should think of the sun and other gods as witnesses to this declaration and standing in navel-deep water should again perform the Sāvitrīpraveśa and offer water in declaring 'I have risen beyond the desire for sons, worlds and wealth and shall practise begging.'

After this comes the utterance of the *praiṣa* (the call or direction). In a low, moderate and loud voice the entrant should declare 'om, bhūḥ I have given up everything, om bhuvaḥ, I have ...., om svaḥ, I have........., om bhūr bhuvaḥ svaḥ, I have given up everything' and should discharge water in the reservoir of water with the words 'may there be no injury to all creatures from me, svāhā.' He should pluck out the top-knot, take out his sacred thread and hold them in his hand and offer them in water with water with the words 'water is indeed all deities, I sacrifice (the top-knot and sacred thread) to all gods, svāhā' and then he should send up a prayer to Vāsudeva. Then he should remove his wearing apparel and walk five steps with his face to the north. Then the ācārya should bow to the entrant and should hand over to the latter a piece of loin cloth and upper garment and a staff. The entrant should wear them and hold the staff with appropriate mantras and also a water jar and an āsana (a seat). He should then hold a fuel-stick in his hand, bow to his guru, sit down in the eagle posture and make a request to the guru in the words 'Oh teacher, who are like the Lord of the Universe to me, save me who am scorched by the fire of saṁsāra and who am bitten by Death; I have thrown myself on your mercy' and also repeat the verse 'yo brahmāṇam' (Śvetāśvatara Up. VI. 18 quoted in note 856 above).[2191] Having

2191. The verse यो ब्रह्माणं...मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ (श्वेताश्वतरोप. VI. 18) is very appropriate to the occasion.

waited upon the guru with these words and placing his right knee on the ground, he should clasp the feet of his guru and should say 'teach, Sir, *brahma* to me.' The guru should contemplate on his soul as *brahman*, should recite over a conch full of water the sacred syllable 'om' twelve times, should pour the water from the conch on his disciple, should recite the propitiatory verse 'śam no mitraḥ' (Ṛg. I. 90. 9), then lay his hand on the head of the disciple, should recite the Puruṣa hymn (Ṛg. X. 90), should place his hand on the heart of the disciple and mutter the mantra[2192] 'I place thy heart in disciplined obedience to me,' the guru should then mutter in the right ear of the disciple the syllable 'om' and should enlighten him about the significance of 'om' and of pañcīkaraṇa;[2193] he should then impart to the disciple one of the four great Vedānta sentences (mahāvākya) 'prajñānam brahma' (Ait. Up. III. 3), 'ayam-ātmā brahma' (Bṛ. Up. II. 5. 19), 'tat tvam-asi' (Chān. Up. VI. 8. 7), 'aham brahmāsmi' (Bṛ. Up. I. 4. 10) in accordance with the tradition of his school and enlighten him about the meaning thereof. Then he should give to the disciple a name ending in tīrtha, āśrama &c. according to the tradition of his order. Then the guru may bring about what is called paryaṅkaśauca and give to the disciple the *yogapaṭṭa*.

The paryaṅka-śauca (purification by being seated on a stool &c.) may be briefly described. On an auspicious day a householder seats the ascetic in front of him on a wooden stool or seat, places five heaps of earth to his left and also to his right and also pure water on both sides. Then the householder simultaneously washes the two knees of the ascetic with water and earth from the first heap of earth on the left. Then he should wash his own left hand with earth and water taken from the half of the first heap on the right and with the remain-

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2192. मम व्रते हृदयं ते दधामि मम चित्तमनुचित्तं ते अस्तु। मम वाचमेकव्रतो जुषस्व बृहस्पतिष्ट्वा नियुनक्तु मह्यमिति। This occurs in आश्व. गृ. I. 21. 7 and पार. गृ. II. 2 in उपनयन where the teacher addresses the boy in these words. The same words are addressed in the marriage rites by the bridegroom to the bride, as e.g. in Pār. gṛ. I. 8 (where प्रजापति is substituted for बृहस्पति).

2193. पञ्चीकरण is a Vedānta doctrine analogous to त्रिवृत्करण (which occurs in the Chān. Up. VI. 3 and 4 and V. S. III. 4. 20). Vide the वेदान्तसार for it and the work called पञ्चीकरण by Śaṁkarācārya (in Benares Sanskrit series).

ing half of the first heap on the right he should wash both his hands seven times with the same water. With the second heap on the left he should wash simultaneously the two thighs (jaṅghā) of the ascetic four times and with one half of the second heap on the right he should wash his own left hand seven times and with the other half of the second heap (on the right) he should wash both his hands four times. The ankle, the upper part of the foot and the lower part (sole) of the foot of the ascetic are respectively washed with the third, fourth and fifth heap on the left and his own left hand and both hands are washed a certain varying number of times with 3rd, 4th, 5th heaps on the right.

The yogapaṭṭa (lit. the cloth of *yoga*, union with Spirit) is given in the following way: After the ascetic has undergone paryaṅkaśauca, he should cleanse his waist, wear a string round his waist and his loin cloth and cover his waist with a piece of cloth. He should then sit with his guru's permission on a high seat and should propound some Vedānta topic in the presence of the persons assembled. The ascetic guru should sprinkle on the head of his ascetic disciple water from a conch to the accompaniment of the Puruṣa hymn (Ṛg. X. 90), should honour him by offering clothes, sandalwood paste, flowers, incense, lamp and *naivedya*. He (the guru) should hold a piece of cloth over the head of the disciple, recite along with the other yatis the chapter called Viśvarūpa (11th chapter of the Bhagavadgītā) from the 15th verse to the 33rd verse. He should then give the name already determined upon to the disciple and say to him 'Henceforward you may admit to saṁnyāsa one who is eligible for it, initiate him and give him the yogapaṭṭa.' Then the disciple bows to the *yatis* older than himself. Then the guru gives to the disciple a waist-thread and a staff marked with five *mudrās* and should offer his own salutation to the disciple according to the tradition of his order. Other ascetics and house-holders also should bow to the disciple, who should only repeat the word 'Nārāyaṇa,' should leave the high seat and seat his guru thereon, should bow to the guru according to the rules of the order and to the other ascetics.[2194]

2194. Vide Dharmasindhu III (uttarārdha), Yati-dh. pp. 102-103 for yogapaṭṭa.

The Jābālopaniṣad (5)[2195] allows saṁnyāsa to those even who are suffering from disease and are about to die, all that is required being that they should declare in words and resolve in their mind to enter the order of saṁnyāsa. No extensive ceremonial is required. Aṅgiras and Sumantu quoted in Sm. M. (pp. 174 and 182) state 'when a man is shattered by old age or harassed by his enemies or is suffering from (an incurable) disease he may resort to saṁnyāsa by merely uttering the *praiṣa* (vide above p. 960) and no further rites would be absolutely necessary. He should recite thrice in the morning, at noon and in the evening, 'I have given up everything (or entered upon saṁnyāsa)' and further say 'I forswear whatever action I may have done through ignorance, indolence or carelessness; I shall cause no harm to creatures with my hands or feet, with my speech, body or mind; may all creatures have no fear from me.' The Dharmasindhu (III, uttarārdha) says that in this saṁnyāsa for those at the door of death the absolutely essential elements are the resolve (saṁkalpa), the uttering of the *praiṣa* and the giving of the promise of non-injury and the rest of the rites may or may not be performed according to circumstances. Even now such a saṁnyāsa (called āturasaṁnyāsa) is sometimes resorted to by religious-minded men *in extremis*, the only essentials gone through being *saṁkalpa* (declaration of resolve), *kṣaura* (tonsure of the head), sāvitrīpraveśa (described above at p. 954) and praiṣoccāra (utterance of *praiṣa*).

One question on which controversies have raged from very ancient times is whether an ascetic should give up his top-knot and sacred thread also. The Jābālopaniṣad[2196] (5) states

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2195. यद्यातुरः स्यान्मनसा वाचा संन्यसेत्। जाबालोपनिषद् 5; आतुराणां च संन्यासे न विधिर्नैव च क्रिया। प्रैषमात्रं समुच्चार्य संन्यासं तत्र पूरयेत्॥ संन्यस्तोहमिति ब्रूयात्सवनेषु त्रिषु क्रमात्। त्रीन्वारांस्तु त्रिलोकात्मा शुभाशुभविशुद्धये॥ यत्किंचिद्बन्धकं कर्म कृतमज्ञानतो मया। प्रमादालस्यदोषाद्यत्तत्सर्वं संत्यजाम्यहम्॥ एवं संचिन्त्य भूतेभ्यो दद्यादभयदक्षिणाम्। पद्भ्यां कराभ्यां विरह्याहं (विहरन्नाहं?) वाक्कायमानसैः। करिष्ये प्राणिनां हिंसां प्राणिनः सन्तु निर्भयाः॥ सुमन्तु quoted in स्मृतिमु. p. 174; vide यतिध. सं. p. 2 for a similar quotation from Aṅgiras. The परा. मा. I. 2. p. 149 quotes the verse आतुराणां च संन्यासे as from महाभारत.

2196. अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं पृच्छामि त्वा याज्ञवल्क्य अयज्ञोपवीती कथं ब्राह्मण इति। स होवाच याज्ञवल्क्यः। इदमेवास्य तद्यज्ञोपवीतं य आत्मा। जाबालोपनिषद् 5; तत्र परमहंसानां ...... त्रिदण्डं कमण्डलुं शिक्यं पात्रं जलपवित्रं शिखां यज्ञोपवीतं च इत्येतत्सर्वं भूः स्वाहेत्यप्सु परित्यज्यात्मानमन्विच्छेत्। जाबालोपनि. 6. This is referred to in वेदान्तकल्पतरुपरिमल p. 641.

that Atri asked Yājñavalkya how a man who did not wear a yajñopavīta (when he became an ascetic) could still be a brāhmaṇa and that the great sage replied that in the case of the ascetic the Self was his yajñopavīta and the same Upaniṣad (6) states that the paramahaṁsa is to abandon in water the three daṇḍas, the water-jar, the śikya, the begging bowl, the water-strainer, the topknot and yajñopavīta and should be a seeker after the Self. In the Āruṇika Up. (2) it is said[2197] that he should discharge his yajñopavīta on the earth or in water and that he should give up his śikhā and the sacred thread. Śaṁkara in his bhāṣya on Bṛ. Up. III. 5. 1 sets out at some length the arguments and the authorities on both sides and ultimately gives it as his own view that the sacred thread and *śikhā* should be given up by the ascetic. Viśvarūpa on Yāj. III. 66 also discusses this matter and propounds the same view. On the other hand Vṛddha-Hārīta[2198] VIII. 57 declares 'if an ascetic gives up the acts peculiar to brāhmaṇas, viz. keeping a topknot and wearing a sacred thread, he becomes a cāṇḍāla while alive and is born a dog after death.' The Jīvanmukti-viveka (p. 6 ff.) and Par. M. I. part 2, p. 164 ff. discuss this point and arrive at the same conclusion as Śaṁkara. The Mit. on Yāj. III. 58 gives an option. In modern times saṁnyāsins give up these two.

Some special rules are laid down about the *āhnika* (daily rites) of ascetics.[2199] They have to perform śauca, brushing the teeth, bath, just as house-holders have to do. Manu V. 137 (= Vas. Dh. S. VI. 19, Viṣṇu Dh. S. 60. 26, Śaṅkha 16. 23–24) says that forest hermits and ascetics have respectively to perform three and four times as much śauca (bodily purification) as house-holders. As to food, it has already been seen (p. 935) that they are to eat only once and only eight morsels. Ascetics have to worship Puruṣottama (i. e. Vāsudeva with his four forms), Vyāsa (with his four pupils, Sumantu, Jaimini, Vaiśampāyana, Paila), the Bhāṣyakāra Śaṁkara (with his four pupils) and so on. Certain rules are laid down for an ascetic as regards

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2197. तं होवाच प्रजापतिस्तव पुत्रान्भ्रातॄन्बन्ध्वादीञ्छिखां यज्ञोपवीतं यागं स्वाध्यायं ...... ब्रह्माण्डं च विसृजेत् । ...... गृहस्थो ब्रह्मचारी वा वानप्रस्थो वा उपवीतं भूमावप्सु वा विसृजेत् । आरुणिकोपनिषत् 1–2.

2198. शिखायज्ञोपवीतादि ब्रह्मकर्म यतिस्त्यजेत् । स जीवन्नेव चण्डालो मृतः श्वाभिजायते ॥ वृद्धहारीत VIII. 57.

2199. Vide Yati-dh. p. 95 for details of the daily worship by ascetics.

giving and receiving honour or salutation. An ascetic should bow to gods and to older ascetics who act according to the rules of their order, but should not offer *namaskāra* to an house-holder even if the latter be well-conducted. If another person bows to an ascetic, the latter should not pronounce any benediction but should only utter the word[2200] 'Nārāyaṇa.' When an ascetic (even one who has taken saṁnyāsa on his death-bed) dies, he is to be buried and not cremated. No mourning is to be observed for a *yati* when he dies (Atri 97) and no śrāddhas are to be offered on his death except the pārvaṇa on the 11th day after death (vide Aparārka p. 538). If an ascetic hears of the death of his son or any other relative, he does not become impure and has not to bathe but on hearing of his mother's or father's death he has to bathe, though he observes no mourning[2200a]

According to the theory of Dharmaśāstra, the king is not only the head of the civil administration and the fountain of justice, but he is also the final controlling authority in preserving religious and spiritual institutions, he is to see that people follow the dharma, to punish them for breaches of the religious and spiritual codes and to see to the administration to them of appropriate penances. In short, he is also the Defender of the Faith. Vide Gaut. XI. 9-11, Viṣṇu Dh. S. III. 2-3, Nārada (prakīrṇaka) verses 5-7, Yāj. I. 337 and 359, Atri 17-20, Manu VII. 13. But he regulated spiritual and religious matters not by his arbitrary authority but on the advice of his *purohita* and ministers and after taking the opinion of the assemblies (*pariṣad*) of learned men. Whenever difficult questions arose about the validity of anything from the religious point of view or about penances for lapses, or about excommunicating or outcasting a man the opinion of the assembly of learned men was sought. Therefore, detailed rules are laid down in the Dharmasūtras and smṛtis about the constitution of *pariṣads.* In modern times, the British Government being neutral in matters religious or ecclesiastical, the ascetic heads of the various maṭhas have been in the habit of assuming to themselves jurisdiction

2200. स्वधर्मस्थान्यतीन् वृद्धान् देवांश्च प्रणमेद्यतिः । नान्यमाश्रमिणं किंचित् प्रशस्तमपि तं नमेत् । अपि शास्त्रसमायुक्तं सदाचारसमन्वितम् । साधुवृत्तं गृहस्थार्थं न नमस्येत् क्वचिद्यतिः ॥ हारीत; प्रणतं न यतिर्ब्रूयादाशिषं व्यासशासनात् । नारायणेति च ब्रूयात्प्रणताय विशुद्धये ॥ अत्रि, both quoted in स्मृतिच. p. 206.

2200 a. Vide संन्यासपद्धति of तोरो वमदेव (extracted from his work called प्रतापनारसिंह, D. O. No. 119 of 1882-83) folio 51 a 'न स्नानमाचरेद्भिक्षुः पुत्रादिनिधने श्रुते । पितृमातृक्षयं श्रुत्वा स्नात्वा शुध्यति साम्बरम् ॥'.

over persons professing to follow their dogmas in ecclesiastical matters such as prescribing penances for lapses, settling disputes between castes, and deciding upon questions of outcasting. A few words must be said about the *pariṣads* and about the claims of the Śaṁkarācāryas (the modern heads of maṭhas) to regulate religious matters affecting their followers.

Among the oldest texts on this point is the one contained in the Tai. Up. I. 11. viz. the exhortation of the teacher on the eve of the student's departure at the close of his studies.[2201] 'If you have hereafter a doubt about any rite or about a course of conduct, you should behave in the way in which the brāhmaṇas of your place, who are thoughtful, intent (upon doing their duties), act spontaneously (without being urged by any one), are not hard-hearted and have an eye only to dharma (and not to *kāma* or *artha*) will behave. The same holds good about your conduct towards persons charged (generally falsely) with sins or lapses'.

The words 'sabhā' (Ṛg. X. 34. 6) and 'samiti' (Ṛg. X. 97.6) occur even in the Ṛgveda but their exact significance is doubtful and the former word at least seems to bear the sense of 'gambling hall' in some passages. In the Upaniṣads, however, the words samiti and pariṣad assume a more definite sense, meaning 'an assembly of learned men in a particular locality'. The Chān. Up. V. 3. 1 states that Śvetaketu Āruṇeya[2202] repaired to the assembly (*samiti*) of the Pañcālas (where Pravāhaṇa Jaivali put him five questions of a metaphysical and esoteric nature). The Bṛ. Up. VI. 2. 1 when narrating the same episode employs the word 'pariṣad'. These passages establish that in the times of the Upaniṣads there were assemblies of learned men where intricate questions were discussed. Gaut. 28. 46 prescribes just as the Tai. Up. I. 11 does that in matters about which there is no certain rule (or there is doubt) one should do what is commended by respectable persons not less than ten in number, who are clever in discussion and are above covetousness.[2203] The Āp. Dh. S. I. 3. 11. 34 declares that holidays other

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2201. अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्। ये तत्र ब्राह्मणाः संमर्शिनः। युक्ता आयुक्ताः। अलूक्षा धर्मकामाः स्युः। यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः। अथाभ्याख्यातेषु। ये तत्र ब्राह्मणाः ...... तेषु वर्तेथाः। तै. उप. I. 11. अभ्याख्यातेषु may mean 'about those matters on which there are positive Vedic texts'.

2202. श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय तं ह प्रवाहणो जैवलिरुवाच। छा. उप. V. 3. 1; श्वेतकेतुर्ह आरुणेयः पञ्चालानां परिषदमाजगाम। बृह. उप. VI. 2. 1.

2203. अनाज्ञाते दशावरैः शिष्टैरूहवद्भिरलुब्धैः प्रशस्तं कार्यम्। गौ. 28. 46; यथोक्तमन्यदतः परिषत्सु। आप. ध. सू. I. 3. 11. 34.

than those stated by him may be observed as settled by *pariṣads.* The Baud. Dh. S. II. 1. 44–45 prescribes "the relatives of a brahmacārī who is guilty of sexual intercourse should empty a water pot in the *pariṣad* and the offender should confess 'I, so and so by name, am guilty of such and such a misdeed' and that after the erring person has performed penance and when he has touched water, milk, ghee, honey and salt, the brāhmaṇas should ask him 'have you performed the penance?' The other shall then reply 'yes'; then they shall admit him who has performed penance to all sacrificial rites making no difference between him and others."[2204] This clearly establishes that at least five centuries before the Christian era it was the privilege of the assembly of the learned brāhmaṇas to administer penance to a sinner and then restore him to all rights of interdining and other social intercourse. Vas. Dh. S. I. 16 declares 'there is no doubt that whatever persons who have studied dharmaśāstra and the three Vedas expound as purifying themselves and others is the proper dharma.' Āp. Dh. S. I. 1. 1. 2 declares that the conventions of those that know dharma are the authoritative standard (of conduct for ordinary men). When the smṛtis declare that Veda, smṛti and the usages of śiṣṭas are the three sources of dharma (e. g. Vas. Dh. S. I. 4–5) they convey that śiṣṭas can *and* should determine from time to time what is religious conduct. When Bṛhaspati enjoins that doubts about dharma should not be settled by blindly following the letter of śāstras, but that logic and reasoning should be employed, he strikes the true note of the spirit of the ancient sages.[2204a] Vide also Manu XII. 106 and Gaut. XI. 23–24 for the importance of *tarka* in settling matters of dharma. Manu XII. 108 states 'if one were to ask how one should act in matters of dharma on which no express rule is declared in this work, the reply is that in such cases what is declared to be a proper rule of conduct by respectable (śiṣṭa) brāhmaṇas would undoubtedly be the dharma.' Yāj. III. 300 requires that a person guilty of a sin or lapse should declare it to an assembly of learned brāhmaṇas and undergo such *vrata* (penance and

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2204. अथास्य ज्ञातयः परिषद्युदपात्रं निनयेयुरसावहमित्थंभूत इति । चरित्वापः पयो घृतं मधु लवणमित्यारब्धवन्तं ब्राह्मणा ब्रूयुश्चरितं त्वयेत्योमितीतरः प्रत्याह चरितनिर्वेशं सवनीयं कुर्युः ॥ बौ. ध. सू. II. 1. 44–45.

2204 a. केवलं शास्त्रमाश्रित्य न कर्तव्यो हि निर्णयः । युक्तिहीने विचारे तु धर्महानिः प्रजायते ॥ बृहस्पति quoted in स्मृतिच. (व्यवहार p. 24.)

observances) as is approved of by the *pariṣad*. Śaṁkarācārya in his bhāṣya on Bṛ. Up. IV. 3. 2 makes the very significant [2205] remark "it is therefore that in coming to a decision on a subtle point of dharma, it is desirable to have a pariṣad working and a specially distinguished person is wanted (to give the lead) as stated in the rule 'a *pariṣad* should consist of not less than ten persons or of three or of one (specially distinguished)'." These several authorities establish that for over 1500 years before the great Śaṁkarācārya the *pariṣad* of learned brāhmaṇas was the acknowledged authority for settling doubtful points of dharma and administering penances on lapses from proper conduct, and that Śaṁkarācārya himself acknowledged this privilege of the *pariṣad*.

The next question is: what is the number of persons required to constitute a *pariṣad* for deciding on doubtful points of dharma and what their qualifications should be. According to Gaut. 28. 46–47 a *pariṣad* should consist of at least ten [2206] persons viz. four, each of whom has mastered one Veda, three members who are respectively a (perpetual) student, a house-holder and a saṁnyāsin and three more each of whom has studied distinct dharmaśāstras. Vas. Dh. S. III. 20, Baud. I. 1. 8, Parāśara VIII. 27 and Aṅgiras declare that four persons each of whom has mastered one of the four Vedas, one who knows the Mīmāṁsā, one who has studied the six subsidiary lores of the Veda, one who has studied dharmaśāstra and three persons who are a house-holder, a forest hermit and a saṁnyāsin constitute a pariṣad of ten. Manu XII. 111 defines the ten as consisting of three masters of each of the three Vedas (excluding the Atharvaveda), one who has studied Logic, a student of Mīmāṁsā, a student of Nirukta, a master of dharmaśāstras and three members in each of the first three āśramas. Bṛhaspati [2207] quoted in Par. M. II. 1 p. 218 declares that a pariṣad may be constituted by seven or five persons sitting together who have studied the Vedas, their six subsidiary lores and dharmaśāstra and that such a pariṣad resembles a solemn

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2205. अत एव हि धर्मसूक्ष्मनिर्णये परिषद्व्यापार इष्यते । पुरुषविशेषश्चापेक्ष्यते दशावरा परिषत् त्रयो वैको वेति । शांकरभाष्य on बृह. उप. IV. 3. 2.

2206. चातुर्वैद्यं विकल्पी च अङ्गविद्धर्मपाठकः । आश्रमस्थास्त्रयो मुख्याः पर्षदेषा दशावरा ॥ वसिष्ठ III. 20 = बौ. ध. सू. I. 1. 8 = पराशर VIII. 27 = अङ्गिरस् quoted by अपरार्क p. 22, where he sets out the definitions of these given by Aṅgiras.

2207. लोकवेदाङ्गधर्मज्ञाः सप्त पञ्च त्रयोपि वा । यत्रोपविष्टा विप्राः स्युः सा यज्ञसदृशी सभा ॥ बृहस्पति quoted by परा. मा. II. 1. p. 218.

sacrifice. Vide also Aṅgiras quoted by Aparārka p. 23 for seven or five men as constituting a *pariṣad.* Vas. Dh. S. III. 7, Yāj. I. 9, Manu XII. 112, Parāśara VIII. 11 state that at least four or three men should constitute a pariṣad, but they should be students of each of the four Vedas, should be agnihotrins and should have also studied dharmaśāstra. If even three cannot be found then even a single man can declare the dharma in case of doubt (Gaut. 28. 48), but he must possess special qualifications. Gaut. 28. 48, Manu XII. 113 (= Atri 143) require that he must be the best of brāhmaṇas, a śiṣṭa and a deep student of the Veda. Yāj. I. 9, Parāśara VIII. 13, Aṅgiras[2208] say that a single person who is the best among ascetics possessing knowledge of the Self may form a *pariṣad* and declare what the proper rule is on a point of doubt. Though the texts permit in extreme cases a single man to declare dharma in case of doubt they give emphatic warning that this should not be done as far as possible. Baud. Dh. S. I. 1. 13 observes[2209] 'the way of dharma is very subtle and difficult to follow and it has many entrances (i. e. it appears different in different circumstances); therefore a person though knowing much should not undertake single-handed to propound the proper course of conduct in case of doubt.' The texts also emphasize that doubtful points of dharma are not to be decided by the votes of ignorant people, even if they muster in thousands. Manu XII. 114–115 (=Baud. Dh. S. I. 1. 17 and 12=Vas. Dh. S. III. 5–6=Parāśara VIII. 6 and 15) state 'Even if thousands of brāhmaṇas who have observed no *vrata* and who have studied no Vedic mantras and who make their living merely by virtue of their caste come together they do not constitute a *pariṣad.* When such foolish persons deluded by ignorance and ignorant of dharma declare (a penance for a sin) the sin is multiplied a hundred-fold and reaches the propounders.'

The Mit. on Yāj. III. 300 remarks that the number mentioned as constituting a *pariṣad* is not material, that all that is meant is that for lesser sins a small number of learned men can

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2208. मुनीनामात्मविद्यानां द्विजानां यज्ञयाजिनाम् । वेदव्रतेषु स्नातानामेकोपि परिषद्भवेत् । पराशर VIII. 13 ; यतीनां सत्यतपसां ज्ञानविज्ञानचेतसाम् । शिरोव्रतेन स्नातानामेकोपि परिषद्भवेत् ॥ अङ्गिरस् quoted by अपरार्क p. 23 and परा. मा. II. part I. p. 217. The मुण्डकोपनिषद् III. 2. 10 states that those alone who have performed śirovrata are eligible for being taught brahmavidyā.

2209. बहुद्वारस्य धर्मस्य सूक्ष्मा दुरनुगा गतिः । तस्मान्न वाच्यो ह्येकेन बहुज्ञेनापि संशये ॥ बौ. ध. सू. I. 1. 13 = मत्स्यपुराण 143. 27 (which transposes the halves) = वायुपुराण 57. 112.

declare the penance, but in the case of serious sins, the number of persons who constitute the pariṣad should be large. Devala[2210] quoted in the Mit. on Yāj. III. 300 says that when the sin is not grave, brāhmaṇas may declare the penance without reference to the king (and restore the sinner to his privileges) but when the sin is grave, then the king and brāhmaṇas must carefully examine the matter and then declare the penance. Parāśara (VIII. 28–29) ordains[2211] 'brāhmaṇas should declare penance for sins with the king's consent, that they should not declare the expiation of sins by penance of their own motion and that if the king decides to give prāyaścitta without reference to brāhmaṇas, the sin becomes increased a hundred-fold.' It is the duty of the *pariṣad* to declare an appropriate penance when a man comes to it, declares his lapse and seeks to be freed from the taint and if the *pariṣad* knowing what the appropriate penance is refuses to administer it, they incur the same sin as that committed by the man who approaches them.[2212] Parāśara VIII. 2 prescribes that one should on being convinced of his having committed a sin at once repair to the assembly of learned men, should prostrate himself on the ground before them and request them to administer prāyaścitta (expiation). The Mit. on Yāj. III. 300 quotes Parāśara that the sinner should announce his sin after offering the present of a cow or a bull or the like to the *pariṣad*.

It will be shown immediately below that these rules of the smṛtis were observed to the letter by Hindu kings and learned brāhmaṇas in medieval times. When the successors of Śaṁkarācārya began to interest themselves in the work done by the pariṣads for centuries before the advent of the first ācārya cannot be ascertained. A large part of Northern India was under Moslem rule for about 500 years from about 1200 A. D. and a portion of the Deccan and a part of South India also were under Moslem rule for about three hundred years. Numerous documents have been published by the late Mr. Vishvanath K. Rajwade (a scholar

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2210. स्वयं तु ब्राह्मणा ब्रूयुरल्पदोषेषु निष्कृतिम्। राजा च ब्राह्मणाश्चैव महत्सु च परीक्षितम्॥ देवल quoted in मिता. on या. III. 300.

2211. राज्ञश्चानुमते स्थित्वा प्रायश्चित्तं विनिर्दिशेत्। स्वयमेव न कर्तव्यं कर्तव्या स्वल्पनिष्कृतिः॥ ब्राह्मणांस्तानतिक्रम्य राजा कर्तुं यदिच्छति। तत्पापं शतधा भूत्वा राजानमनुगच्छति॥ पराशर VIII. 28–29.

2212. आर्तानां मार्गमाणानां प्रायश्चित्तानि ये द्विजाः। जानन्तो न प्रयच्छन्ति ते यान्ति समतां तु तैः॥ अङ्गिरस् quoted by the मिता. on या III. 300; यथाह पराशरः। पापं विख्यापयेत्पापी दत्त्वा धेनुं तथा वृषम्। इति। एतच्चोपपातकविषयम्। महापातकादिष्वधिकं कल्प्यम्। मिता. on या. III 300.

who made unique contributions to the elucidation of Maratha History, Marathi Philology and Marathi Literature) and his friends. From these it appears that during the time of the Maratha domination learned brāhmaṇas of holy places like Paithan, Nasik and Karad were consulted in religious matters by the king or his minister, that the holders of the '*gādi*' of Śaṁkarācārya at Saṅkeśvara and Karavīra and other seats were also rarely consulted in these matters and that it is only after the advent of the British rule that[2213] the Śaṁkarācāryas have begun to claim almost exclusive jurisdiction in ecclesiastic matters and in restoring men to their castes or excommunicating them for lapses. It will be seen from passages quoted below that both the learned brāhmaṇas at holy places like Karad and the Śaṁkarācāryas claim the exclusive right in these matters by reason of immemorial usage.

In several works it is said that the *pariṣad* must be constituted by śiṣṭas (vide Gaut. 28. 46). Śiṣṭa is variously defined by some smṛti works. The Baud.[2214] Dh. S. (I. 1. 5–6) says 'Śiṣṭas are those who are free from envy and pride, who keep only as much corn as is measured by kumbhī (vide p. 111 *f. n.* 235), who are free from greed and from hypocrisy, arrogance, covetousness, delusions and anger. Those are śiṣṭas who have studied the Veda according to the prescribed method, together with its appendages (viz. Itihāsa and Purāṇas), who know how to draw inferences from that and who tend to make people realize the teaching of the Veda.' The Mahābhāṣya defines śiṣṭas in almost the same words as Baud. Dh. S. I. 1. 5. Vas. Dh. S. 1. 6 defines śiṣṭa as one whose mind is free from desires.

2213. Vide Rajwade's Khanda 21 published by the Bhārata-itihāsa-saṁśodhaka Maṇḍalo at Poona, letter No. 205 at pp. 256–58 dated *śake* 1778 (1856 A. D.) for the claim of the Śaṁkarācārya of Karavīra 'मठाधिकारी वगैरे यांची वहिवाट पाहून निग्रह ठेवणें अगर शुद्ध करणें हा अधिकार मठकरवीर संस्थानचा आहे. कराडकर यांनीं दरम्यान धांदल करून पत्र लिहिलें हें बरोबर नाहीं.' On the other hand letter No. 227 in the same volume at p. 276 dated *śake* 1778 addressed to the assembly of brāhmaṇas at Kasegaon by the assembly of Karahāṭa (Karad in Satara District) asserts 'पूर्वीपासून आचार व्यवहारपद प्रायश्चित्त करण्याचा अधिकार क्षेत्राचा पूर्वापार असून &c.'

2214. शिष्टाः खलु विगतमत्सरा निरहंकाराः कुम्भीधान्या अलोलुपा दम्भदर्पलोभमोहक्रोधविवर्जिताः । धर्मेणाधिगतो येषां वेदः सपरिबृंहणः । शिष्टास्तदनुमानज्ञाः श्रुतिप्रत्यक्षहेतवः ॥ बौ. ध. सू. I. 1. 5. 6. This last is Manu XII. 109 and Vas. VI. 43 (with slight variations). शिष्टः पुनरकामात्मा । वसिष्ठ I. 6. Compare महाभाष्य vol. III. p. 174 'एतस्मिन्नार्यनिवासे ये ब्राह्मणाः कुम्भीधान्याः अलोलुपा अगृह्यमाणकारणाः किंचिदन्तरेण कस्याश्चिद् विद्यायाः पारगास्तत्रभवन्तः शिष्टाः ।'

The Matsyapurāṇa [2215] 145. 34–36 and Vāyu, vol. I. 59. 33–35 derive the word śiṣṭa and restrict it to Manu, the seven sages and other similar great sages, who in each æon (Manvantara or yuga) settle the rules of conduct for succeeding ages.

It is well-known that Shivaji, the great founder of the Maratha Empire, established a council of eight ministers, viz. Mukhya Pradhāna, Amātya, Saciva, Mantrī, Senāpati, Paṇḍitarao, Nyāyādhīśa and Sumanta. 'The jurisdiction of the Paṇḍitarao extended over [2216] all religious matters, he was to examine and decide disputes about dharma and adharma, he was to honour śiṣṭas (respectable people) on behalf of the king, was to make his signature expressing his approval of the writings (decisions) about ācāra, vyavahāra and prāyaścittas (made by learned brāhmaṇas). He was to superintend and carry into immediate execution gifts, propitiatory rites (for the king).' This shows that even in matters of prāyaścitta (penance for lapses and sins) the final control rested with the Paṇḍitarao, who used to send doubtful matters to learned brāhmaṇas at holy places like Wai, Nasik, Karad for their opinions and accept them. There are letters which show that the Paṇḍitarao convened meetings of learned brāhmaṇas and with their approval declared prāyaścitta in the case of a brāhmaṇa who had been forcibly converted by Mahomedans and who was thereafter restored to caste.

That sometimes the Pontiff of the Saṅkeśvara *maṭha* was consulted even in disputes about rights to lands and villages follows from a decision contained in Rao Bahadur Vad's work pp. 203–210 (of 1730 A. D.). Here a dispute arose between Śrīkarācārya (to whom a village had been donated by king Rājārāma) and his agnates, who, taking advantage of the fact that the gift-deed was made in the name of five persons including Śrīkarācārya, put forward their claims to that village. This dispute was referred to the Svāmī of Saṅkeśvara and Karavīra who decided on the authority of Vijñāneśvara, the Vyavahāramayūkha and the Dānakamalākara that though the document was

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2215. शिषेर्धातोश्च निष्ठान्तात् शिष्टशब्दं प्रचक्षते । मन्वन्तरेषु ये शिष्टा इह तिष्ठन्ति धार्मिकाः । मनुः सप्तर्षयश्चैव लोकसंतानकारिणः । तिष्ठन्तीह च धर्मार्थं तान् शिष्टान् संप्रचक्षते । तैः शिष्टैश्चलितो धर्मः स्थाप्यते वै युगे युगे । मत्स्य 145. 34–36.

2216. Vide 'Sanads and Letters' in Marathi selected by Rao Bahadur Vad (1913) p. 123 'पण्डितराव यांणीं सर्व धर्माधिकार, धर्म अधर्म पाहून चिकित्सा करावी. शिष्टांचे सत्कार करावे. आचार, व्यवहार, प्रायश्चित्त पत्रें होतील त्यांजवर संमत चिह्न करावें. दानप्रसङ्ग, शान्ति, अनुष्ठान तत्काळीं करवावे.'

executed in the name of five persons, the gift of the village with water, kuśa and gold was made to Śrīkarācārya alone and that therefore he alone was the true owner.

There are cases where the head of the Karavīra maṭha issued an order (in śake 1644 i. e. 1722 A. D.) asking people to dine with a brāhmaṇa whose wife had illicit connection with a *gosāvi* and who had performed the necessary prāyaścitta.[2217]

On the other hand in numerous instances the assembly of learned brāhmaṇas was approached either by the Paṇḍitarao or by the interested parties themselves to declare the proper penance and restore the guilty party to his caste.[2218] Numerous documents and letters showing the part played by the family of Gijre at Karad (in the Satara District) in the matter of giving decisions on questions of dharma-śāstra have been published by the late Mr. V. K. Rajvade. One Gangadhara Ranganatha Kulkarni of Harsul[2218a] was forcibly converted by the Moslems; then the Maratha king Sambhaji ordered his minister the Paṇḍitarao to restore him to his caste after giving him appropriate prāyaścitta and the Paṇḍitarao called a meeting of learned brāhmaṇas, looked into works like the Mitākṣarā and with the approval of the brāhmaṇas administered prāyaścitta to him and sent him on a pilgrimage. There is a similar case in which the Paṇḍitarao under orders from the king writes to the

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2217. Vide भारत-इतिहास-संशोधक-मंडळ, द्वितीयसंमेलनवृत्त p. 130 'सदाशिव भट बिन जायभट जोतिषी मौजे कटोली यांची स्त्री माहेरी असतां जटील गोसावी यानें भ्रष्ट केली. ब्रह्मकर्म लोप्य होतें सबब सदाशिवभट मठ करवीर क्षेत्रासी श्रीस्वामीकडे गेले ... ... त्यास तीर्थ प्रसाद् देऊन पंक्तिपावन करून शुद्ध करून घेतलें व सदाशिवभट यांचे घरीं अन्नोदक संसर्ग करण्याविषयीं सर्वत्रांस आज्ञा केली.'

2218. Vide मराठ्यांचे इतिहासाचीं साधनें, खण्ड २१ शिवकालीन घराणीं pp. 84–360 (कऱ्हाड-गिजरे घराण्याचे कागद् शके १४२१ ते १७२२).

2218 a. Vide भारत-इतिहास-संशोधक-मंडळ द्वितीयसंमेलनवृत्त pp. 130–131 'गंगाधर रंगनाथ कुळकर्णी कसबे हरसूल यांस मोंगलांनीं बलात्कारें बाटविला त्यास पावन करून घेण्याबद्दल छत्रपति कृपाळु होऊन प्रायश्चित्त द्यावयास आज्ञा दिली. या वपरी आम्ही राजश्री छन्दोगामात्य यांचे सभेसी समस्त विद्वद्वैदिक ब्राह्मणांचे संमतीनें मिताक्षरादि निबन्ध पाहोन प्रायश्चित्तनिर्वाह करून गंगाधर रंगनाथ यास प्रायश्चित्तसंकल्प सांगोन श्रीयात्रेस पाठविला.' This order was issued by Moreshwar Panditarao in *śake* 1608 (1686 A. D.). Vide for Netaji Palkar's conversion and reconversion शिवकालीन पत्रव्यवहार, खण्ड १५ (published by Satkāryottejaka Sabhā at Dhulia) document No. 282 (at p. 289) dated *śake* 1612 (1690 A. D.) 'अवरंगजेबाने महाराष्ट्र लोक आहे ती त्यांस मुसलमान करावे असे केले आहे त्याप्रमाणें मुसलमान केले मो नेतोजी राजे व साबाजी घाडगे व जानोजी राजे व कितेक ब्राह्मणही या प्रांतीचे बाटविले' and शिवकालीनपत्रसारसंग्रह, खण्ड २ published in 1930 by the Shivacharitrakāryālaya at Poona, entry No. 1863 of 24th July 1676 A. D.

learned brāhmaṇas of Karad about the prāyaścitta to be administered to one Khandu Jadhav[2219] who had been forcibly made by the Moslems to eat their food and in which he informs the brāhmaṇas that a fee of two rupees should be taken from the man. It may be noted in passing that Raje Netaji Palkar who was one of the great commanders under Shivaji, the founder of the Maratha Empire, was made a moslem by the Mogul Emperor Aurangzeb and was subsequently taken back into the Hindu fold by Shivaji. In another document[2220] the learned brāhmaṇas of Poona, 46 in number, write to the brāhmaṇas of Karavīra about one Narasiṁha Bhaṭṭa Toro of Paithan who had engaged as a priest in a Vedic sacrifice in which he had offered the effigy of an animal made of flour, who had therefore been made outcast and who was subsequently restored to the caste after undergoing penance.

The above brief account will show that for hundreds of years even before the first Śaṁkarācārya flourished it was the privilege of the assembly of learned brāhmaṇas to decide doubtful points of religious conduct and prescribe penances for lapses, that the same privilege continued undisturbed till the advent of the British rule, that rarely the heads of the maṭhas, by virtue of their eminent position, their supposed detachment from and renunciation of worldy affairs and their reputation as ascetics, were asked to decide (following Yāj. I. 9) doubtful points of religious and theological importance, that it is only during the last few decades that such heads began to claim exclusive jurisdiction in such matters.

It is desirable in the interest of the solidarity of the several Hindu castes and the rapid growth of progressive and advanced views that matters of practices, penances and restoration to caste should be in the hands of the bodies of learned men or the caste itself than in the hands of a single ascetic styling himself Śaṁkarācārya, who often happens to know nothing of dharmaśāstra and only puts his seal of approval on what interested persons that are round him say.

2219. Vide भारत इतिहास-संशोधक-मंडळ, तृतीयसंमेलनवृत्त p. 94 'आज्ञापत्र राजेश्री वेदशास्त्रसंपन्न कऱ्हाडक्षेत्रस्थ समस्तब्राह्मणवृन्देषु यां प्रति रघुनाथभट्ट पंडितराव नमस्कार. श्रीछत्रपतींनीं आज्ञा केली ऐसी जे खण्डु जाधव याजवरी यवनांनीं जोरावरि करून आपले अन्न खाविले त्यास राजश्री स्वामी छत्रपतींनी क्षेत्रास पाठविणें त्याजवरून खण्डु जाधव पाठविला आहे. यापासून दोन रुपये घेणें यास निबन्ध प्रायश्चित्त देणें. त्यास शुद्धपत्र देऊन हुजुर रवाना करणे. विलंब न लावणें हे नमस्कार. इयं विज्ञप्तिः.'

2220. Vide the Marathi Quarterly journal called 'संशोधक' for śake 1857 vol. IV (for April 1935).

After this review of the stage of saṁnyāsa we see that asceticism presents several aspects viz. fasting or at least reducing the intake of food, abstention from meat and drink and pleasures of sense, total absence of sexual gratification and suppression of the sexual emotion, vow of silence, sleeping on bare ground, nakedness or making use of minimum clothing, contempt for the world and its riches. The Hindu Scriptures however do not enjoin self-infliction of pain or flagellation that was indulged in by monks in the early centuries of Christianity. Asceticism in the several forms indicated above is a feature common to all religions. It is the fashion to assert that Indians[2221] have the highest regard for asceticism and that the men whose memories they cherish as ideals of human conduct are ascetics. This statement is only partially true. Christ also taught abandonment of worldly ties and the spurning of riches as the best for entering the Kingdom of Heaven (vide Matthew 19. 21, Luke 14. 26 and 33, St. John 2. 15-16). It is only during the last three or four hundred years that Western peoples have given up much of what was thought for centuries to be the main teaching of Christ and regard successful men of action or politicians or men of martial exploits as their ideals and heroes. In India also martial glory has often raised men to the position of heroes or *avatāras*, but only when they delivered their countrymen from the tyranny and persecution of evil men or foreigners. Paraśurāma, Rāma and Kṛṣṇa are *avatāras* because they fought against tyranny and barbarity and not because they brought as large a slice of the earth under their domination as possible for purposes of exploitation or vainglory. Martial exploits for self-aggrandisement or for domination for domination's sake have never evoked great enthusiasm in India. Shivaji, the great hero of the Marathas, was paid almost divine honours even during his life-time not for his martial exploits, but for his having freed the Marathas and other peoples from Moslem tyranny, persecution, religious intolerance and fanaticism.

2221, Vide ' Mystics, ascetics and saints of India ' (1903) by J. C. Oman p. 271 ' it is the ascetic profession that time out of mind has been a pre-eminent dignity in the eyes of the Indian people. '

CHAPTER XXIX

SRAUTA (VEDIC) SACRIFICES*

Introductory

A deep study of Vedic sacrifices is quite essential for the proper understanding of the Vedic Literature, for arriving at approximately correct statements about the chronology, the development and the stratification of the different portions of that Literature and for the influence that that Literature exerted on the four varṇas and the caste-system, on the splitting up of the brāhmaṇas themselves among several sub-castes[2222] and on the institution of gotras and pravaras. Early European scholars generally paid scant attention to the deep study of the Vedic sacrifices and endeavoured to understand the meaning of the Vedas principally by reference to grammar, comparative philology and the comparison of several passages containing the same word or words. Max Müller put forward a tentative scheme of chronology based mostly on subjective considerations and prompted by the great prejudice felt by European scholars generally against admitting any great antiquity for the Vedas. Therefore the endeavour of most European scholars has been to show that the *mantras* could not have been composed before 1400 B. C. It is beyond the scope of this work to enter into any discussion about the dates of the various sections of the Vedic Literature. It must be here said, however, that I do not subscribe to the view that 1400 B. C. is the uppermost limit of the original composition of the Vedic hymns. The hymns may have been composed for aught we know several thousand years

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* In this chapter a few special abbreviations have been employed as follows: Āp. = Āpastamba-śrautasūtra (ed. by Dr. Garbe), Āśv. = Āśvalāyana-śrautasūtra (in the Bibliotheca Indica series), Baud. = Baudhāyana-śrautasūtra (ed. by Dr. Caland), Jai. = the Pūrvamīmāṁsā sūtra of Jaimini with Śabara's bhāṣya (in the Ānandāśrama series), Kāt. = Kātyāyana-śrautasūtra (ed. by Dr. Weber), Sat. or Satyāṣāḍha = Satyāṣāḍha-śrauta-sūtra (in the Ānandāśrama series), Śāñ = Śāṅkhyāyana-śrauta-sūtra (ed. by Hillebrandt in the B. I. series).

2222. Some of the brāhmaṇa sub-castes such as the Kāṇvas, Maitrāyaṇīyas, Carakas and Jābālas owe their origin to their ancestors having studied particular Vedic Śākhās.

before that date. Most of the Vedic Saṁhitās that we now have are arranged (except the Ṛgveda to some extent) definitely for the various aspects of the cult of the sacrifice and indicate a state of things when different priests were required for the sacrifices, who used *mantras* from the collections they had studied.

For a thorough understanding of Vedic sacrifices, the several Veda Saṁhitās, the Brāhmaṇas and the Śrauta sūtras must be carefully studied. Among works in English that are very helpful must be mentioned, Haug's translation (with notes) of the Aitareya Brāhmaṇa, Prof. Eggeling's translation of the Śatapatha Brāhmaṇa with notes (S. B. E. vol. XII, XXVI, XLI, XLIII, XLIV), Prof. Keith's ' Religion and Philosophy of the Veda and Upaniṣads ', translation of the Black Yajurveda (2 vol. in Harvard Oriental Series) and of the Ṛgveda Brāhmaṇas (one volume in the same series), Kunte's ' Vicissitudes of Aryan civilization in India.' (1880) particularly pp. 167–232. Besides these Weber and Hillebrandt have written in German scholarly works on Vedic sacrifices; Caland and Henry published a very learned, exhaustive and methodical work in French on the Agniṣṭoma (1906). In this connection the late Dr. S. V. Ketkar's labours and researches embodied in his Marathi Encyclopaedia (vol. 2 and 5) are worthy of special consideration, since they furnish a much-needed corrective to the somewhat one-sided views of most European scholars that have written on Vedic Literature, though one is bound to differ from him in several matters.[2223] The following pages are based principally on the original texts, though here and there the works of modern scholars have been availed of.

In his Pūrvamīmāṁsāsūtra, Jaimini submits thousands of texts to the principles of mīmāṁsā elaborated by him and arrives at definite conclusions on matters affecting the details of various sacrifices. An attempt has been made in these chapters on śrauta to include many of his conclusions, a task, which so far as I know, has not been essayed by any modern writer on dharma or śrauta up till now.

2223. Prof. Dumont's 'L'Agnihotra' (1939) came into my hands when these pages were passing through the press. Hillebrandt's 'Das Altindische Neu-und Vollmondsopfer' (Jena, 1879) and 'Ritual-Litteratur Vedische Opfer und Zauber' (1897, in the Encyclopædia of Indo-Aryan Philology and Antiquities) deservedly enjoy a high reputation among works on śrauta sacrifices.

The fundamental conceptions of *Yajña* (sacrifice) go back to Indo-European [2224] antiquities though the traces are rather faint. But it is quite clear that the cult of the sacrifice had been much developed in the Indo-Iranian period. There is a very striking resemblance between the Vedic Agniṣṭoma and the Homa ceremony of the Parsis (vide Haug's Ait. Br. vol. I, Introduction p. 59 ff). There are numerous words indicative of the cult of the sacrifice both in the Vedic language and in the ancient Parsi religious books. For example, words like atharvan, āhuti, uktha, barhis, mantra, yajña, soma, savana, stoma, hotṛ do also occur in the ancient Parsi religious scriptures. [2225] Though Vedic sacrifices are now very rarely performed (except a few simple ones like the Darśa-pūrṇamāsa and the Cāturmāsyas), they were in great vogue several centuries before the Christian era. Centuries after the advent and spread of Buddhism we learn from inscriptions and literary traditions that kings often performed the ancient solemn Vedic sacrifices and gloried in having done so. In the Harivaṁśa (III. 2. 39–40), in the Mālavikāgnimitra (Act V, which speaks of Rājasūya), in the Śuṅga Inscription from Ayodhyā (E. I. vol. XX. p. 54) Senāpati Puṣyamitra is said to have performed the Aśvamedha (or Rājasūya). In the Hathigumpha Inscription (E. I. vol. XX. at p. 79) king Khāravela is extolled as having performed the Rājasūya. In the Bilsad stone Inscription of Kumāragupta dated in the Gupta year 96 (i. e. 415–6 A. D.) it is stated that his great ancestor Samudragupta performed the Aśvamedha that had gone out of vogue for a long time (cirotsannāśvamedhāhartuḥ, in Gupta Inscriptions at p. 43). In the Pardi plates (of Cedi *saṁ.* 207 i. e. 456–7 A. D.) the Traikūṭaka king Dahrasena is described as the performer of Aśvamedha (E. I. vol. X. p. 53). The Pikira grant of Siṁhavarman (E. I. vol. VIII. p. 162) describes the Pallavas as the performers of many Aśvamedhas and another Pallava grant (in E. I. vol. I p. 2 at p. 5) refers to the performance of Agniṣṭoma, Vājapeya and Aśvamedha. The Chammak plate of the Vākāṭaka king Pravarasena II (Gupta Inscriptions No. 55

2224. Vide Prof. A. B. Keith's 'Religion and Philosophy of the Veda and Upaniṣads' (1925), vol. II pp. 625–26 on 'the Indo-European Fire-cult' and pp. 257–312 of vol. I for 'the nature of the Vedic sacrifice'; 'L' Agniṣṭoma' by Caland and Henry, p. 469 ff.

2225. Vide Hillebrandt's 'Ritual-Litteratur Vedische Opfer und Zauber' (1897) p. 11 for a long list of such words.

p. 236) speaks of Pravarasena I as the performer of many Śrauta sacrifices.[2226]

The original worship of fire may have been individualistic as well as communal or tribal. The daily agnihotra was an individual affair; but as even simple iṣṭis like darśapūrṇamāsa required four priests, and Soma sacrifices required 16 priests and costly preparations, these sacrifices partook more or less of a public or at least congregational character. It appears that as most brāhmaṇas were poor and could not carry on even the daily agnihotra, which pinned them down practically to one place and did not allow them to move out of the village for securing their livelihood, even agnihotra must have been comparatively rare in early times. Such Vedic sentences as 'one who has begot a son or sons and whose hair is still black should consecrate the Vedic fires' (quoted by Śabara on Jaimini I. 3. 3 and cited on p. 350 above) establish that agnyādhāna was advised for brāhmaṇas when they had reached middle age (and not before). The daily agnihotra required the maintenance of at least two cows, besides thousands of cow-dung cakes and fuel-sticks. For the maintenance of agnihotra and the performance of darśapūrṇamāsa (in which four priests were employed) and the Cāturmāsyas (where five priests were required) the house-holder was required to be well-to-do. And the Soma sacrifices could be performed only by kings, nobles and the rich and by those who could collect large subscriptions. We find that kings while making grants often expressed that the object of the grants was to enable the brāhmaṇa donees to offer *bali*, and *caru* and to perform *agnihotra*. For example, in the Sarsavni plates of Buddharāja dated in Kaṭaccuri *saṁ*. 361 i. e. 609–10 A. D. the grant is made for *bali*, *caru* and *agnihotra* and in the Damodarpur plates (dated 443–44 and 447–48 A.D.) the grants are made for agnihotra and for the performance of the five daily yajñas.[2227] During the centuries of Moslem domination no help from royalty could be expected and so the institution of Vedic sacrifices languished. In the last hundred years or so, solemn

2226. अग्निष्टोमाप्तोर्यामोक्थ्यषोडश्यतिरात्रवाजपेयबृहस्पतिसवसाद्यस्कचतुरश्वमेधयाजिनः । . These very words occur in the Dudia plates, E. I. Vol. III. p. 258 at p. 260.

2227. Vide E. I. vol. VI p. 294 at p. 298 'बलिचरुवैश्वदेवाग्निहोत्रादिक्रियोत्सर्पणार्थम्' (in Sarasvni plates); E. I. vol. XV. p. 113 'अग्निहोत्रोपयोगाय' (p. 130), 'पञ्चमहायज्ञप्रवर्तनाय' (p. 133), बलिचरुसत्रप्रवर्तनगन्धधूपपुष्पमापणमधुपर्कदीपाद्युपयोगाय' (p. 143) of the Damodarpur plates.

Vedic sacrifices have been performed only rarely. But, since many of the gṛhya ceremonies as set forth in the gṛhya sūtras closely imitate the procedure of the Vedic fire cult and Vedic sacrifices formed the first and foremost manifestation of the sentiments of faith and worship in India, a work dealing with Dharmaśāstra cannot be said to have dealt with its subject completely and adequately if the treatment of Vedic sacrifices were left out altogether, the following bare outline is presented here, the more so as sacrifices were the first *dharmas* according to Ṛg. X. 90. 16.

The Śrauta-sūtras contain a very detailed, meticulously accurate and vivid description of the several sacrifices that were performed in ancient times. These works were manuals compiled for the practical purpose of giving directions to those who engaged in such sacrifices. They are based on ancient Brāhmaṇa texts, which they quote at every step, many individual sūtras being couched in the very language of the Brāhmaṇas, and on actual practice and only bring together what was in vogue. The object of the following pages is not to present a thorough and detailed treatment of Vedic sacrifices, but only to indicate what the cult of the Vedic sacrifice was like and to furnish a brief description of some prominent sacrifices. The treatment is mainly based on the Śrautasūtras of Āśv., Āp., Kāt., Baud., Satyāṣāḍha with occasional references to the Saṁhitās and Brāhmaṇas. The several divergences among the sūtras, the *paddhatis* and modern practice are not generally dwelt upon for the sake of saving space. One very useful work is a compilation called 'Śrautapadārthanirvacana,' by Nageshwar Shastri published in the Benares Sanskrit series, though one of its drawbacks is that it gives no references to any texts. The Mīmāṁsā-vidyālaya at Poona has prepared sets of all the utensils required in sacrifices and has published an album containing pictures of utensils and maps of various altars required in Vedic sacrifices. The Cāturmāsyas, the Paśubandha, the Jyotiṣṭoma have been described in some detail, the darśapūrṇamāsa has been dealt with *in extenso*, and other sacrifices have been only briefly touched upon in this work.

We find that even in the remotest ages when the hymns of the Ṛgveda Saṁhitā were composed and compiled, the main features of the sacrificial system had been evolved. That there were three fires appears clear from Ṛg. II. 36. 4 (where Agni is asked to sit down in three places), I. 15. 4, V. 11. 2 ('men

kindle Agni in three places'). The Gārhapatya fire is expressly named in Ṛg. I. 15. 12. The three *savanas* (i. e. pressings of Soma in the morning, mid-day and evening) are mentioned in Ṛg. III. 28. 1 (prātaḥ-sāva), III. 28. 4 (mādhyandina savana), III. 28. 5 (tṛtīya savana), III. 52. 5–6 and in IV. 12. 1 (where it is said that the sacrifice gives food to Agni three times on all days), IV. 33. 11. It may be affirmed that the sixteen priests[2228] required in Soma sacrifices were probably well-known to the composers of the Ṛgveda hymns; Ṛg. I. 162. 5 mentions hotṛ, adhvaryu, agnimindha (agnit or āgnīdhra), grāvagrābha (grāvastut), śaṁstā (praśāstṛ or maitrāvaruṇa), suvipra (brahmā?); Ṛg. II. 1. 2 refers to hotṛ., potṛ., neṣṭṛ, agnit, praśāstṛ (maitrāvaruṇa), adhvaryu, brahmā; Ṛg. II. 36 speaks of hotṛ, potṛ (v. 2), āgnīdhra (v. 4), brāhmaṇa (brāhmaṇācchaṁsin) and praśāstṛ (v. 6). In Ṛg. II. 43. 2 we have *udgātā*. In Ṛg. III. 10. 4, IX. 10. 7, X. 35. 10, X. 61. 1 seven hotṛs are referred to and in Ṛg. II. 5. 2 the potṛ priest is spoken of as the 8th. The word 'purohita' occurs very frequently (Ṛg. I. 1. 1, I. 44. 10 and 12, III. 2. 8, IX. 66. 20, X. 98. 7). The Ṛgveda names Atirātra (VII. 103. 7), Trikadruka (II. 22. 1, VIII. 13. 18, VIII. 92. 21, X. 14. 16). The yūpa (the post to which the sacrificial animal was tied) and its top called caṣāla are

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2228. The sixteen priests (ṛtvij) are : होता मैत्रावरुणोऽच्छावाको ग्रावस्तुदध्वर्युः प्रतिप्रस्थाता नेष्टोन्नेता ब्रह्मा ब्राह्मणाच्छंस्याग्नीध्रः पोतोद्गाता प्रस्तोता प्रतिहर्ता सुब्रह्मण्य इति । आश्व. श्रौ. IV. 1. 6, आप. श्रौ. X. 1. 9. Of these hotṛ, adhvaryu, brahmā and udgātṛ are the four principal ones and the three that follow each of them in the above enumeration are their assistants. The functions of the four principal priests are referred to in Ṛg. X.71.11. In Ṛg. II.43.1 we have the singer of Sāmans. In Agnihotra only adhvaryu is required, in the Agnyādheya, Darśapūrṇamāsa and other iṣṭis four priests are required viz. adhvaryu, āgnīdhra, hotṛ and brahman ; in the Cāturmāsyas five are required viz., the four (of darśapūrṇamāsa) and the pratipasthātṛ ; in the animal sacrifices a sixth is added viz., the maitrāvaruṇa. In Soma sacrifices all sixteen are required. In the cāturmāsya called sākamedha the āgnīdhra is addressed as *brahmaputra* (vide Āsv. Śr. II. 18. 12) and this may explain Ṛg. II. 43. 2 (cited on p. 27 above) where the word 'brahmaputra' occurs). Vide Tai. Br. II. 3. 6 and Baud. II. 3 for these provisions about the number of priests required. Some added a 17th priest called *sadasya* and Baud. II. 3 gave him three assistants also, though the Śat. Br. X. 4. 2. 19 forbids the employment of a 17th priest. There are other persons required in a sacrifice, such as the Śamitṛ, the camasādhvaryus, but they are not called *ṛtvij*. Vide Ap. XXII. 1. 3–6 for the Trikadruka called Jyotir, Gauḥ and Āyuḥ.

mentioned in Ṛg. I. 162. 6. Ṛg. III. 8 is full of the praise of the yūpa. The person who killed the animal sacrificed (the śamitṛ) is mentioned in Ṛg. 162. 10 and V. 43. 4. The Gharma (the pot of boiled milk required in the Pravargya rite or perhaps the Dadhigharma in the mādhyandina savana) is mentioned in Ṛg. III. 53. 14, V. 30. 15, V. 43. 7. It was believed that the animal offered in a sacrifice went to heaven.[2229] Fire for sacrifice was produced by attrition from two *araṇis* (vide Ṛg. III. 29. 1-3, V. 9. 3, VI. 48. 5). The darvī (Ṛg. V. 6. 9), sruc (Ṛg. IV. 12. 1, VI. 11. 5), juhū (Ṛg. X. 21. 3) are mentioned in the Ṛg. Numerous verses in praise of gifts occur in the Ṛg. which have been pointed out above (pp. 837-839). In Ṛg. III. 53. 3 there is a clear reference to the call or permission sought by the hotṛ (āhāva) and the response of the adhvaryu (*pratigara*).[2230] Ṛg. X. 114. 5 speaks of the twelve *grahas* (cups) of Soma. In Ṛg. I. 28. 1-2 reference is made to the broad-bottomed stone (grāvan) used for beating Soma stalks, the mortar in which Soma is pounded and the adhiṣavaṇa (pressing) board. In Ṛg. I. 20. 6, I. 110. 3, I. 161. 1 and VIII. 82. 7 the wooden vessel called 'camasa' used for drinking Soma is spoken of. The word 'avabhṛtha' (concluding bath in a Soma sacrifice) occurs in Ṛg. VIII. 93. 23. In Ṛg. X. 51. 8-9 the words prayāja and anuyāja occur. The ten Āprī hymns of the Ṛgveda indicate that at the time of their composition the animal sacrifice had already some of the principal features that are seen in the śrauta sūtras.

Some of the general rules applicable in all śrauta rites may be stated once for all. Vide Āśv. śr. I. 1. 8-22. Unless otherwise expressly stated, the sacrificer should always face the north, should sit down cross-legged, and the sacrificial materials (like kuśa grass &c.) should have their ends pointed towards the east. The sacred thread should be worn in all rites in the *upavīta* form, except where the nivīta or prācīnāvīta form is expressly ordained; wherever a limb (aṅga) is mentioned or no particular limb is mentioned, it is the right limb (hand, foot, finger) that is meant; wherever the word 'dadāti' (he

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2229. न वा उ एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः। हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥ ऋ. I. 162. 21. Vide also Ṛg. I. 163. 13. The Tai. Br. III. 7. 7 has the first half of Ṛg. I. 162. 21 and reads the 2nd half as 'यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु'

2230. In the morning *savana* the hotṛ seeks permission in the words शोंसावोम् and the adhvaryu responds with 'शंसामो दैवोम्'.

gives) is used the yajamāna (the sacrificer) is the agent of the action. Kāt. śr. I. 10. 12 states that the yajamāna is the actual performer in the case of gifts or repeating texts where the word 'vācayati' occurs in the sūtras or in anvā-rambhaṇa, or in choosing a boon, in the case of observances (such as truthfulness), and in the case of measures (i. e. when it is said that a thing should be of the height of a man, it is the sacrificer's height that is meant). When any rite is prescribed without expressly stating the performer, it is the hotṛ who does it and in the case of *prāyaścittas* wherever the words 'juhoti' and 'japati' occur the brahmā priest is the agent to do those latter acts. When the first *pāda* of a ṛk is mentioned for being employed in any rite the whole verse is intended to be recited; when the first words of a hymn are mentioned for being employed in a rite, but the words quoted in the sūtra do not amount to a *pāda*, the whole hymn is to be repeated in that rite; wherever more than the first pāda of a verse is mentioned, it is intended that three verses are to be recited (that verse and the two following). Japa, āmantraṇa, abhimantraṇa, āpyāyana, upasthāna and mantras that indicate the rite that is being performed are to be recited in a low voice (upāṁśu). A special rule (apavāda or viśeṣavidhi) is stronger than a general rule (prasaṅga).

Other general propositions are: Yāga (sacrifice) is constituted by *dravya* (material), *devatā* (deity) and *tyāga* and yāga means abandonment of *dravya* intending it for a deity; *homa* means the offering of dravya in fire intending it for a deity. Yajatis (sacrificial rites) for which no express reward is declared[2231] by the texts are the aṅga (subordinate part) of the principal yāga. Mantras are of four categories viz. ṛk, yajus, sāman and nigada;[2232] ṛks are metrical; a yajus has no restriction as to metre, but it is a complete sentence (Kāt. śr. I. 3. 2); a sāman is sung; nigadas are *praiṣas* i. e. words addressed to another calling upon the latter to do a certain thing e. g. 'prokṣaṇīr-āsādaya, srucaḥ sammṛḍḍhi' (Kāt. Śr.

2231. यजतयश्चाफलसंयुक्तास्तदङ्गम्। कात्या. श्रौ. I. 2. 4; vide जैमिनि IV. 4. 34 for a similar rule.

2232. The division into ṛk, yajus, and sāman was made even before the Ṛk–saṁhitā was composed. For ṛk, vide Ṛg. X. 71. 11 and X. 90. 9, for *yajus* Ṛg. V. 62. 5 and X. 90. 9, for sāman Ṛg. VIII. 95. 7 and I. 164. 25 (the two famous chants called Rathantara and Gāyatra are named). The word 'nivid' occurs in Ṛg. I. 96. 2.

II. 6. 34). They are yajus, but they are distinguished from ordinary *yajus* formulæ by the fact that nigadas are uttered loudly, while ordinarily a yajus is recited in a low voice. Jaimini in II. 1. 38–45 brings out this distinction between ordinary *yajus* and nigada. Vide Jaimini II. 1. 35–37 for the definitions of ṛk, sāman and yajus. Verses from the Ṛg. and Sāmaveda are recited loudly, all yajus are muttered in a low voice except āśruta (i. e. passages like 'āśrāvaya'), pratyāśruta (the response 'astu śrauṣat'), pravara-mantra (agnir devo hotā &c., set out in note 1139 above), saṁvāda (requests and permissions as in 'brahman, shall I sprinkle with water' and 'yes, do sprinkle'), sam-praiṣa (summons to do something as 'prokṣaṇīr-āsādaya). Loudness is of three kinds, high-pitched, middle-pitched and low-pitched. The Sāmidhenī verses are to be recited in a middle pitch, all mantras in the rites from anvādhāna upto ājyabhāga in Jyotiṣṭoma and prātaḥ-savana are to be recited in a low pitch, while in all rites in darśapūrṇamāsa the mantras are to be recited in a low pitch from ājyabhāga to sviṣṭakṛt. The rest of the mantras in darśapūrṇamāsa after sviṣṭakṛt and in Tṛtīya Savana are to be recited in high pitch. Mantras that are being recited at the time of doing anything (and produce the idea 'I shall do it') are to be recited first and then the act is to be begun (e. g. cutting is to be done immediately on reciting 'iṣe tvā'). Vide Jaimini XII. 3. 25. An act is to be begun to be performed the moment the reciting of a mantra accompanying it is finished (Kāt. I. 3. 5–7). Utkara is the spot where the dust of the Vedi is swept up and *praṇītā* is water kept in a vessel to the north of the āhavanīya after repeating a mantra over it. The sacrificial ground where the fires are maintained is called vihāra (Śabara on Jaimini XII. 2. 1 says 'vihāra iti gārhapatyādiragnistretocyate viharaṇāt'). The way for going to or coming from the vihāra is between the praṇītā (water) and utkara in the case of iṣṭis (i. e. to the east of utkara and to the west of praṇītā) and between the utkara and the cātvāla pit in other cases (Āp. śr. I. 1. 4–6, Kāt. śr. I. 3. 42–43). This path for going to the vihāra is called tīrtha. The cātvāla is a pit which is required only in soma and animal sacrifices. Many sacrificial utensils are required out of which the sruva (which may be called the dipping spoon) is made of khadira wood and is one aratni in length and has a mouth (or bowl) that is rounded and is as wide as the front joint of the thumb. The *sruc* (offering ladle) is one cubit in length, has a bowl at one end of the shape and

size of the palm, that has a spout resembling a swan's bill in shape. Sruc is of three kinds: juhū (ladle) made of palāśa, upabhṛt of aśvattha and the dhruvā is made of vikaṅkaṭa wood and all other sacrificial utensils are made of vikaṅkaṭa, but those that are not directly connected with homa are made of varaṇa tree; the sword called sphya is made of khadira (Kāt. I. 3. 31–39). The principal *yajñapātras* (or yajñāyudhas as they are often called) are given in the note below.[2233]

All saṁskāras (like adhiśrayaṇa, paryagnikaraṇa, heating a sacrificial utensil) are to be done (except when expressly stated

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2233. The Tai. S. I. 6. 8. 2–3 says 'यो वै दश यज्ञायुधानि वेद मुखतोऽस्य यज्ञः कल्पते स्फ्यश्च कपालानि चाग्निहोत्रहवणी च शूर्पं च कृष्णाजिनं च शम्या चोलूखलं च मुसलं च दृषच्चोपला चैतानि वै दशयज्ञायुधानि।'. Vide also Śat. Br. I. 1. 1. 22 for these ten and Kāt. II. 3. 8. Jaimini III. 1. 11 says that the passage about the ten yajñāyudhas is a mere anuvāda and not a vidhi and hence all are not to be employed in all actions, but only where each is suitable or is prescribed by a special text. Vide also Jai. IV. 1. 7–10. The adhvaryu or yajamāna places the *pātras* in twos at a time. The kapālas (potsherds) whatever their number form one pātra; they are pieces broken from a jar. The pairs are: sphya (the wooden sword) and kapāla, then the śūrpa (made of split bamboo or of *naḍa* grass or of reed) and agnihotra-havaṇī and so on. The com. on Kāt. II. 3. 8 says that whatever pātras may be required in the several rites are to be got ready and he enumerates many such pātras. The juhū, upabhṛt and dhruvā symbolically represent respectively the right arm, the left arm and the trunk of yajña. Vide Śat. Br. I. 3. 2. 2. The number of kapālas varies according to the rite that is performed and the sūtra of the performer. Besides the ten principal ones enumerated above there are others that are required viz. जुहू, उपभृत्, स्रुक्, ध्रुवा, प्राशित्रहरण, इडापात्र, मेक्षण, पिष्टोद्वपनी, प्रणीताप्रणयन, आज्यस्थाली, वेद, दारुपात्री, योक्त्र, वेदपरिवासन, धृष्टि, इध्मसंनहन, अन्वाहार्यस्थाली, मद्न्ती, फलीकरणपात्र, अन्तर्धानकट. Vide com. on Kāt. I. 3. 36 for the names and sizes of all these and other utensils and for directions on the materials of which they are to be made. When the person who has maintained the sacred fires dies he is cremated with his Vedic fires and his wooden sacrificial vessels 'आहिताग्निमग्निभिर्दहन्ति यज्ञपात्रैश्च' quoted by Śabara on Jaimini XI. 3. 34. Vide Śat. Br. XII. 3. 5. 2. This is what is called प्रतिपत्तिकर्म of the utensils. This means that the utensils are placed on the several limbs of his corpse (e. g. the juhū in the right hand) and his body and they are burnt together. That is the final disposal of the yajñapātras. Jaimini (XI. 3. 43–44) declares that though the yajñapātras are set out in the 'śruti' texts when speaking about paurṇamāsī iṣṭi, still they are to be made ready at agnyādheya and are to be kept throughout since that date till the sacrificer's death and that their cremation with the sacrificer's body is their final disposal (pratipatti).

to the contrary) by the gārhapatya fire, but the cooking of a *havis* may be done on either gārhapatya or āhavanīya according to one's sūtra. When the material is not specified, *homa* is performed with clarified butter and all homas are done in the āhavanīya when there is no express text and the juhū ladle is to be employed in offering homa (Kāt I. 8. 44–45). Those parts that are to be done with Ṛg. mantras are to be done by the hotṛ priest (unless there be a special direction or reason to the contrary), the adhvaryu does what is to be done with Yajurveda, the udgātṛ with Sāmaveda and the brahmā priests with all the three Vedas[2234] (vide Ait. Br. 25. 8). Brāhmaṇas alone are to be priests (Jai. XII. 4. 42–47). The sacrificer's wife is seated south-west of the gārhapatya fire and her face is turned towards the north-east (Kāt. II. 7. 1). At the beginning of an iṣṭi or other rite five operations (called bhūsaṁskāra) are to be performed on the mound (khara) of the āhavanīya and also on that of the dakṣiṇā fire viz. parisamūhana (sweeping round with wet hand) thrice from the east to the north, smearing thrice with cowdung (gomaya-upalepana), drawing with the wooden sword (sphya) three lines from south to north but towards the east (i. e. the last is to be in the east) or from east to west but towards the north, to remove the dust from those lines with the thumb and the ring finger, and sprinkling thrice with water (abhyukṣaṇa).

Agnyādheya[2235]

Gaut. (VIII. 20–21) enumerates seven *haviryajñas* and seven *somasaṁsthās*. Agnyādheya is the first of the seven *haviryajñas*. Agnyādheya is the same as agnyādhāna. It is an *iṣṭi*, which word means 'a sacrifice performed by a sacrificer and his wife with the help of four priests' (vide above note 2228). The details of a model iṣṭi are given later on under darśapūrṇamāsa. Agnyādheya occupies two days, the first day called *upavasatha* being taken up by preliminary matters and the 2nd with performance of the main rites. There are two times for the performance of agnyādheya. It may be done on one of the seven nakṣatras, viz., Kṛttikā, Rohiṇī, Mṛgaśīrṣa, Pūrvā Phalgunī, Uttarā Phalgunī, Viśākhā, Uttarā Bhādrapadā. Āp. adds other nakṣatras viz. Hasta, Citrā and states the several

2234. तदाहुर्महावदाः । ऋचैव हौत्रं क्रियते यजुषाध्वर्यवं साम्नोद्गीथं व्यारब्धा त्रयी विद्या भवति । अथ केन ब्रह्मत्वं क्रियत इति । त्रय्या विद्ययेति ब्रूयात् । ऐ. ब्रा. 25. 8.

2235. For the treatment of *agnyādheya* vide Tai. Br. I. 1. 2–10, I. 2. 1, Śat. Br. II. 1 and 2; Āśv. II. 1. 9 ff, Āp. V. 1–22, Kāt. IV. 7–10, Baud. II. 6–21.

appropriate nakṣatras when the sacrificer desires certain results (V. 3. 3–14). According to Śat. Br. II. 1. 2. 17 and Āp. V. 3. 13 a kṣatriya should consecrate sacred fires on the Citrā nakṣatra. Or agnyādheya may be done on a parva day in spring by a brāhmaṇa, in summer, in the rainy season and autumn respectively by a kṣatriya, a vaiśya and an upakruṣṭa (for the latter vide p. 74 above). But even when choosing the season, one must have regard to the seven nakṣatras specified above. Āp. states that the setting up of the fires may take place on Full moon or New moon day and that *hemanta* or *śarad* is the proper season for a vaiśya, the rainy season for a rathakāra (carpenter) or all the varṇas may first consecrate the fires in *śiśira* (Āp. V. 3. 17–20). Vide Jai. II. 3–4 about the meaning of the Vedic passage 'a brāhmaṇa should set up fires in spring' (Tai. Br. I. 1. 2). The Śat. Br. (III. 1. 2. 19) appears to condemn the setting up of fires by reliance on nakṣatras and recommends (XI. 1. 1. 7) that agnyādhāna should be performed on the New moon of Vaiśākha on which there is Rohiṇī nakṣatra. In case of difficulty one may perform agnyādheya in any season and if one has resolved upon performing a soma sacrifice one need not stop to consider the season or nakṣatra. The man who wants to perform agnyādheya must not be too young nor too old (vide p. 979 above).

Agnyādheya means the placing of burning coals for the generation of the gārhapatya and other fires at a particular time and place by a particular person to the accompaniment of certain mantras.[2236] Agnyādheya comprehends the several acts from the bringing of the *araṇis* (two wooden logs) to the offering of pūrṇāhuti. When this last takes place the person who engages in the rites attains the position of an āhitāgni (one who has consecrated the sacred Vedic fires). Agnyādhāna is meant for all sacrificial rites and not merely for enabling a man to perform darśapūrṇamāseṣṭi (Jai. III. 6. 14–15, XI. 3. 2). The sacrificer should bring home through the adhvaryu priest two araṇis from an aśvattha tree that grows inside a śamī tree with the *mantra* 'yo aśvatthaḥ śamī-garbhaḥ' (Āśv. II. 1. 17). The branch to be cut must be one on the east or north side of the tree and its foliage must be turned towards the east or north. When the branch falls on the ground the portion of it that

2236. नारायण on आश्व. श्रौ. II. 1. 9. explains 'विशिष्टकाले विशिष्टदेशे विशिष्टपुरुषेण विशिष्टैर्मन्त्रैर्गार्हपत्याद्यग्न्युत्पत्त्यर्थं यदङ्गाराणां निधानं तदग्न्याधेयमुच्यते। अग्नीनामाधेयमग्न्याधेयं तत्कर्तव्यमित्यर्थः।'.

touches the ground should be used for making the lower *araṇi*. Two araṇis (logs of the branch) should be cut off, planed and formed into rectangular pieces and they should be allowed to become dry. In the lower araṇi there is a spot called *devayoni* (the place of origin of the god i. e. fire) which is 8 and 12 aṅgulas from the two ends of the lower araṇi (of 24 aṅgulas) where by means of a drill inserted in the upper araṇi fire is produced by attrition. According to Baud. each araṇi is 16 aṅgulas long, twelve in breadth and 4 in height, while according to Kāt. (as quoted in com. on Āp.) it is 24 aṅgulas long. According to Āp. (V. 1. 3) the aśvattha may not be growing inside a śamī tree. The two araṇis are invoked (abhimantraṇa) with the formula 'aśvatthād...dhehi āyur-yajamāne' (Tai. Br. I. 2. 1.) and the adhvaryu brings together on the altar (vedi) seven items that are earthy and seven items that are of wood or five of each or 8 earthy items (if those of wood are seven). The eight earthy items are : sand, saltish earth, the earth from a hole infested by mice, the earth from an ant-hill, the clay (sūda) from the bottom of a reservior of water that never dries up, earth that is struck by wild boars, pebbles, gold (Āp. V. 1. 4 ff.) with mantras appropriate[2237] to each. The seven wooden items are : (parts of) aśvattha, udumbara, parṇa (palāśa), śamī, vikaṅkaṭa, a tree struck by lightning (or by wind or cold) and a lotus-leaf. Baud. II. 12 enumerates these somewhat differently. The sacrificer prepares a raised place for worship (devayajana)[2238]

2237. In Tai. Br. I. 2. 1 occur most of the mantras referred to by Āp. under agnyādheya.

2238. Several rules are laid down about the choosing of the place of worship (devayajana) in Śat. Br. III. 1. 1, Ait. Br. I. 3, Drāhyāyaṇa Śr. I. 1. 14–19 &c. It should be the highest place and in its vicinity there should be no spot which is on a higher level than it, it should be even and firm and incline towards the east or north, being a little higher in the south. It should have many plants growing on it and in front of it there should be water (a well &c.) or a large tree or a public road. The Śat. Br. III. 1. 1. 5 emphasizes that if one secures learned and skilful priests it does not matter what kind of sacrificial ground one selects. The Ait. Br. I. 3 requires that the dīkṣita is to walk about and sit usually in the devayajana, and he must not leave it at all at sunrise, sunset and when priests are engaged in *āśrāvaṇa* (saying 'O śrāvaya'). Vide Sāyaṇa on Tai. S. I. 2. 1 for yajñaśālā and com. on Kāt. VII. 1. 19–24 for the same. The yajñaśālā is called 'dīkṣitavimita' in the Ait. Br. I. 3 and it is the same as prācīnavaṁśa-śālā. Iṣṭis are performed in the prācīnavaṁśa-śālā, but the Uttaravedi required in animal, soma and some other sacrifices is outside it. Further rules are given under Agniṣṭoma.

sloping towards the east with the mantra 'uddhanyamānam-asya' (Tai. Br. I. 2. 1), sprinkles it with water to the accompaniment of the mantra 'śam no devīr' (Ṛg. X. 9. 4=Tai. Br. I. 2. 1), and constructs a shed having the end of the principal bamboo or ridge turned northwards or eastwards. Beneath the middle of the ridge of the hut towards one end is the place (*āyatana*) meant for the gārhapatya fire; the place of the āhavanīya fire is to the east of the gārhapatya at a distance of eight prakramas[2239] for a brāhmaṇa, eleven and twelve for a kṣatriya and vaiśya respectively or all may have it 24 steps (pada) or at a distance found by the eye to approximate to the distances stated (without actual measurement). The place for the dakṣiṇāgni is near the gārhapatya to the south-east after a third of the distance between the gārhapatya and āhavanīya. There are to be separate sheds for the āhavanīya fire and the gārhapatya in elaborate sacrifices but for the ordinary sacrifices like darśapūrṇamāsa one shed only is usually constructed which houses all the three fires. It is laid down that only Vedic rites are to be performed with the three fires, and that they were not to be used for ordinary cooking or for secular purposes (vide Jaimini XII. 2. 1–7). The sabhya fire is to be established in front of the āhavanīya in the gambling hall and the āvasathya fire is in a shed (for guests) to the east of the sabhya.[2240]

The sacrificer gets the hair on the head and face shaved, pares his nails and then bathes; the wife also does the same except shaving the hair on the head. The husband and wife are to establish fires after wearing two silken garments each, which are to be given up to the adhvaryu at the time of distributing dakṣiṇā (after the rite of agnyādheya is finished). The sacrificer should perform the *saṁkalpa* (words indicating resolve) of performing agnyādheya and choose his priests (ṛtvig-varaṇa)

2239. According to the com. on Āp. V. 4. 3 a *prakrama* is equal to two or three *padas*, a pada being 15 aṅgulas (Baud.) or 12 aṅgulas (Kāt.). But the com. on Kāt. VIII. 3. 14 says that a pada is equal to two prakramas. The gārhapatya was also called prājahita (vide Jaimini XII. 1. 13) and the Dakṣiṇāgni was called anvāhāryapacana, because on it was cooked the boiled rice with which piṇḍa-pitṛyajña was performed on the new moon. Vide Manu III. 123, Tai. Br. I. 1. 10 and 'दक्षिणाग्नावन्वाहार्यं पचति' quoted by शबर on जै. XII. 2. 3.

2240. The com. on Āp. V. 17. 1 notices divergent views about sabhya and āvasathya fires, some holding that these were not to be established at all, others holding that they are optional, while Āp. makes them obligatory.

by touching their hands with appropriate mantras and offer them madhuparka (vide Āp. X. 1. 13-14 for the mantras 'agnir-me hotā &c.). In the afternoon or when the sun is over the trees the adhvaryu should fetch a portion of fire from the aupāsana (gṛhya fire) and kindle a fire called brāhmaudanika (one prepared for brahmaudana)[2241] to the west of the place for the gārhapatya or he may take up the whole of the *aupāsana* fire (of the yajamāna) or he may generate fire by attrition. He should prepare a sthaṇḍila (an altar of sand &c.) and should draw thereon three lines from west to east and three lines from south to north and should sprinkle water on the sthaṇḍila and then he should bring burning coals from the aupāsana fire and place them on the lines so drawn. If he takes up the whole of the aupāsana fire, then he should take on two leaves of udumbara a cake of barley flour and another of rice and should throw on the place of the brāhmaudanika fire the barley cake to the west and the rice cake to the east and then establish the fire thereon. The adhvaryu puts apart at night to the west of the brāhmaudanika fire on the red hide of a bull having the neck part to the east and the hair outside or on a bamboo utensil four dishfuls of rice[2242] grains after repeating the mantra 'devasya' and with the words 'I set apart what is pleasing to prāṇa that is brahman,' which are repeated four times (with prāṇa, apāna, vyāna and lastly with brahman only) or he may do so silently. He cooks the grains (of rice or barley) in four vessels filled with water, he does not cleanse the rice grains with his hand after pouring them into the water, nor does he drain off the water while cooking; some cook the grains in milk. From the cooked food (the brahmaudana) he takes some in a spoon (darvī) and offers it into (the brahmaudanika) fire with the mantra 'pra vedhase kavaye' (Ṛg. V. 15. 1 = Tai. Br. I. 2. 1). He should say 'this is for Brahman; not mine.' Having put the cooked food separately into four dishes and pouring plenty of ghee over it, the sacrificer draws the plates over the ground towards the priests without letting them go and brings them near the four priests who are descendants of illustrious sages. The remaining portion of the brahmaudana

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2241. The reason why ब्रह्मौदन is so called is given by Sāyaṇa on Tai. Br. I. 1. 9 'ब्रह्माणं देवमुद्दिश्य होमार्थं ब्राह्मणानामृत्विजां च प्राशनार्थं च पच्यमान ओदनो ब्रह्मौदनः'.

2242. The putting apart of grains from a large receptacle on to a smaller receptacle for use in sacrifice later on is called *nirvāpa*.

is drawn out of the pots, the rest of the clarified butter is poured over it and three *samidhs* of a citriya [2243] aśvattha that are wet (not dry), that are a span in length and have on them their leaves and fruits are dipped therein and turned about therein with a mantra and then they are put on the fire to the accompaniment of three gāyatrīs (addressed to Agni) for brāhmaṇas, three Triṣṭubhs for kṣatriyas and three Jagatīs for vaiśyas (the verses are set out in Āp. V. 6. 3).

When the *samidhs* are offered into fire he (sacrificer) gives three heifers to the adhvaryu and a similar number to each of the brāhmaṇas who eat the brahmaudana. This brahmaudana along with the gifts of heifers and offering of samidhs may be performed daily for one year before the date of agnyādhāna. These samidhs must be offered by everyone intending to set up the three sacred fires 12 days, three days, two days or a day before the day of *agnyādheya.* He (sacrificer) has to keep certain observances viz. he does not partake of flesh, does not cohabit, others do not take away fire from his house; he subsists (for three days) only on milk or on boiled rice, he has to speak the truth and to avoid sleeping on a cot. If for some reason the sacrificer is unable to perform agnyādheya in a year (or 12 days &c.) from the time he offered brahmaudana he should again cook brahmaudana, offer the samidhs and then should perform agnyādhāna when he can do so.[2244] On the night previous to the day of agnyādhāna the adhvaryu (according to Bharadvāja, all the priests) keeps certain observances viz. he does not eat flesh nor does he approach his wife.

On that night a goat having dark spots on its skin is tied towards the north of the place for the gārhapatya fire with a mantra 'prajā' agne &c.'. The yajamāna observes a vow of silence on that night and people keep him awake that night by playing upon a lute and a flute (but there is an option viz. he may not keep awake nor observe silence). The sacrificer remains awake the whole of that night placing pieces of wood on the brāhmaudanika fire with the verse 'śalkair-agnim &c.' (but if he does not keep awake he heaps on the fire logs of wood

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2243. The Tai. Br. (I. 1. 9.) employs the words 'citriyāśvatthasyādadhāti' and Sāyaṇa explains 'अश्वत्थग्रामोऽश्वत्थश्चित्रक इत्युच्यते । योऽश्वत्थो ग्रामादेश्चिह्नीभूतस्तदीयाः समिध आदध्यात् ।.'

2244. The Tai. Br.. I. 1. 9 says 'ब्रह्मौदनं पचति' ... प्राश्नन्ति ब्राह्मणा ओदनम् । ... यद्येनं संवत्सरे नोपनमेत्समिधः पुनरादध्यात् ।'.

at one time and then goes to sleep).[2245] At day-break the adhvaryu heats the two araṇis against that fire with two verses 'jātavedo bhuvanasya &c.' and 'ayam te yonir-ṛtviyaḥ' (both in Tai. Br. I. 2. 1). Then the brāhmaudanika fire is extinguished, the two araṇis are invoked with the verse 'agnī rakṣāṁsi' and the yajamāna keeps waiting for the araṇis that are brought with the verse 'mahī viśpatnī.' The adhvaryu hands over the araṇis to the sacrificer with the verse 'dohyā ca te', who receives them with a verse and immediately invokes them with two verses. Both (adhvaryu and yajamāna) repeat in a low voice the formula 'mayi gṛhṇāmyagre &c.'. The adhvaryu arranges the place for the gārhapatya with the verse 'apeta vīta' and sprinkles it with water with 'śam no devīr.' He does the same for the places (āyatanas) of the dakṣiṇa fire (to the south-east) and of āhavanīya, sabhya and āvasathya fires. Even since ancient times there have been agnihotrins who did not set up the sabhya and āvasathya fires. Half of the sand (that has already been brought among the *sambhāras*) is divided into two parts, one (i. e. ½ of the whole heap) being scattered over the place of the gārhapatya and the other (½) over the place of the dakṣiṇāgni. The other half of the sand heap is divided into three parts each of which is scattered in the places of the other three, āhavanīya, sabhya and āvasathya (but if no sabhya nor āvasathya is to be kept then the half is entirely scattered over the āhavanīya place). In the same way the other earthy materials are placed over the places of the fires with appropriate mantras. After he places the lime stones or pebbles on the various places he brings to his mind his enemy. Then he spreads the various materials on the fire places and after mixing together the materials of wood to the accompaniment of two mantras he scatters them just as he scattered the sand (after dividing them as stated above). He casts to the north over the materials a piece of gold on the place of the gārhapatya[2246] and invokes it with a mantra and assigns at a distance a piece of silver for his enemy or throws it into water if he has no enemy. The same process (of casting a golden piece) is followed as to the places of the other fires. He removes the ashes of the brāhmaudanika fire (that

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2245. Tai. Br. I. 1. 9 has 'शल्कैस्तां रात्रिमग्निमिन्धीत । तस्मिन्नुपव्युषमरणी निष्टपेत् ।'. Most of the mantras required here occur in Tai. Br. I. 2. 1.

2246. Though gold is among the earthy materials, it was not dealt with while the other earthy things were being divided.

has been extinguished as stated already) and in its place deposits the two araṇis from which he produces fire by drilling. When the first rays of the sun spread in the sky (i. e. before the sun's disc is seen, but the eastern horizon is lit up by rays) he places the upper araṇi on the lower one to the accompaniment of the 'daśa-hotṛ'[2247] formulae. While generation of fire by attrition is proceeding a white or red horse from whose eyes no water drops (i. e. who is not blear-eyed) and whose knee is dark (or any horse with full testicles) is kept present and a *sāman* of Śakti Sāṅkṛti is sung; when smoke rises a *sāman* of Gāthina Kauśika is sung and also the verse 'araṇyor-nihito' (Ṛg. III. 29. 2).

He (the adhvaryu) invokes the fire with the mantra 'upāvaroha jātavedaḥ' (Tai. Br. II. 5. 8) the moment it is produced. Then the adhvaryu makes the sacrificer recite the *catur-hotṛ* (mantras)[2248] and invokes the fire when kindled with the mantra 'ajannagniḥ'. When the fire is produced the yajamāna bestows on the adhvaryu the most desirable fee (i. e. a cow), which he accepts with a mantra. After the fire is produced, the yajamāna breathes over it with the formula 'prajāpatistvā' (Tai. S. IV. 2. 9. 1). The adhvaryu holds over the fire his folded hands turned downwards with a verse, makes it blaze forth by means of fuel-sticks with the words 'samrāḍasi' (Tai. S. IV. 3. 6. 2), holds it in his folded hands turned upwards, sits down on a seat and while the Rathantara and Yajñāyajñīya sāmans are being chanted, he establishes the gārhapatya fire on the *sambhāras* (the earthy and wooden materials scattered as above) by repeating certain mantras according as the sacrificer

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2247. The daśa hotāraḥ are the ten sentences occurring in Tai. Ā. III. 1. viz. ओं चित्तिः स्रुक् । चित्तमाज्यम् । वाग्वेदिः । आधीतं बर्हिः । केतो अग्निः । विज्ञातमग्निः । वाक्पतिर्होता । मन उपवक्ता । प्राणो हविः । सामाध्वर्युः ।. Vide Ait. Br. 24. 6 for the ten in a different order. It should be noted that here ten things connected with the human body are identified with ten things connected with *homa*.

2248. The *catur-hotṛs* are the mantras in Tai. Ā. III. 1–5 commencing with 'cittiḥ sruk'. Vide also Tai. Br. III. 12. 5 and note 904. The Ait. Br. 24. 4 says 'देवानां वा एतद्यज्ञियं गुह्यं नाम यच्चतुर्होतारः'. The daśahotṛ mantras in the preceding note are only a portion of the catur hotṛ (vide Sāyaṇa on Tai. Br. III. 12. 5). In the Tai. Br. I. 1. 8 it is said रथन्तरमभिगायते गार्हपत्य आधीयमाने । ... ... वामदेव्यमभिगायत उद्ध्रियमाणे । ... ... बृहदभिगायत आहवनीय आधीयमाने ।

has a certain gotra[2249] (or pravara) and the first vyāhṛti (i. e. bhūḥ) or the first two vyāhṛtis (bhūḥ, bhuvaḥ), the first two Sarparājnī formulæ and the first of the Gharmaśiras texts. The formula for establishing the gārhapatya according to the gotra is stated in note 2249. When establishing the gārhapatya on the *sambhāras* the adhvaryu further repeats certain mantras (given in Āp. Śr. V. 12. 2) and then the yajamāna invokes the fires with the mantra 'sugārhapatyo' (Tai. Br. I. 2. 1) and the adhvaryu makes the yajamāna repeat the Gharmaśiras formulæ. The adhvaryu strews darbhas round the gā-hapatya (i. e. he does paristaraṇa).

The procedure for establishing the āhavanīya is to be so arranged that the fire is actually established when half of the sun's disc rises above the eastern horizon. The adhvaryu lights fuel-sticks on the gārhapatya for being carried forward and he takes in a vessel the sand on which fire would be supported to the accompaniment of four verses. Then while carrying the fire, he raises a little the kindled bundle of fuel-sticks and holds the fire on the sand. Then the adhvaryu makes the yajamāna repeat in the right ear of the horse the Agnitanū formulæ (set out in Āp. Śr. V. 13. 7), holds the fire for some time and then lays it down in the place for the āhavanīya.

2249. When the sacrificer is a Bhārgava the formula is भृगूणां त्वा देवानां व्रतेनादधामीति भार्गवस्यादध्यात्. If he is an Āṅgirasa or any brāhmaṇa who is not a Bhārgava or Āṅgirasa the formulæ are respectively अङ्गिरसां त्वा &c. and आदित्यानां त्वा. In the case of a king, a kṣatriya, a vaiśya or a rathakāra sacrificer the formulæ respectively are वरुणस्य त्वा राज्ञो व्रतपते ... दधामि, इन्द्रस्य त्वेन्द्रियेण व्रतपते...दधामि, मनोस्त्वा ग्रामण्यो व्रतपते ... दधामि, ऋभूणां त्वा देवानां &c. Vide तै. ब्रा. I. 1. 4. for the mantras भृगूणां त्वा &c. The सर्पराज्ञी formulæ are भूमिर्भूम्ना द्यौर्वरिणान्तरिक्षं महित्वा उपस्थे ते देव्यदितेऽग्निमन्नादमन्नाद्यायादधे । &c. in तै. सं. I. 5. 3 and in I. 5. 4 it is stated सर्पा वै जीर्यन्तोऽमन्यन्त स एतं कसर्णीरः काद्रवेयो मन्त्रमपश्यत् ... ... सर्पराज्ञिया ऋग्भिर्गार्हपत्यमादधाति &c. सत्याषाढ says (III. 4) 'भूमिर्भूम्नेति चतस्रः सर्पराज्ञियः.' The formulæ called *gharmaśirāṁsi* are set out in Āp. śr. V. 12. 1 and Satyāṣāḍha III. 4. They occur in तै. ब्रा. I. 1. 7 and are : घर्मः शिरस्तदयमग्निः सं प्रियः पशुभिर्भुवत् । छर्दिस्तोकाय तनयाय यच्छ ॥ वातः प्राणस्तदयमग्निः सं प्रियः पशुभिर्भुवत् । स्वदितं तोकाय तनयाय पितुं पच ॥ अर्कश्चक्षुस्तदसौ सूर्यस्तदयमग्निः सं प्रियः पशुभिर्भुवत् । यत्ते शुक्र शुक्रं वर्चः शुक्रा तनूः शुक्रं ज्योतिरजस्रं तेन मे दीदिहि तेन त्वादधेऽग्निनाग्ने ब्रह्मणा ॥. Out of these घर्मः ... ... यच्छ is repeated when establishing गार्हपत्य, वातः प्राण ... ... पच, when establishing अन्वाहार्यपचन (' दक्षिणाग्नि) and अर्कश्चक्षु ... ... ब्रह्मणा when establishing आहवनीय. Vide तै. ब्रा. I. 1. 8 for this. The Gārhapatya mound is circular, that of the Āhavanīya is square and that of the Dakṣiṇāgni is semi-circular. All three are about one square *aratni* in area.

The Āgnīdhra priest then brings domestic fire or produces fire by attrition, sits down with his knees raised up, and establishes the dakṣiṇāgni, while the Yajñāyajñīya sāman is being chanted and follows the procedure of repeating formulæ according to the gotra (as above) and repeats the 2nd vyāhṛti (bhuvaḥ), the three Sarparājñī formulæ and the 2nd Gharmaśiras (viz. the verse 'vātaḥ .... paca'). After repeating several other formulæ (as in Āp. Śr. V. 13. 8) he sets down dakṣiṇa fire on the *sambhāras.*

The fire brought for establishing[2250] dakṣiṇa fire may be fetched from the house of a brāhmaṇa, a kṣatriya, a vaiśya or a śūdra who is extremely prosperous like an asura (if the sacrificer desires prosperity), but he should thereafter never eat at that man's house ; or (according to Baud. Śr. II. 17) it may be brought from the gārhapatya fire or according to Āśv. from the house of a vaiśya or of any rich man or it may be produced by attrition.

When the āhavanīya fire is being taken (in a vessel) from the gārhapatya the Vāmadevya is chanted and they proceed towards the east preceded by the horse,[2251] repeating three mantras. To the south of the *vihāra* the brahmā priest makes a chariot or a chariot wheel move up till three revolutions of the wheel take place (six times for an enemy). A third part of the distance (between the gārhapatya and the place for āhavanīya) the fire is carried at the height of the knee, the 2nd third at the height of the navel, the last third at the height of the mouth. No one is to come between the sun and the fire. He takes the fire with both his hands stretched to the right. In the middle of the distance the yajamāna gives a gift to the priest. In the middle of the distance the adhvaryu puts down a piece of gold and then crosses over it with the mantra 'nākosi.' The adhvaryu makes the horse that faces the east go over the sambhāras to their north with its right hoof placed in such a way that the live coals of the fire when established would fall on the foot-print made by the horse and making the horse turn to its right he again makes the horse go over the sambhāras with a formula 'yadakrandaḥ' (Ṛg. I. 163. 1). The horse is held

2250. अपि वा गार्हपत्यादेवान्वाहार्यपचनमादधाति । बौ. श्रौ. II. 17; उत्सर्गेऽपराह्णे दक्षिणाग्निमानीय वित्तकुलाद्वित्तवतो वैकयोनय इत्येके ध्रियमाणं वा प्रज्वल्यारणिमन्थं वा मथित्वा गार्हपत्याद्वाहवनीयं ज्वलन्तमुद्धरेत् । आश्व. श्रौ. I. 2. 1.

2251. Vide Tai. Br. I. 1. 7 for the mantra प्राचीमनुप्रदिशं (which is mentioned in Āp. V. 14. 5) and the words [illegible].

facing the west to the east of the place for the āhavanīya. The horse must be young and according to Paiṅgyāyani Brāhmaṇa a young bull may do (if a horse is not available). According to the Bahvṛca Brāhmaṇa the (āhavanīya) fire should be established on the footmark of an animal called Kamaṇḍalu or of a goat (according to Vājasaneyaka). Then the sacrificer mutters auspicious formulæ[2252] and sends to his enemy (a curse) with the formula 'go to him, O fire, with thy terrible forms.' Having invoked the fire with the verse 'Yad-idam divaḥ' (Tai. Br. I. 2. 1) he turning his face to the west and standing to the east establishes the āhavanīya fire. The āhavanīya is laid down upon the sambhāras when the Bṛhat Sāman, the Śyaita, Vāravantīya and Yajñāyajñīya are being chanted, and the procedure of repeating consecrating mantras according to gotra is being followed, when all the vyāhṛtis, all the Sarpa-rājñī mantras, the third Gharmaśiras formula and certain other verses are recited.[2253] The sacrificer invokes the āhavanīya when it is being established with the formula 'ānaśe &c.' (which occurs in Tai. Br. I. 1. 7) and he follows the priest (whether adhvaryu or āgnīdhra) in repeating the various vyāhṛtis, the Sarparājñī verses and the Gharmaśiras formulæ. The fire when established should be propitiated with clarified butter and plants (i. e. fuel-sticks) after repeating certain formulæ (set out in Āp. V. 16. 4). The sāmans are sung by the brahmā priest in Agnyādheya (and there is no udgātṛ priest).[2254]

The *sabhya* and āvasathya fires are established with domestic fire or fire produced by attrition or with fire taken from the

Tai. Br. I. 1. 7 has the words यजमानः शिवा अपति and the verses वे वे &c. (set out in Āp. V. 15. 2).

2253. The verses 'abhi tvā śūra' (Ṛg. VII. 32. 22), 'kayā naścitra' (Ṛg. IV. 31. 1), 'tvām-iddhi havāmahe' (Ṛg. VI. 46. 1), 'aśvam na tvā vāravantam' (Ṛg. I. 27. 1), 'abhi pra vaḥ surādhasam' (Ṛg. VIII. 49. 1), 'yajñāyajñā vo' (Ṛg. VI. 48. 1) are respectively the sāmans called Rathantara, Vāmadevya, Bṛhat, Vāravantīya, Syaita and Yajñāyajñiya. All these verses occur in the Sāmaveda (vide vol. III. p. 83, 87, 330, vol. I. p. 120, 483 and 147 respectively, B. I. series). Vide Tai. S. V. 5. 8. 1–2, Ait. Br. 19. 6 for the names of these and other *sāmans*. Jai. (III. 3. 9) declares that, though sāman verses are as a rule to be chanted loudly, in ādhāna they are to be uttered inaudibly (upāṁśu), since ādhāna is to be done with yajurveda procedure.

2254. Jaimini in Pūrva-mīmāṁsāsūtra (X. 8. 9–11) discusses the question whether the brahmā priest must chant these gānas or whether there is an option. Vide Tai. Br I. 1. 8.

āhavanīya, according to the mode of establishment dependent on the gotra as stated above. He puts on each fire three samidhs of the aśvattha tree with three verses (Ṛg. IX. 66. 19, 21, 20) and three samidhs of śamī smeared with ghee after repeating certain mantras (Ṛg. IV. 58. 1-3). Or these samidhs may be offered in the āhavanīya (if sabhya and āvasathya are not kept up).

Then he offers a pūrṇāhuti,[2255] the sacrificer gives gifts, mutters certain auspicious formulæ, waits in worship upon the five (or three) fires. Then if the yajamāna is a kṣatriya dice play takes place. The gifts given to all the four priests are cloth, a cow and bull, and a new chariot, while a goat, pūrṇapātra and a pillow of several coloured threads are given to the āgnīdhra, a horse to brahmā, a bull to adhvaryu, and a dhenu to the hotṛ. There are larger gifts specified according to the sacrificer's ability.

Kāt. (IV. 10. 16) ordains that after establishing the Vedic fires the yajamāna should observe complete celibacy for 12 nights, 6 nights or at least three nights, should sleep near the fires on the ground (and not on a cot), should offer *homa* of milk to the fires. Baud. II. 20 prescribes further observances for twelve days.

Punarādheya : When within a year after a man sets up the Vedic fires he suffers from severe illness (such as dropsy) or suffers loss of wealth or his son dies or his near relatives are harassed or made captive by his enemies or he becomes cripple in a limb, or if he is desirous of prosperity or fame he again sets up the fires. The procedure is essentially the same as for agnyādheya with a few differences e. g. fires are fed with kuśa

2255. The com. on Kāt. IV. 10. 5 explains पूर्णया स्रुचा आहुतिः पूर्णाहुतिः. The procedure ordinarily applying to all āhutis of clarified butter is : The adhvaryu puts butter into the butter-pot, which is placed on the gārhapatya fire to melt. Having wiped the sruva (dipping spoon) and juhū (offering spoon) with darbha grass and having taken the butter pot off the fire he dips two darbha blades used as strainers (*pavitra*) into the heated butter and fills the juhū with the sruva. Then he takes a *samidh*, walks over to the north side of the āhavanīya, strews darbha grass round it and puts the samidh on that fire. Then he sits down with bent right knee, pours the butter in the juhū on to the fire with the word svāhā and the sacrificer utters the formula 'agnaya idam na mama'. This holds good in agnyādheya and agnihotra, but in many other rites the principal (pradhāna) offerings are offered while the priest is standing.

grass and not with wood nor with fuel-sticks, the two ājyabhāgas are for agni alone (while in the model sacrifice they are for Agni and Soma), the punarādheya is performed in the rainy season and at mid-day. Other differences and details are passed over.[2256] Jai. (VI. 4. 26–27) states that punarādheya is a prāyaścitta only if both the fires (gārhapatya and āhavanīya) have been extinguished or discontinued and (in X. 3. 30–33) that when punarādheya is resorted to for some desired object, the fees that are prescribed in agnyādhāna are not the fees to be given, but other dakṣiṇā is given.

Agnihotra

According to Gau. VIII. 20 there are seven forms of haviryajñas of which agnihotra is the second. From the evening of the day of *agnyādheya* the house-holder has to perform agnihotra[2257] (burnt offering of cow's milk &c.) twice daily in the evening and morning to the end of his life or till he becomes a saṁnyāsin, or as the Śat. Br. (XII. 4. 1. 1) says 'Those who offer agnihotra indeed enter upon a long sacrificial session; agnihotra indeed is a *sattra* that ends with old age or death, since he becomes free from it only by old age or death.' Satyāṣāḍha prescribes (III. 1) that from the time of setting up the three śrauta fires, agnihotra and darśapūrṇamāsa are obligatory on all members of the twice-born classes and he holds that the niṣāda and rathakāra also are bound to perform them, though other sūtrakāras are opposed to this. Vide pp. 45–47 above. Jai. (VI. 3. 1–7 and 8–10) holds that agnihotra being obligatory, it may be undertaken even by him who is not able to perform every detail of it in its entirety, but that a kāmya rite should be undertaken only by him who is able to carry out every detail. Vide also Jai. II. 4. 1–7 where 'yāvajjīvam-agnihotram juhoti' is explained as laying down a

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2256. Vide Tai. S. I. 5. 1–4, Tai. Br. I. 3. 1, Sat. Br. II. 2. 3, Āśv. II. 8. 4–14, Āp. V. 26–29, Kāt. IV. 11, Baud. III. 1–3 for details.

2257. The word agnihotra is derived in the Tai. Br. II. 1. 2 as the rite in which *homa* is offered to Agni and Sāyaṇa says अग्नये होत्रं होमोऽस्मिन्कर्मणि इति बहुव्रीहिव्युत्पत्त्याऽग्निहोत्रमिति कर्मनाम । अग्नये होत्रमिति तत्पुरुषव्युत्पत्त्या हविर्नाम. Vide Jai. I. 4. 4 (which establishes that in अग्निहोत्रं जुहोति स्वर्गकामः the word 'agnihotra' is the name of a rite). The Sat. Br. XII. 4. 1. 1 says 'दीर्घसत्रं ह वा एत उपयन्ति येऽग्निहोत्रं जुह्वत्येतद्वै जरामर्यं सत्रं यदग्निहोत्रं जरया वाव ह्येवास्मान्मुच्यते मृत्युना वा'. सत्याषाढ (III. I) says 'आधानादग्निहोत्रं दर्शपूर्णमासौ च नियतौ । निषादरथकारयोराधानादग्निहोत्रं दर्शपूर्णमासौ च नियम्येते ।'.

characteristic required of the performer. The several sūtras present differing details and mantras.[2258] According to one view all the three fires are permanently maintained by the house-holder[2259] (Kāt. IV. 13. 5); according to others only the gārhapatya is permanently kept (Āp. VI. 2. 13) and the dakṣiṇāgni is permanently kept only if it was set up by attrition at the time when the house-holder performed agnyādheya. The house-holder calls upon the adhvaryu to bring the āhavanīya from the gārhapatya in the evening and also in the morning; this is so only if the yajamāna engages an adhvaryu in the daily agnihotra, but if the yajamāna does the daily agnihotra himself this call is unnecessary. As to the dakṣiṇāgni in the daily agnihotra, Āśv. (II. 2. 1) mentions several alternatives viz., it may be brought from the house of a vaiśya or from the house of any rich man or it may be produced by attrition or it may be kindled into flames if it is kept permanently. He should take burning coals from the kindled gārhapatya in a vessel and carry them to the place of the āhavanīya with the mantra 'devam tvā devebhyaḥ śriyā uddharāmi' and should repeat when carrying the burning coals towards the east the mantra 'raise me up from sin that I knowingly or unknowingly may have committed; save me from all the sin that I may have committed in the day' (this in the evening agnihotra, in the morning agnihotra it being said 'sin that I committed at night'). Vide Āśv. II. 2. 3 and 6, Āp. VI. 1. 7, Baud. III. 4. He should face the sun and place the burning coals in the āhavanīya mound with the mantra (amṛtāhutim &c., in Āśv. II. 2. 4, Āp. VI. 1. 8, Baud. III. 4). In the morning agnihotra also he should face the sun and do other things stated above. According to Kāt. (IV. 13. 2) the evening agnihotra is to be commenced before the sun sets and the morning one before the sun rises. Āśv. says that the homa is performed

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2258. Vide Śat Br. II. 2. 4 ff, Tai. Br. II. 1. 1–11, Ait. Br. 25. 1–7, Āp. 6, Kāt. 4. 12–15, Āśv. II. 2–5, Baud. III. 4–9, Sat. III. 7.

2259. Those called *gataśrī* perpetually maintain the three fires (Kāt. IV. 13. 5 and Āp. VI. 2. 12). They are a thoroughly learned brāhmaṇa, a victorious kṣatriya king and a vaiśya who is the leading man of his village. 'गतश्रियस्तु सर्वेऽग्नयः सदा धार्यन्ते । त्रयो ह वै गतश्रियः शुश्रुवान् ब्राह्मणः क्षत्रियो विजयी राजा वैश्यो ग्रामणीरिति' पद्धति in com. on Kāt. IV. 13. The word 'gataśrī' occurs in Tai. S. II. 5. 4. 4 and Śat. Br. I. 3. 5. 12. 'त्रयो वै गतश्रियः शुश्रुवान् ग्रामणी राजन्यस्तेषां महेन्द्रो देवता' तै. सं. II. 5. 4. 4. गतश्री is to be explained as 'गता प्राप्ता श्रीर्यैस्ते, गता श्रीर्येभ्य इति वा' com. on कात्या. IV. 13. 5.

after the sun sets. There have been two views on this point from very ancient times viz. whether agnihotra is to be performed before sunrise or after sunrise. Vide Ait. Br. 24. 4–6 and Kauṣītaki Br. II. 9. Āp. (VI. 4. 7–9) mentions four views as to both evening or morning time for agnihotra viz. it should be the *saṁdhi* of day and night for both or it may be when the first star is seen or in the first watch of the night or in the 2nd (for evening agnihotra) and at dawn, or when a part of the disc of the sun just appears on the horizon or after the sun comes up. The householder performs agnihotra after finishing his *saṁdhyā* adoration. There is a difference of opinion, some holding that the homa in the gṛhya fire should precede the agnihotra in the Vedic fires, while others hold that it should come after the Vedic agnihotra.[2260] The house-holder after performing saṁdhyā follows either of two modes (Kāt. IV. 13. 12 and IV 15. 2, Āp. VI. 5. 3, according to his śākhā), goes towards the āhavanīya through the space between the places of the gārhapatya and dakṣiṇāgni or by a route to the south of these two fire places and having gone round the āhavanīya sits down to the south in his usual place (or crosses from the western side of the āhavanīya and sits down to its south) and the wife also sits in her place (Kāt. IV. 13. 13, Āp. VI. 5. 1–2). The householder then sips water (performs *ācamana*) with the words ' vidyudasi vidya me pāpmānam-ṛtāt satyam-upaimi mayi śraddhā' (Āp. VI. 5. 3). The wife also sips water.[2261] Then both husband and wife should observe silence till the agnihotra (morning or evening) is gone through. A man who has no wife can perform the daily agnihotra (vide Ait. Br. 32. 8). The adhvaryu performs *parisamūhana* (wiping with the wet hand from the north-east to the north) thrice for the three fires. He strews round the

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2260. संध्यावन्दनानन्तरं पूर्वमग्निहोत्रहोमस्ततः स्मार्तेऽग्नौ । तदुक्तम् । होमं वैतानिके कृत्वा स्मार्ते कुर्याद्विचक्षणः । स्मृतीनां वेदमूलत्वात्स्मार्ते केचित्पुरा विदुः ॥ इति । com. on कात्या. श्रौ. IV. 13. 12 and cited as भरद्वाज's in the चन्द्रोदय quoted in आचाररत्न p. 52.

2261. The paddhati in the com. on Kāt. IV. 13 remarks उपवेशनव्यतिरिक्तं पत्नी किमपि न करोतीति संप्रदायः । तच्च साधुतरम्. This shows how gradually the wife lost all importance in Vedic rites and came to be a mere silent spectator of all the weary details that had to be gone through by the sacrificer and the priest. Jaimini VI. 1. 17–21 stated generally that the husband and wife co-operated in performing yajña, but in VI. 1. 24 he qualifies the general statement by saying that the wife cannot do all the actions which are to be done by the sacrificer, but only those which she is expressly asked to do in the texts.

āhavanīya fire darbha grass (performs paristaraṇa) in such a way that the darbhas to the east and west have their ends turned to the north and of those to the north and south turned to the east and the strewing proceeds from the east, then to the south, then to the west and then to the north. In the same way he strews darbha grass round the gārhapatya and then round the dakṣiṇāgni. Taking water in his right hand, he sprinkles it round the āhavanīya first, beginning from the northeast and ending in the north. Then he walks towards the west pouring a continuous stream of water from the āhavanīya up to the gārhapatya. He then sprinkles (performs *paryukṣaṇa*) the gārhapatya from left to right and then the dakṣiṇāgni. Or one may sprinkle water (and this is the usual order now in the Deccan) round the gārhapatya first and then round dakṣiṇāgni and then pour a stream of water from the gārhapatya to the east up to the āhavanīya (Āśv. II. 2. 14). Āśv. (II. 2. 11-13) says that the mantra in paryukṣaṇa is 'ṛtasatyābhyām tvā paryukṣāmi' and each fire is sprinkled thrice, water being taken freshly at each time and the mantra being repeated each time and that sprinkling may first be done round the dakṣiṇāgni, then round gārhapatya and then āhavanīya. Vide Kāt. IV. 13. 16-18, Āp. VI. 5. 4.

The homa is performed with cow's milk for him who performs agnihotra as a sacred duty and not for any particular reward in view, but one who desires to secure a village or plenty of food, or strength or brilliance may employ respectively yavāgū (gruel), cooked rice, curds or clarified butter (Āśv. II. 3. 1-2). Then an order is issued to the person engaged to milk the agnihotra cow[2262] that stands to the south of the sacrificial ground with her face to the east or north and that has a male calf. At the time of milking the calf is to the south of the cow, and first sucks milk and then the calf is removed and the milking is done. The person to milk the cow should not be a śūdra (Kāt. IV. 14. 1), but Āp. (VI. 3. 11-14) allows even a śūdra to milk the cow, while Baud. (III. 4) says that he must be a brāhmaṇa. Rules are laid down about the udders from which milk is to be drawn and about persons for whom it is to be drawn (Śat. III. 7 based on Tai. Br. II. 1. 8). The milking is not to be begun by pressing the udders, but by making the

2262. Tai. Br. II. 1. 6 identifies the cow with agnihotra and II. 1. 7 states that the cow's milk in its various stages belongs to various deities since the time it is in the udder (when it is Raudra) till after it is offered (when it is dear to Indra).

calf suck them first (na stanān sammṛśati ' Āp. VI. 4. 2 based on Tai. Br. II. 1. 8). Milking is to be begun the moment the sun sets (Āp. VI. 4. 5). The vessel in which the milk is to be held is of earthenware manufactured by an ārya (i. e. one who belongs to the three regenerate classes), but without using a wheel and the vessel must have a wide mouth and straight sides and not slanting ones (Kāt. IV. 14. 1, Āp. VI. 3. 7). It is called agnihotrasthālī (Āp. VI. 3. 15). The adhvaryu takes from the gārhapatya fire some burning coals for boiling the milk and keeps them to the north of the gārhapatya in a separate spot. Then he goes near the cow, holds the vessel in which the cow has been milked, brings it towards the east of the āhavanīya, sits to the west of the gārhapatya and heats the vessel on the burning coals mentioned above. He takes a darbha blade (other than one of those that are strewn round the gārhapatya), kindles it and holding it over the milk illuminates the milk with its light. He then takes water in a sruva and sprinkles one drop or some drops into the boiling milk (Āśv. II. 3. 3 and 5). He should then again hold a burning blade (the same blade used before) over the hot milk and light it up. He does this thrice and then casts away the blade to the north.[2263] There was a difference of view whether the milk to be offered should be brought to the boiling point or should only be simply hot (vide Śat. Br. II. 3. 1. 14–16 and com. on Kāt. IV. 14. 5). Then the pot of milk is slowly lifted with three mantras and drawn down to the north from the burning coals (Āśv. II. 3. 8, Tai. Br. II. 1. 3 ' vartma karoti '). Then the burning coals on which the milk was boiled or heated are thrown back in the gārhapatya fire. Then a sruva and sruc both made of vikaṅkaṭa wood are cleaned with the hand (to remove dust) and are heated on the gārhapatya (or āhavanīya according to Āp. VI. 7. 1). He then again heats the sruc and sruva on the gārhapatya, asks the yajamāna ' shall I take out milk from the pot[2264] with the sruva)' and the yajamāna

2263. The Tai. Br. II. 1. 3 says उदीचोऽङ्गारान् निरूह्याधिश्रयति । व्यन्तान् करोति । ... अभिद्योतयति । ... त्रिः पर्यग्निकरोति । ... उदीचीनमुद्वासयति ।. The sprinkling of water from the sruva on the milk is called pratiṣeka (Āp. VI. 6. 3–4). This is referred to in Tai. Br. II. 1. 3. The sruc with which agnihotra is offered is called agnihotra-havaṇī, which is made of vikaṅkaṭa wood, is as long as one's arm or *aratni* (Āp. VI. 3. 6 and com. thereon).

2264. Āp. VI. 7. 1 states that words addressed by the adhvaryu differ according to the time 'हिरण्यपाहिरस्यघृतपलाशा स्रोतो यज्ञानामित्यग्निहोत्रहवणीमभिमन्त्र्योन्नेष्यामि हव्यं देवेभ्यः पाप्मनो यजमानमिति सायमाह । ओन्नयामीति प्रातः ।'

replies standing 'Yes, do take out'. Then the adhvaryu holds in his right hand the sruva ladle and in his left hand the agnihotra-havaṇī with its mouth turned upwards, pours out into the agnihotra-havaṇī milk from the milk pot (already heated) with the sruva four times [2265] and keeps the sruva in the milk pot. In Āp. VI. 7. 7–8 and Āśv. II. 3. 13–14 it is said that the adhvaryu knowing the mind of the householder should draw the fullest ladle for the most favourite son of the sacrificer or if the latter desires that the eldest son should be most prosperous and the later ones less and less, then the first ladle is filled to the fullest; on the other hand if he wishes the youngest to be prosperous then the last ladle drawing is the fullest. Then the adhvaryu carrying a *samidh* of palāśa wood a span in length over the rod of the sruc (inserting his finger between the two), holds the two together over the gārhapatya very near its flames, carries the *sruc* towards the āhavanīya holding it as high as his nose; when in the midst of the distance between the gārhapatya and the āhavanīya, he brings the sruc down (to the level of his navel) and then again raising it up as high as his mouth, he reaches the āhavanīya and places the *sruc* and *samidh* on darbha blades (on the *kūrca*, says Baud. III. 5) to the west of the āhavanīya. He himself sits to the northwest of the āhavanīya facing the east, bends his knees, holds the sruc in his left hand and with the right hand offers the *samidh* [2266] in the midst of the āhavanīya fire with the mantra 'rajatām tvāgnijyotiṣam' (according to Āśv. II. 3. 15). Then he sips water with the mantra 'vidyud-asi vidya me pāpmānam-ṛtāt-satyam-upaimi' (Āp. VI. 9. 3, Āśv. II. 7. 16). When the samidh has caught fire and is burning brightly, he offers the first oblation (of milk) on the samidh about two finger-breadths from its root with the mantra 'om bhūr-bhuvaḥ-svarom, agnirjyotir jyotiragniḥ svāhā' (Vāj. S. III. 9). According to Kāt. he may optionally repeat the mantra

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2265. Milk is poured five times for those who are called pañcāvattins such as householders whose gotra is Jamadagni (Āp. VI. 8. 2). According to Baudhāyana (pravarādhyāya 5) Vatsas, Bidas and Ārṣṭiṣeṇas are pañcāvattins. Āp. sets out the five mantras repeated at each of the five times *when milk is poured with the sruva.*

2266. The mantras differ according to the sūtra. According to Āp. VI. 9. 3 one samidh or two or three may be offered and he prescribes different mantras for the three. The Tai. Br. II. 1. 3 upholds the offering of only one samidh.

'sajūr devena' (Vāj. S. III. 10). According to Āp. (VI. 10. 8)[2267] in the evening agnihotra the mantra is 'agnirjyotir' &c; while in the morning agnihotra it is 'sūryo jyotir-jyotiḥ sūryaḥ svāhā' (Vāj. S. III. 9). Then he places the sruc on the kuśa blades and looks at the gārhapatya with the thought 'bestow on me cattle'. Then he again takes up the sruc, makes a second offering (of milk) which is larger in measure than the first one, but this is offered silently, while he contemplates upon Prajāpati in his mind[2268]. This second offering is made to the east or north of the first in such a way that the two will not come in contact. He keeps more milk in the sruc than what is taken up in making the second offering. He then raises the sruc twice (thrice according to Āp. VI. 11. 3) in such a way that the flames of the fire turn north-wards and places the *sruc* on the kūrca. He scours with his hand turned downwards the spout of the ladle and then rubs his hand to which some drops of the milk stick on the north side of the kūrca (the points of the kuśas that are towards the north) with the words 'salutation to the gods' (Kāt. IV. 14. 20) or 'to you for securing cattle'. Āp. (VI. 10. 10) says that he scours in the evening the *sruc* (in order to remove what sticks to it) from the end of the handle down to the bowl with the mantra 'iṣe tvā' (Tai. S. I. 1. 1. 1.) and in the morning from the bowl to the end of the ladle with the mantra 'ūrje tvā' (Tai. S. I. 1. 1. 1). Then while the palm is turned upwards, and while he wears his sacred thread in the prācīnāvīta mode he places his fingers to the south of the roots of the kuśa blades on the ground silently or with the mantra 'svadhā pitṛbhyaḥ' (Kāt. IV. 14. 21 and Āśv. II. 3. 21) or 'svadhā pitṛbhyaḥ pitṛīn jinva (Āp. VI. 11. 4). Then he sips water (but with the sacred thread in the upavīta form) with his face turned to the east. Then he walks to the place of the gārhapatya, takes a fuel-stick (samidh) in his hand while standing. He then sits down to the northwest of the gārhapatya with his face turned towards the

2267. The Tai. Br. II. 1. 2. says तस्मादग्नये सायं हूयते सूर्याय प्रातः।. According to the Tai. Br. II. 1. 9 the mantras are 'अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायं जुहोति ... सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः।'. Āp. VI. 10. 8 has the same words. Āp. VI. 10. 9 (alternatively) and Śat. III. 7. prescribe a joint mantra for a joint deity 'अग्निर्ज्योतिर्ज्योतिः सूर्यः स्वाहेति सायं सूर्यो ज्योतिर्ज्योतिरग्निः स्वाहेति प्रातः '.

2268. Vide तै. सं. II. 5. 11. 5 'तस्मान्मनसा प्रजापतये जुह्वति', Śat. Br. I. 3. 5. 10, Tai. Br. II. 1. 2. आश्व. II. 3. 19 says प्रजापतिं मनसा ध्यायात् तूष्णीं होमेषु सर्वत्र.

east, bends his knee, offers the *samidh* in the gārhapatya fire, then drawing out in the sruva milk from the pot offers it into the fire with a mantra (tā asya sūdadohasaḥ ' Ṛg. VIII. 69. 3, according to Āśv. II. 3. 26, or ' iha puṣṭim puṣṭipatir......puṣṭipataye svāhā ', according to Kāt. IV. 14. 23). He offers a second oblation of milk by the sruva silently according to Kāt. (IV. 14. 24) or with the words ' bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syām suvīro vīraiḥ supoṣaḥ poṣaiḥ ' and with at least any three verses addressed to Agni and with the verses ' agna āyūṁṣi pavase ' Ṛg. IX. 66. 19–21 (according to Āśv. II. 3. 27–29). Then he offers one oblation of milk with the sruva ladle into the dakṣiṇāgni with the words ' annādāyānna-pataye svāhā ' and a second one silently. He then touches water, turns northwards and with one of his fingers (with the ring finger ' anāmikā ' according to Kāt. IV. 14. 26) he takes out what remains in the sruc and licks it noiselessly without allowing it to come in contact with his teeth. He then sips water and licks it a second time and then sips water. He then takes into another vessel or on his own palm all remnants (of milk &c.) in the sruc and licks the contents of the vessel or his palm once with his tongue. According to Āp. (VI. 11. 5 and VI. 12. 2) and Baud. III. 6 he holds the sruc in such a way that its rod is turned east or north, and licks[2269] the sruc itself twice, fills it with water, pours down to the west the water (from the ladle) with the mantra ' propitiate those who partake of leavings', sips water, and wipes the agnihotrahavaṇī with darbha blades. Then he washes his hand, performs ācamana twice, goes near the āhavanīya, sits down, fills the sruc with water and spills the water from the ladle to the north of the āhavanīya with the words ' devān jinva; ' he repeats the same process again and wearing the sacred thread in the prācīnāvīta form and turning to the south he pours water to the south of the āhavanīya for the pitṛs with the words ' pitṝn jinva '. He then repeats the same process as for gods and sprinkles water upwards in the north-east a third time with the words ' sapta-ṛṣīn jinva '. He fills the sruc a fourth time, removes the darbhas from the place (kūrca-sthāna) where they were placed to the west of the āhavanīya,

2269. The licking of the agnihotrahavaṇī is one of the actions forbidden in the Kali age 'अग्निहोत्रहवण्याश्च लेहो लीढापरिग्रहः' quoted in Sm. C. I. p. 12;' vide com. on Śat. III. 7 'प्राग्दण्डयोदग्दण्डया वा स्रुचा द्विराचामति द्विश्च निर्लेढि' where it is said 'अत्र स्मृतावग्निहोत्रहवण्याः कलौ लेहनप्रतिषेधात्त-याचमनमपि प्रतिषिद्धमतो हस्तेनेत्याह भाष्यकृत् ।'

pours down water on that place thrice, so as to end the stream in the east or north. He then heats the sruc and sruva on the āhavanīya fire together and keeps them on the antarvedi or hands them over to an attendant. He then offers three samidhs to each of the three fires in the order in which he performed paryukṣaṇa (i. e. in the order āhavanīya, gārhapatya, dakṣiṇāgni, or gārhapatya, dakṣiṇāgni, āhavanīya). After this the house-holder engages in waiting upon agni with *vātsapra* prayers or in a brief worship by repeating only 'bhūrbhuvaḥ svaḥ &c.' (Vāj. III. 37); then he pays silent homage to the āhavanīya and sits near it for a moment; then he sleeps or sits near the gārhapatya; then he performs paryukṣaṇa for all the fires, then the householder breaks silence and performs ācamana and then when he goes out he contemplates in mind the dakṣiṇāgni. The wife also performs ācamana (at the end) silently.

According to Kāt. (IV. 12. 1–2) the upasthāna (worship or homage) of the fires in the evening after oblations are offered in agnihotra with the Vātsapra mantras (Vāj. S. III. 11. 36 and Śat. Br. II. 3. 4. 9–41) is optional and the householder may simply repeat one verse (Vāj. S. III. 37 and Śat. Br. II. 4. 1. 1–2). Āp. (VI. 16. 4 and 6) prescribes as upasthāna the six verses 'upaprayanto' (Tai. S, I. 5. 5) and several others, which are passed over for want of space. There were several views about upasthāna, some holding that upasthāna was to be performed only in the evening and not in the morning, others holding that it was to be performed at both times but only with the Vātsapra mantras (Ṛg. X. 45) or with the Gosūkta (Ṛg. VI. 28) or Aśvasūkta (Ṛg. I. 163). Vide Āp. VI. 19. 4–9 to VI. 23.

Āp. (VI. 15. 10–13) has certain interesting rules about agnihotra in the case of kṣatriyas. At first he says a kṣatriya should permanently maintain the āhavanīya fire, but he does not perform the daily agnihotra. He should however send food from his house to a brāhmaṇa at the time when the agnihotra homa is ordinarily performed, whereby he secures the performance of agnihotra, but the adhvaryu should make the rājanya recite the mantras of the worship of fire (agnyupasthāna noted above). A rājanya however who has performed somayāga and always speaks the truth may perform agnihotra daily. Āśv. (II. 1. 3–5) says that a kṣatriya (and a vaiśya) may perform agnihotra on the New Moon and Full Moon days, that on other

days he should send cooked food to a brāhmaṇa who is devoted to his duties and that a kṣatriya or vaiśya who always abides by truth (in thought and word) and has offered a soma sacrifice may engage in daily agnihotra. It is probable that these rules were made to allow more time to kṣatriyas and vaiśyas for their chief occupations. According to Āp. VI. 15. 14–16, Āśv. II. 4. 2–4 and others the householder should every day personally perform the agnihotra, but if he cannot do that, he must do it personally at least on *parva* days and on other days a priest, a pupil or a son may perform his agnihotra for him.

The procedure in the morning agnihotra is the same as the evening agnihotra except in a few details e. g. the paryukṣaṇa mantra in the morning is different in Āśv. II. 4. 25 'satyartābhyām tvā paryukṣāmi', while in the evening it is 'ṛtasatyābhyām tvā &c.' (Āśv. II. 2. 11), the samidh is offered into fire in the morning with the mantra 'hariṇīm tvā sūryajyotiṣam-ahariṣṭakām-upadadhe svāhā' (while in the evening the mantra is 'rajatām tvāgnijyotiṣam rātrim-iṣṭakām-upadadhe svāhā' Āśv. II. 4. 25 and II. 3. 15); the mantra in offering an oblation of milk in the fire in the morning is 'bhūrbhuvaḥ-svarom, sūryo jyotir jyotiḥ sūryaḥ svāhā', while in the evening the word 'agniḥ' is substituted for 'sūryaḥ' (Āśv. II. 4. 25 and II. 3. 16). Vide Kāt. IV. 15 for further details.

The sūtras set out rules about what the householder is to do when he leaves his home for one night or for a longer period. Vide Śat. Br. II. 4. 1. 3–14, Āśv. II. 5, Āp. VI. 24–27, Kāt. IV. 12. 13–24. According to Āśv. the important rules are: he kindles the fires into flames, sips water (ācamana) and performs the worship of the āhavanīya, gārhapatya and dakṣiṇāgni by going near them and repeating respectively the three mantras 'śaṁsya paśūn me pāhi', 'narya prajām me pāhi' and 'atharva pitum me pāhi' (all three in Vāj. S. III. 37). Then while standing near the dakṣiṇāgni he should look at the other two with the mantra 'imān me mitrāvaruṇāu gṛhān gopāyatam ...... punaraśyanāt' (Kāṭhaka S. VII. 3., Mai. S. I. 5. 14, with variations). He then traces the same way back and comes to the āhavanīya and offers worship to it with the mantra 'mama nāma' (Tai. S. I. 5. 10. 1, quoted in note 553 above). He should then start on his journey without looking back at his fires and should mutter the hymn 'mā praṇama.' When he reaches a place from which the roof of his fire-house is not visible he may break silence. On reaching the road leading from his house to

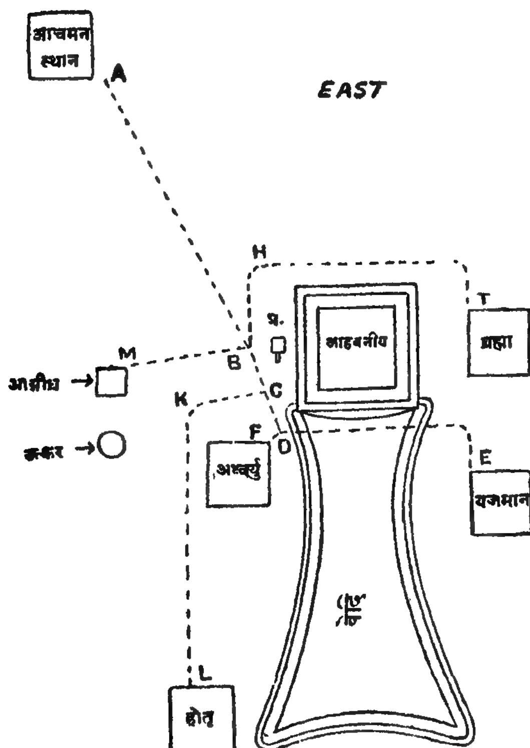
his destination he should recite 'sadā sugaḥ' (Ṛg. III. 54. 21). When he returns from his journey to his village, he should repeat 'api panthām' (Ṛg. VI. 51. 16). He should then observe silence, take fuel-sticks in his hand and on learning that his fires have been kindled into flames (by his son or pupil) he should look at the āhavanīya with two verses (set out in Āśv. II. 5. 9). Then placing the samidhs he does homage to the āhavanīya with the verse 'mama nāma tava ca' (Tai. S. I. 5. 10. 1) and then he places samidhs on the āhavanīya, gārhapatya and dakṣiṇāgni with one mantra each (which are Vāj. S. III. 28-30).

These rules apply when the house-holder alone goes on a journey leaving the wife at home. When the house-holder is away alone it is his duty to perform all actions at the time of agnihotra and darśapūrṇamāsa (such as sipping water) which he can perform without his fires and to go mentally [2270] through the whole procedure and to observe all vratas (such as subsisting on roots and fruits when required). Vide Āp. IV. 16. 18, Kāt. IV. 12. 16 and com. thereon. When he goes on a journey alone he should entrust his fires to his wife and should appoint a priest to perform the necessary rites (vide note 1634 above). When the house-holder starts on a journey accompanied by his wife he should take his fires with him. If both husband and wife go on a journey without taking their fires with them, then a priest cannot offer the agnihotra homa in their absence and on return the house-holder has to again set up the fires (has to perform *punarādhāna*).[2271]

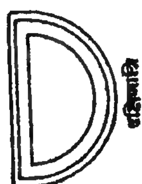
2270. 'मनसा नैत्यकं कर्म प्रवसन्नप्यतन्द्रितः । उपविश्य शुचिः सर्वं यथाकालमनुव्रजेत् । गोभिलस्मृति II. 157; प्रवसन् विहारमभिमुखो याजमानं जपति । आप. IV. 16. 18.

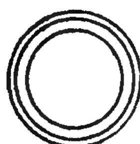
2271. असमक्षं तु दम्पत्योः ... भवेद्धुतमनर्थकम् ॥ विहायाग्निं सभार्यश्चेत्सीमामुल्लङ्घ्य गच्छति । होमकालात्यये तस्य पुनराधानमिष्यते ॥ गोभिलस्मृति III. 1-2, quoted by गृहस्थरत्नाकर p. 101 and रुद्रदत्त on आप. श्रौ. VI. 27. 5. For the first verse, see *n.* 1635 above.

PLAN SHOWING
"DARŚAPŪRṆAMĀSA-VIHĀRA"
(as seen at the Mīmāṁsā Vidyālaya, Poona)



A B C D E indicates यजमान सञ्चार
A B C D F „ अध्वर्यु „
A B H T „ ब्रह्मा „
A B C K L „ होतृ „
A B M „ आग्नीध्र „
प्र = प्रणीता





WEST



CHAPTER XXX

DARŚA-PŪRṆAMĀSA [2272]

The Darśapūrṇamāsa sacrifice is the pattern or archetype (*prakṛti*) of all other iṣṭis (which are called vikṛtis or modifications). The śrauta sūtras therefore describe first the Darśapūrṇamāsa at length, though in the order of time agnyādhāna comes first. Āśv. II. 1. 1 says that all iṣṭis, sacrifices in which an animal is offered and those in which soma is offered are explained by the Paurṇamāsa iṣṭi. According to Āp. III. 14. 11–13 a person, after he sets up the three fires, has to perform the Darśapūrṇamāsa throughout his life (till he becomes a saṁnyāsin) or for thirty years (after which he may stop) or till he becomes very old (and unable to perform the rite).[2273]

The word 'amāvāsyā' literally means 'the day when (the sun and the moon) dwell or are together.' It is that *tithi* (day) on which both the sun and the moon are the nearest to each other, while paurṇamāsī is 'the *tithi* on which the sun and the moon are at the greatest distance from each other.' Pūrṇamāsa means 'that moment when the moon is full.' *Darśa* has the same sense as amāvāsyā. Darśa is taken to mean 'the day on which the moon is seen only by the sun and by no one else.' Darśa (*m*) and pūrṇamāsa (*m*) secondarily mean the rites that are performed on the amāvāsyā and the paurṇamāsī respectively.[2274] An iṣṭi means a sacrifice in which the sacrificer employs four priests.

2272. Vide Tai. S. I. 1. 1–13, I. 6–7, II. 5–6, Śat. Br. I. (S. B. E. vol. 12 pp. 1–273), Āśv. I. 1. 4–I. 13. 10, Āp. I–IV, Kāt. II–IV. 5, Baud. I.

2273. 'यावज्जीवं दर्शपूर्णमासाभ्यां यजेत' quoted by Śabara on Jai. X. 8. 36. Vide Śat. Br. XI. 1. 2. 13 (S. B. E. vol. 44, p. 5) for 30 years. ताभ्यां यावज्जीवं यजेत। त्रिंशतं वा वर्षाणि। जीर्णो वा विरमेत्। आप. III. 14. 11–13.

2274. Vide वैजयन्ती on सत्याषाढ (I. 1. 'संपूर्णो वा') "गोभिलः। यः परमो विप्रकर्षः सूर्याचन्द्रमसोः सा पौर्णमासी यः परमः संनिकर्षः साऽमावास्या। ... तथा पूर्णो मासश्चन्द्रमा यस्मिन्क्षणे स इत्यपि पूर्णमासस्य निर्वचनदर्शनात्। ... यतो न दृश्यते सूर्यसहभावादतो 'अमावस्यदन्यतरस्याम्' (पाणिनि 3. 1. 122) इति पाणिनिस्मृत्यापि च सह वसतश्चन्द्रार्कावस्मिन्निति त्वमावास्याशब्दस्तथा च सूर्येणैव दृश्यते नान्येनेति दर्शशब्दो व्याख्यातः।".

A sketch of the darśapūrṇamāsa iṣṭi is given below principally based upon the śrautasūtras of Satyāṣāḍha and Āśvalāyana.

One who has performed agnyādheya should begin the performance of darśapūrṇamāsa on the first Full Moon day after it. The iṣṭi on the Full-moon day may occupy two days, but all the actions to be performed in it can be compressed into one day.[2275] If extended over two days it is performed on the full moon day and the *pratipad* (the first day of the dark half that follows the Full Moon day), the former being called *upavasatha* day[2276] and the latter *yajanīya* day. On the upavasatha day agnyanvādhāna (offering fuel-sticks into fire) and paristaraṇa are performed in the case of the pūrṇamāsa rite and on the yajanīya day the rest is performed. If it is the first pūrṇamāsa iṣṭi or the first darśa iṣṭi, then the sacrificer has to perform the Anvārambhaṇīyā iṣṭi, which is briefly described in the note below.[2277]

On the morning of the full moon day the sacrificer, after the performance of his daily agnihotra, sitting on a seat of darbhas to the west of the gārhapatya, holding kuśa grass in his hand and performing prāṇāyāma and accompanied by his wife, makes a *saṁkalpa* (resolve) as noted below.[2278] Then he says to the four priests viz., adhvaryu, brahmā, hotṛ and āgnīdhra

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2275. Vide com. on Kāt. II. 1. 16–17 'पौर्णमासे यद् द्व्यहकर्तव्यमुक्तं तदेकस्मिन्नेवाहन्यग्न्यन्वाधानादि कर्मापवर्गान्तं भवति। अस्मिन्पक्षे प्रातः प्रतिपद्दिन एव सर्वमग्न्यन्वाधानादि कर्मापवर्गान्तं कर्तव्यम्। न पूर्वेद्युरग्न्यन्वाधानदिने प्रतिपदः प्रधानकालत्वाद्वृत्तानां प्रधानकालस्य न्याय्यत्वात्। तत्र च व्रतोपायनीयाशनारण्याशनान्यतराभारशयनानि न भवन्ति। उक्तकालाभावात्। ...अन्यद्वपनादि सर्वं भवत्येव।'

2276. The Śat. Br. I. 1. 7 derives the word by saying that as all the gods betake themselves to the sacrificer's house and abide by him (from 'vas' with 'upa') it is called upavasatha. Com. on Āp. I. 14. 16 says 'श्वो यागार्थं अग्निसमीपे नियमविशिष्टो वास उपवासः'; 'यक्ष्यमाणानां देवतानां योऽग्निसमीपे वासः स उपवसथस्तत्संबन्ध्यहरौपवसथमन्वाधानदिनमिति यावत्।' com. on सत्याषाढ I. 3, p. 99.

2277. At first two oblations are offered to Sarasvatī with two mantras from Tai. S. III. 5. 1. 1. and the anvārambhaṇīyā follows. In this a cake cooked on eleven potsherds is offered to Agni and Viṣṇu, a *caru* to Sarasvatī, a cake on twelve potsherds to Sarasvat and a cake on eight potsherds to Agni Bhagin. Jaimini (IX. 1. 34–35) establishes that the anvārambhaṇīyā is not repeated every time, but is performed only once. Vide Tai. S. III. 5. 1, Āśv. II. 8, Āp. V. 23. 4–9, Baud. II. 21 for further details.

2278. The संकल्प is श्रीपरमेश्वरप्रीत्यर्थं पौर्णमासेष्ट्या यक्ष्ये ; on amāvāsyā he employs the word दर्शेष्ट्या for पौर्णमासेष्ट्या.

'I choose thee, so and so by name, as my adhvaryu, as my brahmā, as my hotṛ and as my āgnīdhra.' The adhvaryu takes fire from the gārhapatya, carries it to the āhavanīya mound and also to the dakṣiṇāgni mound and places a fuel-stick with its end to the east on the āhavanīya with the verse 'mamāgne varco'[2279] (Ṛg. X. 128. 1, Tai. S. IV. 7. 14. 1). The adhvaryu and sacrificer perform *japa* by muttering three verses[2280] (from Tai. Br. III. 7. 4 set out in Śat. I. 2. p. 71). While he is between the two fires (āhavanīya and gārhapatya) he mutters standing a verse 'antarāgni...manīṣayā' (Tai. Br. III. 7. 4). Then he offers a *samidh* into the gārhapatya fire with Ṛg. X. 128. 2 (=Tai. S. IV. 7. 14. 1, 'mama devā vihave'). The adhvaryu and sacrificer mutter two verses 'iha prajā &c.' and 'iha paśavo' (Tai. Br. III. 7. 4, Śat. I. 2. p. 71). The adhvaryu then places a *samidh* on the dakṣiṇa fire with 'mayi devā' (Ṛg. X. 128. 3, Tai. S. IV. 3. 14. 1). Then the two mutter a verse 'ayam pitṝṇām' (Tai. Br. III. 7. 4). Those who maintained sabhya and āvasathya fires offered samidhs to them with mantras[2281] (from Tai. Br. III. 7. 4).

If the sacrificer is one who has already performed a soma sacrifice then he has to go through the ceremony called 'śākhāharaṇa'. Such a sacrificer had to offer *sānnāyya* (which is

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2279. A mantra is ordinarily to be recited after saying 'om'. But this is not the rule in śrauta rites and so this has not been stated in the text everywhere. The fuel-stick may be offered either by the sacrificer or by the adhvaryu (Kāt. II. 1. 2).

2280. The first verse is अग्निं गृह्णामि सुरथं यो मयोभूर्य उद्यन्तमारोहति सूर्यमह्ने। आदित्यं ज्योतिषां ज्योतिरुत्तमं श्वो यज्ञाय रमतां देवताभ्यः ॥ This is repeated if the pūrṇamāsa iṣṭi extends over two days, but if performed in one day he has to say अद्य यज्ञाय for श्वो यज्ञाय. The third verse is इमामूर्जं पञ्चदशीं ये प्रविष्टास्तान्देवान् परिगृह्णामि पूर्वः । अग्निर्हव्यवाडिह तानावहतु पौर्णमासं हविरिदमेषां मयि ॥ On the darśeṣṭi he repeats आमावास्यं हविः for पौर्णमासं हविः in the above.

2281. There is a great divergence of view as to the mantras, the order of the fires and the number of samidhs. Kāt. (II. 1. 3–4) prescribes the offering of two samidhs in each fire (one with a mantra and the other silently). The hymn Ṛg. X. 128 or Tai. S. IV. 3. 14 is called 'Vihavya'. In the Ṛg. it has nine verses, in the Tai. S. it has ten. Some held that three verses of this hymn should be repeated for each fire (Āp. I. 1. 5). The order of fires was, according to some, first gārhapatya, then dakṣiṇāgni, then āhavanīya (Kāt. II. 1. 6). Some said that only the *vyāhṛtis* were to be uttered when offering fuel-sticks (Āp. I. 1. 7, Kāt. II. 1. 6). Another view was that fuel-sticks were to be offered silently.

prepared by adding to fresh heated milk the sour milk or curds of the preceding night's milking).[2262] According to the Tai. S. II. 5. 4. 1 sānnāyya was offered only by a somayājī. Sānnāyya was offered to Indra or Mahendra (Śat. Br. I. 6. 4. 21 and Kāt. IV. 2.10). The Tai. S. II. 5. 4. 4 says that only one who is *gataśrī* (explained above in note 2259) can offer sānnāyya to Mahendra, while Sat. (I. 4 p. 103) says that for a year or two after soma-yāga the sānnāyya should be offered to Indra and then to Mahendra. In the full moon iṣṭi the deities to whom puroḍāśa (cake) is offered are Agni and Agnīṣoma and in it ājya is offered to Prajāpati silently between the two puroḍāśas. In the new moon iṣṭi the deities of puroḍāśa are Agni and Indrāgni and sānnāyya is offered by a somayājī to Indra or Mahendra instead of the puroḍāśa to Indrāgni (Āśv. I. 3. 9-12).

Now *Śākhāharaṇa* (which applies only to him who has performed soma-yāga and only in darśeṣṭi) will be described. The adhvaryu fetches a fresh branch of the palāśa or śamī tree, which (branch) is taken from the eastern, northern or north-east side of the tree, which has many leaves and which has not a dried up end. Vide Jai. IV. 2. 7 about the text 'he brings a branch turned to the east' &c. He cuts it off with the words 'iṣe tvā' (Tai. S. I. 1. 1. 1), then touches water, makes it straight or wipes it down with 'ūrje tvā' (Tai. S. I. 1. 1. 1), brings it towards the sacrificial ground with a verse 'imām prācīm' (Tai. Br. III. 7. 4 set out in Āp. I. 2. 1, Sat. I. 2, p. 76). With that branch he drives away (or separates) from their mothers six calves with the mantra 'vāyavas sthopāyavas stha' (Tai. S. I. 1. 1. 1). The adhvaryu makes the cows (of the sacrificer) start for the pasture with the mantra 'devo vaḥ savitā prārpayatu...mā vaḥ stena īśata māgha-śaṁsaḥ' (Tai. S. I. 1. 1), invokes them, when they have started, with a mantra 'śuddhā apaḥ suprapāṇe pibantīḥ' (Ṛg. VI. 28. 7, Tai. Br. II. 8. 8 set out in Sat. I. 2. p. 79). Then he returns to the house of the sacrificer with 'dhruvā asmin......bahvīḥ' (Tai. S. I. 1. 1) and keeps the branch in a well-known place (so that it might not fall or be lost) on the sacred fire ground or on a wooden frame near the fires with 'protect the cattle of the sacrificer' (Tai. S. I. 1. 1). Jai. (III. 6. 28-29) states that śākhāharaṇa is meant for both evening and morning milking.

2262. Vide Haug's tr. of Ait. Br. p. 443 for the preparation of sānnāyya.

The sacrificer [2283] crosses by the west of the āhavanīya to its south and performs ācamana (sipping water). Then he contemplates on the sea and pays homage to the deities viz. Agni, Vāyu, Āditya and Vratapati in the manner set out below.[2284]

Barhirāharaṇa (bringing in the bundles of sacred kuśa grass for use). There are various stages in this operation, each stage having its own mantra. The mantras are short prose formulæ which occur in the Tai. S. I. 1. 2. They are not set out in detail here. The various stages are: he (adhvaryu) takes up a sickle or the rib of a horse or ox kept to the north of the gārhapatya with the famous mantra 'devasya tvā savituḥ prasave...... ādade' (I take thee at the impulse of God savitṛ &c.). He pays homage to the gārhapatya with a mantra. The sickle (but not the rib) is heated on the gārhapatya fire. He then goes to the east or north of the sacrificial ground (vihāra) for some distance, finds out a spot where the desired grass grows, leaves aside one clump of darbhas from those growing there and marks as many clumps of darbha as he feels would be enough for his purpose, leaves one clump or one or two blades with the words, 'I leave you aside as the portion of beasts', touches those darbhas that he intends to cut with 'this is for the gods', holds them by his closed fingers (of the left hand), rubs them upwards with his right hand, brings the sickle in close contact with them, repeats a mantra over the grass and cuts off as much as can be held in his closed fingers the nails of which touch each other. This first handful of blades that are cut is called *prastara*. Then he further cuts an uneven number of handfuls of darbhas (3, 5, 7, 9, 11),[2285] repeating the same processes and mantras for each handful, touches the stumps from which blades are cut off with the mantra 'God Barhis! may you grow into a hundred shoots' and touches the region of his heart with 'may

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2283. In the case of one who has not performed somayāga and who therefore offers no sānnāyya the actions from cutting off a twig to its being laid down are not done, but the first important matter that is begun in his case is fetching *barhis* (kuśa grass). Vide Baud. I. 1 'यद्यु वै न सोमयाजि बर्हिः प्रतिपद्येत'.

2284. अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् । वायो व्रतपते व्रतं ... राध्यताम् । आदित्य व्रतपते ... राध्यताम् । व्रतानां व्रतपते ... राध्यताम् ।. Vide Tai. S. I. 5. 10. 3 for the first and Tai. Br. III. 7. 4 for all.

2285. Āp. I. 4. 3 and Baud. I. 2 speak of an uneven number of *muṣṭis*, while Sat. I. 2, p. 84 says they may be even or uneven in number.

we grow into thousand branches'. He touches water and passes round a handful of darbhas a cord (śulba) from left to right, then puts thereon another handful of darbhas and passes a cord round it. In this way three or five handfuls are surrounded by a cord, which has its end stretched on the ground towards the east or north. Then heaps of blades are added on and over the last heap the *prastara* is placed. The whole is then firmly bound with the cord and a knot is made. He takes hold of the bundle thus tied, raises it up, places it on his head, returns with it by the way he went, keeps it inside the *vedi* on some grass (and not on the bare ground) near the spot where the middle paridhi would be. He pronounces over the barhis thus placed a mantra and keeps the barhis near the gārhapatya on a mat or the like. He also cuts off silently and brings along with *barhis* other darbhas called *paribhojanīya* and dried up kuśa grass also (ulaparāji).[2286]

Idhmāharaṇa (bringing the wood-sticks). Twenty-one wood-sticks of palāśa or khadira are required, out of which 15 are meant for throwing into the fire at the time of repeating the sāmidhenī verses, three are paridhis,[2287] two samidhs are to be used at the two *āghāras* and the 21st is the stick for *anūyājas*. A cord is made of darbhas and spread on the ground with its end to the north, the idhma is heaped on it with a mantra (Āp. I, 6. 1, Sat. I. 2. p. 89). The bundle is tied with the cord and a knot is made and the idhma is laid alongside of the *barhis*. The pieces of wood that are thrown off when cutting the idhma are called *idhmapravraścana*. A bunch of darbhas called *veda* is made of the size of the knee of a calf by doubling and tying the darbhas with a cord and cutting the

2286. The paribhojanīya darbhas are meant for making seats for the priests, the sacrificer and his wife. Vide Haug's tr. of Ait. Br. p. 79 for a note on barhis, paribhojanīya and *veda*. Āp. I. 6. 4 states that while making the veda bunch the mantra 'tvayā vedim vividuḥ' (Tai. Br. III. 7. 4) is recited.

2287. परिधि means an encircling stick of wood 'अग्नेः परितो धीयन्ते तानि दारूणि परिधयः' com. on Sat. I. 2, p. 88. They are of some sacrificial tree such as palāśa, kārśmarya, khadira, udumbara &c. They may be undried or dried but must have the bark on. The middle one is the thickest, that to the south is the longest, that to the north is the thinnest and shortest. Vide Āp. I. 5. 7-10 and Kāt. II. 8. 1 for paridhis. The paridhis are about three spans or one *bāhu* long, while samidhs are two spans (prādeśa, distance between the thumb and index finger when both are stretched away from each other).

darbhas about one span above the tying cord and a mantra is repeated over it (' vedosi ' &c. in Sat. I. 2. p. 90). This veda is employed in sweeping the vedi with a mantra. It is given to the wife when she has to repeat a mantra in any action (compare Āśv. I. 11. 1). The cut portions of darbhas of which veda is formed are called *veda-parivāsana*. These two, idhma-pravraścana and veda-parivāsana, are placed together. He takes up a branch, cuts off its leaves (but not all) inside the vedi, so chisels one end of it as to make of it a shovel. This is called upaveṣa[2288]. He recites a mantra over it (upaveṣosi... bhavāsi naḥ, Ap. I. 6. 7, Sat. I. 3. p. 91). In the Full moon sacrifice the upaveṣa is made silently. He places on the upaveṣa a triple (made of three darbhas) band of darbhas in such a way that the roots and end portions of both are in contact but they are not tied together into a knot over it. The sacrificer invokes this triple band called pavitra with a mantra 'trivṛt palāśe &c.' (Tai. Br. III. 7. 4, Āp. I. 6. 10, Sat. I. 3. p. 92).

After this in the afternoon the piṇḍa-pitṛyajña is performed in the darśeṣṭi, but not in the pūrṇamāsa iṣṭi. Piṇḍa-pitṛyajña is separately described below.

If the sacrificer has celebrated the soma sacrifice at some time then he has to perform *sāyam-doha*. When the householder has offered the evening agnihotra, he spreads darbhas to the north of the gārhapatya, washes the sānnāyya utensils (that are the same as are required for sāyam-doha) in twos and lays them on the darbhas with their mouths turned downwards. The utensils are stated in the note below.[2289] He then makes

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2288. अङ्गारमेषणार्थं काष्ठमुपवेष इति समाख्यायते । com. on Āp. I. 6. 7. It is one span long. Com. on कात्या. II. 4. 26 says 'उपवेषोऽङ्गारापोहनसमर्थं हस्ताकृति काष्ठम्'. It is of palāśa and one end of it is made to resemble a shovel.

2289. अग्निहोत्रहवणीमुखामुपवेषं शाखापवित्रमभिधानीं निदाने दोहनमयस्पात्रं दारुपात्रं वा पिधानार्थम् । सत्याषाढ I. 3. p. 93. These are eight. Vide Āp. I. 11. 5 for these. For agni-hotrahavaṇī and upaveṣa vide notes 2263 and 2288 above. *Ukhā* is the same as the kumbhī of Āp. Ukhā is an earthen vessel or pan. *Abhidhānī* is a rope for tying the cow (or the calf-according to com. on Āp.). The two *nidānas* are ropes for tying the hind feet of the cow near her hoofs and knees. *Dohana* is the pot in which the cow is milked. There is a wooden or metal lid to cover the dohana. Śākhāpavitra is made from the branch out of which the upaveṣa was prepared and consists in the top of that branch which is tied round with three darbhas like a braid (according to Śr. P. N.).

two pavitras (strainers, purifiers) of two darbhas that are alike in appearance and colour, a span in length, the tips of which are not cut, but which are cut from their stems with a knife or sickle by having a blade of grass or wood placed over them (but not with the nails) with a mantra 'pavitre stho' (Tai. Br. III. 7. 4) and are invoked with a mantra (prāṇāpānau &c.). The adhvaryu wipes them with water upwards (from the bottom) with the mantra 'you two are holy by the mind of Viṣṇu'. Jai. III. 8. 32 (and also Śabara thereon) says that the two pavitras and the vidhṛtis (described later on) are not taken from the cut barhis, but from the kuśa grass called paribhojanīya. The adhvaryu loudly announces 'purify the cow, the ropes and all the utensils'.[2290] The adhvaryu places the two pavitras inside the agnihotra-havaṇī, pours water therein, purifies the water by moving the pavitras eastward and then backwards and raising them up thrice with their tips to the north by repeating the mantra in the gāyatrī metre 'devo vaḥ savitotpunātu' (Tai. S. I. 1. 5. 1) once,[2291] there being a rest at the end of each pāda (and twice silently). He invokes the water with 'āpo devīr-agrepuvā...(Tai. I. 1. 5. 1, Vāj. S. I. 12–13), then turns the mouths of the vessels upwards and sprinkles them thrice with the water (leaving no water in the agnihotrahavaṇī) and with 'may you purify for this divine rite, for the worship of gods' (Tai. S. I. 1. 3. 1). He keeps the two pavitras in a well-known place. He waits for the cows coming from the pasture with a mantra 'etā ācaranti' (Tai. Br. III. 7. 4).[2292] The adhvaryu takes the upaveṣa with 'thou art dhṛṣṭi, impart brahma' (Tai. S. I. 1. 7. 1), takes out with the upaveṣa burning coals from the gārhapatya to its north. He places the ukhā on those coals and kindles burning coals round it with 'may you become hot with the *tapas* of Bhṛgus and Aṅgirases' (Tai. S. I. 1. 7. 2). Then he issues a direction to the milker of the cow "announce

2290. Most of the mantras in the sāyaṁdoha are taken from the Tai. S. I. 1. 3 and 5, 7 and Tai. Br. III. 7. 4 and they are not specified in each case. Some mantras are sautra. Each action is accompanied by a mantra which directly or indirectly refers to it. As the Ait. Br. I. 4 says एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं यत् कर्म क्रियमाणमृग्यजुर्वाभिवदतीति ।

2291. According to Āp. I.11.9 the three *pādas* of the mantra accompany each act of *utpavana*. उत्पवनमङ्गुष्ठाग्राभ्यां पवित्राभ्यामूर्ध्वपवनं शोधनमपाम् । याज्ञिका हस्तद्वयेन पवित्रे गृहीत्वोत्पुनन्ति तन्मूलमन्वेष्टव्यम् । com. on Sat. I. 3. p. 94.

2292. From Āp. I. 11. 10 it appears that the mantra 'etā ācaranti' is recited by the sacrificer.

to me when the calf joins the cow". He places the *śākhāpavitra* with its tip to the east (to the north in the morning milking) in the ukhā with a mantra, touches the ukhā and restrains his speech[2293] holding the *śākhāpavitra*. The person who is to milk the cow takes the abhidhānī (the rope) with 'adityai rāsnāsi' (Tai. S. I. 1. 2. 2) and the two nidāna ropes silently and makes the calf join the cow with 'thou art Pūṣan'. The adhvaryu issues a direction that no one is to pass between the cow that is being sucked by the calf and the sacrificial ground (vihāra) and all obey it. The adhvaryu invokes the cow with a mantra and the milker sits down near the cow to milk her with a mantra.[2294] The householder repeats a mantra when the cow is being milked and another when he hears the sound of the streams of milk falling into the vessel. The milker brings the milk to the adhvaryu, who asks him 'whom did you milk, declare to us, (this is) an offering to Indra, it is vigour'. The milker refers to the cow by her name (such as Gaṅgā) and adds 'in whom milk has been placed for gods and men'. The adhvaryu replies 'she (the cow named) is the life of all'. The adhvaryu places the pavitra in the kumbhī (or ukhā) and pours therein the milk across the pavitra with a mantra. The adhvaryu gets two more cows milked in the same manner (i. e. with the same mantras &c.) except the directions (such as no one should come &c.). The only difference is that the names of the cows will be different (such as Yamunā) and that the 2nd and 3rd cows are referred to by him respectively as 'viśva-vyacāḥ' and 'viśvakarmā' instead of 'viśvāyuḥ' (in his prati-vacana). After three cows are milked he loudly utters thrice 'milk much for Indra, may the offering (havya) increase for the gods, for the calves, for men; be ready for milking again'. If there are more cows (generally six are referred to) they also are got milked with the same mantras as for the first cow or silently and the adhvaryu does not hold his tongue, nor does he

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2293. The com. on Ap. I. 12. 5 explains that 'vāgyamana (holding one's tongue) means 'not uttering any word except a mantra'. 'मन्त्रादन्यस्याव्याहरणं वाग्यमनं यदि प्रमत्तो व्याहरेदिति लिङ्गात्' com.

2294. The cow is to be made to yield milk by the sucking of the calf and not by manipulating the udders with the hand. 'वत्सेन च दोहार्थं प्रस्नवः साध्यः' com. on Sat. I. 3. p. 96. The तै. ब्रा. II. 1. 8 (न संमृशति) forbids manipulation of the udders with fingers to induce the flow of milk. Ap. I. 12. 15 says that there is an option as to whether a śūdra can be the milker in this sacrifice.

touch the kumbhī while the other cows are being milked. Jai. (XI. 1. 47–53) concludes that the passage of Tai. Br. about milking the other three cows is a mere anuvāda and not a *vidhi* and Śabara quotes passages of the śruti that on that night no agnihotra is offered with milk and the children in the house do not get any milk (as all milk is used up for the sānnāyya). When all are milked, if any drops have fallen about (on the ground &c.) he repeats a mantra (Tai. S. I. 1. 3. 1) and invokes the pot in which sānnāyya is to be prepared with a mantra. He washes the inside of the milking vessel with water and then pours that water into the pot (in which sānnāyya is to be prepared). He heats the milk and pours over it (i. e. does *abhighāraṇa*) clarified butter silently. He draws the heated pot from the burning coals in such a way as to make a line on the ground and places it to the east, north or north-east with a mantra. When the bottom of the heated vessel cools, he adds curds to it in order to coagulate the fresh milk with 'I add soma (i. e. curds) to thee in order to turn thee into curds for Indra' (Tai. S. I. 1. 3).[2295] He adds to the vessel what remains sticking to the pot or sruc after agnihotra was offered with a mantra or silently. He pours water in the vessel that is meant as a lid or cover and places that cover or lid on the pot of heated milk. If the covering be of earthenware he throws thereon grass or a twig. He takes out the śākhāpavitra with a mantra (if a palāśa branch was used) or silently (if one of śamī was used) and keeps it in a secure place. He keeps the sānnāyya in the gārhapatya side of the vihāra on a *śikya* or some such contrivance with 'O Viṣṇu, guard the offering'.

He brings another branch with which or with darbhas he separates the calves for the morning milking (on the principal day). The same procedure as for *sāyaṁdoha* is followed in the

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2295. There were several views here about adding curds. One, two or three cows are milked on the day previous to the upavasatha day (i.e. on the 14th) and that milk is used to acidify the fresh heated milk of the evening of the upavasatha day. Another method was to milk the cow or cows on the 12th, then to add the curds of that to the milk of the 13th day and add all the curds of those two days to the milk of the 14th day i. e. milking and adding of curds was to go on continuously from the 12th, 13th and 14th or from 13th or from 14th. Vide Āp. I. 13. 12 and Sat. I. 3, p. 99. If no curds be available he adds either rice or pieces of palāśa bark or wild or village badara fruit or pūtīka plant (the pratinidhi of soma) to the milk to make it sour. Vide Āp. I. 14. 1, Sat. I. 3. p. 100.

morning milking (of the principal day). There are a few differences as to mantras, as to not adding coagulating substance, which are passed over.

After the *sāyaṁdoha* (evening milking) the adhvaryu directs (āgnīdhra or some other priest or himself) 'strew kuśa grass round the fires, first round āhavanīya, then gārhapatya, then dakṣiṇāgni' or the order may be first gārhapatya, then dakṣiṇāgni and lastly āhavanīya. The darbhas strewn on the south and north have tips turned to the east. The sacrificer mutters a mantra when kuśas are being strewn.

Having done so much he observes the amāvāsyā as an *upavasatha*. Thus on the amāvāsyā day he performs agnyanvādhāna (offering fuel-sticks into fires), separating the calves with the branch, sāyamdoha, bringing *barhis* and *idhma*, preparing the veda and vedi and observing some vows. But two of these viz. separating calves from their mothers and sāyaṁdoha are performed only by him who has already performed a soma sacrifice. In the case of the pūrṇamāsa iṣṭi if spread over two days, on the Full moon day only agnyanvādhāna and strewing kuśas round the fires are gone through and on the next day are performed the bringing of barhis and idhma and making of *veda* and all the other rites. If the iṣṭi is to be performed in one day only, then kuśa grass is strewn round the fires after the making of the *veda* bunch.

About sānnāyya Sat. states some divergent views. The Kāpeyas held that even one who has not performed soma-yāga may offer sānnāyya and the deity in his case will be Indra and after he offers Soma, the deity for sānnāyya will be Mahendra. According to Śabara on Jai. X. 8. 44 the Gopāyanas held that one who has not performed a soma sacrifice may offer sānnāyya. According to Sat. himself, for a year or two after Somayāga the deity will be Indra and then Mahendra if the sacrificer so desires. Persons of the Aurva and Gautama gotras and those who are *gataśrī* (vide note 2259) may if they like offer sānnāyya to Mahendra even before performing Somayāga. Compare Āp. I. 14. 8-11 and vide Jai. X. 8. 35-46 (about the two puroḍāśas and sānnāyya).

On the principal day (i. e. the first day of the dark half in the case of pūrṇamāsa) the sacrificer offers his daily *agnihotra* before sunrise and begins after sunrise the performance of the pūrṇamāsa iṣṭi (and in the case of the darśeṣṭi before sunrise).

He washes his hands with water with the mantra "May I be able to carry out this rite meant for you two and for gods" (Tai. S. I. 1. 4. 1). From the place of the gārhapatya fire to the āhavanīya he spreads a line of dry kuśa grass continuously with their tips to the east (without leaving any space uncovered) with the mantra 'thou art the continuity of the sacrifice, I spread thee for the continuity of sacrifice, thee for the continuity of the sacrifice' (Tai. Br. III. 2.4) and then spreads another line of kuśas to the south and another to the north of this first line silently. To the south of the āhavanīya, seats of kuśa grass are made ready for the brahmā priest and the sacrificer, that of the brahmā being to the east of the seat of the sacrificer and directly to the south of the āhavanīya and of the sacrificer to the south of the south corner of the east side of the vedi. To the north of gārhapatya kuśas are strewn with their tips to the east or north and on them the sacrificial implements (yajñapātras) are placed in twos after being washed with water and with their mouths turned down, viz., the sphya and kapālas &c. (vide above note 2233 for the ten). This is called pātrāsādana (placing the utensils near).[2296]

Then follows *brahmavaraṇa.*

The sacrificer sitting on a seat with his face to the north then chooses his brahmā priest who faces the east near the utkara with the formula[2297] 'O! Lord of the earth! Lord of the worlds! Lord of great being (Heaven?)! I choose thee as brahmā' (Tai. Br. III. 7. 6). The brahmā priest when so chosen mutters a long formula (which is given in Āp. III. 18. 4 from the Tai. Br. III. 7. 6 and part of which is translated here) 'I am the Lord of the earth, Lord of the worlds, lord of the great being. Being impelled by god Savitṛ I shall perform the duties of a priest. God Savitṛ! Here they choose thee (who art) Lord of speech, as the divine

2296. Besides the above the following are also placed:—जुहूं चोपभृतं च स्रुवं च ध्रुवां च प्राशित्रहरणं चेडापात्रं च मेक्षणं च पिष्टोद्वपनीं च प्रणीताप्रणयनं चाज्यस्थालीं च वेदं च दारुपात्रीं च योक्त्रं च वेदपरिवासनं च धृष्टिं चेध्मप्रव्रश्चनं चान्वाहार्यस्थालीं च मदन्तीं च यानि चान्यानि पात्राणि तान्येवमेव द्वन्द्वं संसाद्य। बौ. I. 4; vide also सत्याषाढ I. 4 which adds कुटरु, explained as पाषाणः कुट्टनसाधनम्.

2297. The choosing of brahmā takes place on the north of the vedi near the utkara, and then the brahmā priest comes to the south of the āhavanīya either from the east side or the west side of the āhavanīya according to one's Śākhā; vide (Kāt. II. 1. 21 and com.).

brahmā priest; I proclaim this to mind, mind proclaims to Gāyatri ... the Viśve Devas to Bṛhaspati, Bṛhaspati to Brahmā, Brahmā is bhūḥ, bhuvaḥ, suvaḥ. Bṛhaspati is the priest of the Gods, I am the brahmā priest of human beings'. Then he loudly says 'O Bṛhaspati, protect the sacrifice' (*ibid.*) and crossing the altar by the west of the āhavanīya towards the south of the āhavanīya, stands to the south of his seat with his face to the north, takes a kuśa blade from the blades on the seat prepared for him, casts it to the south-west (the direction of Nir-ṛti, ill-luck) with the words 'avaunt,[2298] Daidhiṣavya (son of a re-married widow ?), get up from this place, occupy the seat of another, who is more ignorant than me' (Tai. S. III. 2. 4. 4.), touches water and sits down on his seat with face to the east with a mantra and then faces the āhavanīya with a mantra 'Here do I, impelled by God Savitṛ, sit on the seat of Vasu (or prosperity) lower in level (than the āhavanīya mound), I occupy the seat of Bṛhaspati, this I declare to Agni, to Vāyu, to the Sun, to the Earth' (vide Āp. III.18. 4, Kāt. II. 1. 24). The brahmā is required to be the most learned in Vedic lore (brahmiṣṭha, as Āp. III. 18. 1 says) and he is to observe silence while mantras are being repeated and superintends all actions. His permission is asked by the adhvaryu at the time of doing most of the acts, such as leading forward the praṇītā water, sprinkling the bundle of fuel-sticks and kuśa grass. There are four priests in darśapūrṇamāsa (vide note 2228). The sacrificer also crosses by the west side of the āhavanīya to its south, throws away silently a blade of kuśa from his seat and then sits down on the seat prepared for him, with his face to the east. The adhvaryu takes two darbhas of equal thickness, the tops of which are not cut off and makes them a span in length by cutting off their roots (without using his nails).[2299]

The adhvaryu, sitting to the west (or north) of the gārhapatya fire, takes a camasa (a rather flat vessel or pan) in which water is to be carried forward with 'to thee for Dakṣa' (Āp. I. 17. 1) and washes it thrice with water once with mantra and twice silently. The mantra is 'thou art made of plants, may

2298. अहे दैधिषव्योदतस्तिष्ठान्यस्य सदने सीद योऽस्मत्पाकतर इति ब्रह्मसदनमीक्षते । ब्रह्मसदनात्तृणं निरस्यति निरस्तः पाप्मा सह तेन यं द्विष्म इति । कात्या. II. 1. 22-23.

2299. The two darbha blades are called *pavitra* (neuter noun) and the process described here is called *pavitrakaraṇa* and has been described above.

you be washed for gods, may you shine for the gods, may you be pure for gods' (Āp. I. 16. 3). He keeps the two pavitras in the camasa and pours water in the camasa with 'who takes you, let him take you, for whom shall I take you, I take you for him, you for prosperity' (Āp. I. 16. 3) and at the same time contemplates on the Earth with 'I take you with this' (not uttered). He fills the vessel so as to leave some space at the top and purifies the water by the process called utpavana (described above in note 2291). He then invokes them with 'may the divine waters, that are the first purifiers and the leaders carry this sacrifice to the front, may they place the lord of the sacrifice in front, Indra chose you in his fight with Vṛtra, you chose him in the fight with Vṛtra, you are sprinkled' (Tai. S. I. 1. 5. 1). The adhvaryu then asks the permission of the brahmā priest in the words 'Brahman! shall I carry forward the water' and issues a direction 'sacrificer, observe silence'. The brahmā priest mutters a mantra 'Lead forward the sacrifice, sustain these deities, may the sacrificer be on the back of heaven. Place this sacrifice and the sacrificer in the world where the seven sages and other men of holy deeds dwell' and loudly says 'yes, do carry the water forward'. The adhvaryu then repeats the verse 'who carries you forward ? Let him carry you forward. I carry forward the divine waters; may they sit round our sacrifice, conveying to the sacrificer thousandfold prosperity, the waters that delight in drink, having a shining (or oily) appearance'. He holds the water in a vessel which is covered by the sphya that has its tip to the east and that is held level with his nose and carries it forward without allowing even a drop to fall down. When the water is being carried the sacrificer invokes it with a mantra.[2300] The adhvaryu places the water vessel (praṇītāpātra) on darbha grass to the north of the āhavanīya with the mantra 'you are sanctified by brahma (prayers); who employs you ? Let him employ for (securing) all desires, for the worship of gods (Āp. IV. 4. 4)' and then covers the vessel with kuśas. All these acts constitute *praṇītāpraṇayana*. While the water is being placed near the āhavanīya the sacrificer invokes it with the immediately preceding mantra and passes his eye over the whole of the sacrificial ground. No one is to pass between the āhavanīya and the praṇītā water (Kāt. II. 3. 4).

2300. The mantra is ब्रह्म कश्च वाक् चक्षुश्च श्रोत्रं मनश्च सं च भूयश्च सूयश्च पूर्वेकाशयः पूर्वसमा विराजो या इदं विश्वं भुवनं व्यानशुस्ता नो देवीस्तरसा संविदानाः स्वस्ति यज्ञं नयत प्रजानतीः । It occurs in आप. IV. 4. 4.

The principal purpose of the praṇītā waters is that they are used for making the ground grains into a dough for puroḍāśa and their final disposal is to be poured into the vedi (Jai. IV. 2, 14–15). The adhvaryu comes back by the same way that he went, places down the sphya among the yajñapātras and touches the sacrificial utensils with his hand wearing a pavitra with the mantra 'may the divine groups enter into the sacrificial utensils'.

Then follows *nirvāpa*[2301] (taking out handfuls of grains or a portion of other sacrificial material). The adhvaryu takes in his hand the ladle called agnihotra-havaṇī with 'thou art made of a tree for dakṣa' (strength). Then he holds it in his left hand and takes the winnowing basket (śūrpa) in his right hand with 'to thee for the all-pervading (yajña)'. Then he heats it (ladle) on the gārhapatya fire with 'the *rakṣas* (evil spirit) is burnt, the enemies are burnt'. He then touches water.[2302] The adhvaryu asks the permission of the sacrificer in the words 'sacrificer! shall I take out sacrificial material' and the sacrificer replies 'yes, do take out'. The adhvaryu then utters the words 'I go towards the wide space' and approaches a cart or wooden frame (śakaṭa) standing to the west of the āhavanīya or gārhapatya containing either rice or barley grains (in the husk), which has the shafts turned to the east or north, which has the yoke joined to it and is covered with mats. While touching the right side of the yoke he mutters 'thou art dhūr (destructive fire), injure the destructive (enemy), destroy him who seeks to destroy us and whom we seek to destroy'. He touches the left shaft and mutters the mantra 'thou art of the gods (i. e. belongest to them), thou art the purest (or the most generous), the fullest, the dearest, the best carrier, the best summoner of the gods'. He places (firmly touches with) his right foot on the left wheel (of the śakaṭa) with 'Viṣṇu traversed thee'. He mounts the cart with his left foot with 'thou art an unbent receptacle of *havis*, mayst thou be strong and not

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2301. The mantras required here occur in Tai. S. I. 1. 4 and Vāj. S. I. 7 ff and so are not indicated in each place. 'देवतार्थत्वेन पृथक्करणं निर्वापः' com. on Āp. I. 17. 10.

2302. Whenever any mantra referring to evil spirits and the like is uttered, one has to touch water thereafter before doing anything else. Vide 'रौद्रं राक्षसमासुरमाभिचरणिकं मन्त्रमुक्त्वा पित्र्यमात्मानं चालभ्योपस्पृशेत्' कात्या. I. 10. 14.

break (or bend)'. He makes an opening by removing the mats covering the śakaṭa and looks at the corn to be used for making the puroḍāśa and at the mats while repeating twice the mantra 'I look at thee with the eye of Mitra, do not be afraid, do not tremble, I shall not injure thee'. He touches the corn (to be used for puroḍāśa) with 'may you sustain strength', then touches his own heart with 'put milk in me' and touches water. Then he throws aside a blade of grass or clod of earth with 'warded off is the evil spirit', touches water and repeats the Daśahotṛ mantras.[2303] He places the two pavitras in the winnowing basket (silently), takes one handful of the grain (from the cart) with 'may the five fingers give you for protection, and not to the enemy' (Maitrāyaṇīya S. I. 1. 5), puts (empties) the handful in the sruc (agnihotrahavaṇī) and puts in the winnowing basket (on which the two *pavitras* have been kept) four handfuls of grain by means of the agnihotra-havaṇī, three with the mantra (repeated thrice) 'at the command of god Savitṛ, with the arms of Aśvins, with the hand of Pūṣan I take out thee that art dear to Agni'[2304] and the fourth silently. Jai. (IX. 1. 36-37) concludes that this mantra is the same even in all modifications of the darśapūrṇamāsa and Śabara explains 'savituḥ prasave' as meaning 'urged by the yajamāna' (or when the sun rises), 'aśvins' as meaning the sacrificer and his wife (as they make a gift of the horse in agnyādheya) and pūṣan as meaning 'yajamāna' himself (who supports all). In Jai. XI. 4. 44-45 it is stated that the mantra for nirvāpa 'devasya tvā', the mantra for cutting off barhis (barhirdevasadanam dāmi) are to be repeated and not to be uttered only once. In Jai. V. 2. 4-5 it is established that all the saṁskāras are to be performed on all the grains after four handfuls are taken and not on each handful as it is taken out. The sacrificer invokes with a mantra while the adhvaryu is making the *nirvāpa* 'I call here Agni, the hotṛ and the gods that are well disposed to sacrifice; may the gods, pleased in mind, come and may they partake of this my offering.' Having finished the taking out of grains in

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2303. The 'daśahotṛ' mantras are 'चित्तिः स्रुक् चित्तमाज्यं' &c. quoted in note 2247 above.

2304. If the puroḍāśa is meant for Agni and Soma (jointly) as in pūrṇamāsa, the words 'agnīṣomābhyām juṣṭam' will be substituted for 'agnaye juṣṭam' and the names of other deities in the cases of other puroḍāśas. Vide Kāt. II. 3. 21, Āp. I. 18. 1, Jaimini IX. 1. 38-39.

four handfuls, (the adhvaryu) throws on them some more grains with his hand. If no cart is available, he keeps an earthen vessel on the sphya placed on the altar with its tip to the north or east and takes out the grains from that vessel (this is the modern practice) and then removes the wooden sword from underneath it. The same procedure is followed in the case of puroḍāśas for other deities. The adhvaryu touches the grains taken out with 'this of the gods' and touches the rest (remaining in the śakaṭa or vessel) with 'this is ours together (with the gods).' He invokes the grains taken out with 'I take (or invoke) thee for increase and not for malevolence.' He moves out of the mats covering the cart (or from near the vessel) taking with him the śūrpa with 'thee I release from the fetters of Varuṇa' (compare Maitrāyaṇī S. I. 1. 5). He looks at the sacrificial ground, the fires, the utensils, the priests with 'may I see heaven' and at the āhavanīya with 'the light of Vaiśvānara (Agni).' He gets down from the cart with 'may the posts (or mansions) of Heaven and Earth, stand firm' (if corn is taken from a vessel he only mutters these words). He invokes the grains that have fallen down (when four handfuls were taken out) with 'to Heaven and Earth, svāhā' and goes near the gārhapatya with 'follow wide space (or sky).' He puts down the śūrpa (containing the corn taken out) near the gārhapatya to its west (or near that fire on which in that particular rite he has to bake the cake) with 'I make you sit on the lap of Aditi'[2305] and consigns it to the protection of that deity (for which the cake is meant) with 'O fire! protect the sacrificial material.'[2306] The adhvaryu pours water in the (agnihotrahavaṇī) ladle to which the awns of the rice or barley grains stick and purifies it thrice with the two pavitras (blades of kuśa) held in the hands and with the mantra 'may god Savitṛ &c.' (vide p. 1024 above) and invokes it with 'may the divine waters' &c. Then the adhvaryu seeks the permission of the brahmā priest with 'Brahman! shall I sprinkle' (with holy water the sacrificial material). The brahmā priest mutters 'sprinkle the sacrifice, sustain these deities &c.' and loudly says 'Yes, do sprinkle.' The adhvaryu then sprinkles water thrice, once with the mantra 'at the command of Savitṛ ...... I sprinkle

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2305. Aditi in this passage means the earth, according to the Tai. Br. III. 2. 4.

2306. If the cake is meant for Agni and Soma then the mantra would be अग्नीषोमौ हव्यं रक्षेथाम्.

thee that are dear to Agni' (or Agni and Soma or other deity as the case may be) and twice silently. One should so sprinkle that drops of water may not fall on the fire. He then upturns the sacrificial utensils (i. e. instead of their mouths being down, their mouths are now upturned) and sprinkles them thrice with water with 'may you become pure for divine rite, for worship of gods'.[2307] The rest of the water taken for sprinkling is placed to the east of the gārhapatya (in a sruc). It is stated by Jaimini (IX. 1. 2–3) that the prokṣaṇa of the mortar and pestle or the mill-stones has an unseen spiritual result (apūrva).

The adhvaryu sits to the west of the gārhapatya, takes hold of the black antelope skin lying on the altar with 'thou art the whirl of the wind' and shakes it thrice on the utkara holding it in such a way that the neck portion is up and the hairy portion inside (towards himself) with 'destroyed is the evil spirit, destroyed are the enemies'. To the west of the utkara he spreads the antelope[2308] skin with its neck portion westwards (Śat. Br. I. 1. 4. 5) and its hairy portion upwards with "thou art the skin of Aditi'. The portion[2309] of the skin near the anus (of the animal) is twisted below the hairless part and both parts are held together with 'may the earth know thee'. While still touching the skin he places the mortar on it with 'thou art the adhiṣavaṇa (the utensil for pressing or beating the grains) made of a tree, may the skin of Aditi know

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2307. The com. on Kāt. II. 3. 40 याभिरग्निर्हविषः पात्राणां च प्रोक्षणं कृतं ताः प्रोक्षण्यः अग्निहोत्रहवण्यामित्यर्थः ।

2308. The black antelope skin has been throughout the ages a symbol of holiness and vedic culture. It is therefore that Āryāvarta was defined, as shown above (p. 13), as that territory where the black antelope wanders naturally. Vide Śat. Br. I. 1. 4. 1–2, where yajña is said to have escaped from the gods and wandered about as a black antelope and the white, black and yellow hairs of the antelope are said to represent respectively Ṛg, Sāman and Yajus. On account of its holiness, the antelope skin is employed for husking and bruising the grains (from which the cake is to be made).

2309. प्रति त्वा पृथिवी वेत्त्विति पुरस्तात्प्रतीचीं भसदमुपसमस्यति । सत्याषाढ I. 5 ; आप. I. 19. 5 has पुरस्तात् ... स्यति. The com. on both give slightly different interpretations. भसदं कटिप्रदेशं पुरस्ताद्भागेनाधस्तात्प्रतीचीं गमयित्वानन्तरप्रदेशेन सह श्लिष्टामिव करोतीत्यर्थः । com. on Āp. The tail portion is twisted under the skin so as to make one portion a little higher than the rest and so as to make the mortar or mill-stone placed on the skin to incline in one direction.

thee'. Holding the mortar (ulūkhala) by the left hand he pours into its mouth the sacrificial materials (unhusked grains of rice or barley) thrice with 'thou art the body of Fire,[2310] thou art a prompter of speech, I take thee for the enjoyment of the gods' and a fourth time silently. He takes the pestle with 'thou art a stone (hard like a stone), though produced from a tree; mayst thou so strike this sacrificial material for the gods that it will be enjoyable to them!' and beats the grains in the mortar thrice with 'may I strike the evil spirit, the enemy of heaven, away!' (the mantra is recited only once according to Jai. XI. 4. 42). After striking thrice the adhvaryu utters a summons to haviṣkṛt, with 'come, O Haviṣkṛt' (repeated thrice)[2311]. When the grains begin to be husked the adhvaryu utters a call to Āgnīdhra 'strike loudly'. The āgnīdhra takes *kuṭaru* (aśman, a stone) with 'thou art a stone, thou art one that makest a hymn of praise (or glory)' and he strikes therewith the large mill-stone (dṛṣad) that is placed on the altar (twice, once with mantra and once silently) and the smaller one (upalā) once with 'proclaim food (to the gods), proclaim strength; may you (all sacrificial utensils) proclaim that (the food) is full of excellent flavour; may we conquer the hordes (of enemies) by this noise'. The āgnīdhra may

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2310. As fire blazes forth when oblations are thrown on it, the grains (from which a cake is to be prepared) are said to be the body of fire. One can speak loudly only if one is well-fed and so the grains are said to be prompters of speech.

2311. The praiṣa (summons) is हविष्कृदे3हि हविष्कृदे3हि हविष्कृदे3हि. The figure 3 is used to show that the preceding letter is *pluta* (of three moras). Haviṣkṛt literally means 'one who separates the grains from the husks.' According to Tai. Br. III. 2. 5 the summons is addressed to many divine haviṣkṛts 'हविष्कृदेहीत्याह य एव देवानां हविष्कृतः । तान् ह्वयति त्रिर्ह्वयति त्रिसत्या हि देवाः.' In the case of the brāhmaṇa sacrificer the call for the person who separates is हविष्कृदेहि, for a kṣatriya sacrificer हविष्कृदागहि, for a vaiśya हविष्कृदाद्रव and for the śūdra हविष्कृदाधाव. Or the first call may be employed for all. Vide Satapatha I. 1. 4. 12, Āp. I. 19. 9–10, Sat. I. 5. According to some हविष्कृत् is पर्जन्य. The com. on Āp. explains that 'śūdra' here stands for निषादस्थपति. हविष्कृत् means 'the person who prepares the havis' as also the formula used to call him. On the Vedic text 'हविष्कृदेहीति त्रिरवघ्नन्नाह्वयति' Jaimini concludes that this sentence contains an injunction to summon thrice the wife or other separater of grains (III. 2. 5–9). Jai. (XII. 2. 11) establishes that there is no haviṣkṛt call in savanīya puroḍāśas. According to Śat. Br. I. 1. 4. 13 the wife formerly rose to the haviṣkṛt call but in its time either the wife or the āgnīdhra priest rose.

strike silently with the yoke-pin (śamyā) instead of using a stone (Āp. I. 20. 4). He repeats this thrice (i. e. striking with a stone or yoke-pin is done nine times in all). After this the sacrificer's wife or some one else (such as the āgnīdhra) threshes the grains in the mortar (Kāt. II. 4. 14). Jai. (XI. 1. 27) states that the beating has a seen purpose (viz. removal of husk) and so it is to be continued as long as required for effecting that purpose. Jai. (IV. 2. 26) further lays down that the Vedic sentence 'vrīhīn-avahanti' is a restrictive injunction (niyamavidhi) in that, when unhusking can be effected either by using the mortar and pestle or by some other method (such by using the nails) it restricts one to the former method. The adhvaryu then holds the winnowing basket near the mouth of the mortar to its east or north with the words 'thou art grown by rain'[2312] (as it is made of bamboo) and touches the beaten grains (to be used for puroḍāśa) with 'you are grown by rain'. He then puts with his hand the beaten grains into the winnowing basket with 'may (the śūrpa) know thee' (the grains as its own). Holding the śūrpa over the *utkara* he thrice winnows the grains and frees them from the husk (which falls on the *utkara*) with 'thrown away is the evil spirit, thrown away are the enemies' (i. e. the husks are meant to be the portion of evil spirits). He makes the husks sticking to the śūrpa fall on the utkara with 'blown away are the enemies'. He puts the husks from the place of the utkara over the (middle) potsherd (on which the cake is to be baked) and places them (the husks) underneath the black antelope skin in its north-west corner with 'thou art the portion of evil spirits'. He does not look at these husks. He presses down with his hand the spot where the husks are kept with 'pressed down is the evil spirit'. He touches water, sprinkles the potsherd (on which the husks were) with water and keeps the potsherd in its place. He separates the husked and unhusked grains with 'may the wind separate you.' He then pours out the grains of rice from the śūrpa in the pot with the words 'may the god Savitṛ with his golden hands (rays) accept you'. He then takes them and pours them in the mortar and issues a direction (praiṣa) to the sacrificer's

2312. The word वृद्ध is employed in all these mantras for attaining prosperity. Vide Tai. Br. III. 2. 5 'वर्षवृद्धा वा ओषधयः । वर्षवृद्धा इषीका-सवृद्ध्यै.' Jaimini IV. 1. 26 has a discussion on the placing of husks or the potsherd on which the puroḍāśa is to be baked.

wife to make the rice free from the thin coating of husk.[2313] The wife or some one else or a *dāsī* (a maid-servant) does the threshing several times, then she hands over the pestle to the āgnīdhra who beats with the pestle the grains and then the wife does the final beating with ' may you become pure for the gods, shine for the gods, purify for the gods '. The adhvaryu puts the kaṇas (little particles of rice grains) separated from the polished grains of rice in a vessel, cleanses the polished grains that are in the śūrpa with water. That portion which remains after the grains are beaten thrice is made to flow towards the utkara with the water (collected in another vessel) that is used in washing the polished grains with ' this is the portion of evil spirits. May the waters carry it forward from this place, svāhā ', the water being also poured inside the vedi. Then he repeats the whole procedure about the black antelope skin from its being taken up to its being spread already described. Then the adhvaryu places the yoke-pin (śamyā) with its head (kumba, thick part) to the north on the antelope skin with ' thou art the support of the heavenly world '; he establishes[2314] the larger mill-stone (dṛṣad) with its face to the east on the śamyā in such a way as to cover the śamyā with its western half with ' thou art intelligence (though) made of a stone; may the support of heaven know thee '; then he places the smaller mill-stone on the larger one with ' thou art intelligence (though) a child of the mountain; may the dṛṣad know thee '. The adhvaryu then bends and looks at the polished grains that are in the śūrpa with ' you are honeyed rays '. He spreads the polished grains on the larger mill-stone thrice with ' at the command of god Savitṛ......hands of Pūṣan ' (vide p. 1024 for the omitted words). I spread you, you are corn, satiate the gods ' and once silently. He draws the smaller mill-stone over the grains to the east with ' to thee for prāṇa '[2315], to the west with ' to thee for apāna',

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2313. The प्रैष is ' त्रिष्फलीकर्तवै ' (Āp. I. 20. 11 and सत्याषाढ I. 5). फलीकरणं तण्डुलेभ्यः कणानां वियोगकरणम् । com. on सत्याषाढ I. 5. This is to be done thrice, once by the wife, then by the āgnīdhra, and then again by the wife. If the wife is not available, then the third is done by the adhvaryu himself. The mantra is recited only once. Vide ' यो वा कश्चिद्वविद्यमानायाम् ' आप. I. 20. 13 and com. ' अविद्यमानायामनालम्भुकत्वाद्विना निमित्तेनासंनिहितायामभावे च तस्या इत्यर्थोऽविशेषात्. '

2314. The skin is the earth. He holds with his left hand the skin, the yoke-pin, the larger mill-stone successively as he proceeds.

2315. उच्छ्वासनिश्वासतत्संधिगता वृत्तयः प्राणापानव्यानाः । सायण on तै. सं. I. 1. 6 ' प्राणाय त्वाऽपानाय त्वा व्यानाय त्वा. '

and holds it firmly in the middle of the lower mill-stone with 'to thee for vyāna'. Ultimately he grinds towards the east with 'I hold this (smaller mill-stone) for the life (of the sacrificer) in a long and continuous series[2316] of actions (here grinding)'. Thereafter he continuously grinds the grains at his pleasure. He throws the ground grains from the larger mill-stone with the smaller mill-stone on to the antelope skin with 'May God Savitṛ with his golden hands (rays) accept you' and bends down to look at the ground grains with 'I look at you with an unimpaired eye.' He then issues a direction to the wife 'grind (or pound) without scattering (the grains away from the larger mill-stone or from the antelope skin) and make them into fine flour.' Either the wife grinds or a maid-servant (dāsī) may do so (Āp. I. 21. 8–9); and then keeps aside the well-ground flour in a well-known place. The adhvaryu heats on the gārhapatya water called *madantī*[2317] brought from the praṇītā water. The offerings (of cooked vegetable food) are cooked either on the gārhapatya or on the āhavanīya fire.

The adhvaryu, after sitting to the west of the gārhapatya, takes the upaveṣa with 'thou art dhṛṣṭi (bold one), give brahma (holy food ?).' He separates two burning coals from the western portion of the gārhapatya fire with the upaveṣa and keeps them on the eastern side of the gārhapatya mound itself. He casts outside one of the two coals to the north-west of the gārhapatya with 'O Fire! Dash aside the fire that eats (cooks) raw food (not cooked in accordance with śāstra); and forbid that fire that eats flesh (cooks ordinary meat food).' He then touches water, places the remaining coal on that spot on the west (of the gārhapatya mound where he has to place the potsherds) with 'bring that fire that worships the gods.' He then places the middle one[2318] (of the eight potsherds) thereon with 'thou art firm, make the earth firm, strengthen life, progeny and surround the sacrificer with his kinsmen.' He lays a

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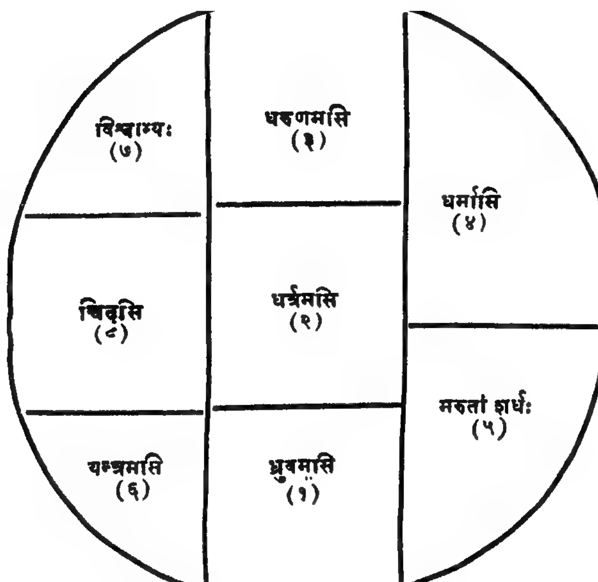
2316. Or प्रसिति may refer to the skin (vide Uvaṭa on Vāj. S. I. 20 where this mantra occurs).

2317. According to Āp. I. 23. 24 the kapālas are first arranged (kapālopadhāna) and then the madantī water is heated, while Satyāṣāḍha (I. 5–6) reverses these processes.

2318. According to Vaikhānasa the southern of the two burning coals is cast aside. Vide com. on Satyāṣāḍha I. 6. p. 133. According to Āp. I. 22. 2 the coal that is not cast away is placed to the south on the gārhapatya mound and thereon the first potsherd is laid.

burning coal on that potsherd with 'burnt is the evil spirit, burnt are the enemies.' The potsherds, whether eight, eleven or more or less, are arranged on the gārhapatya mound. To the east of the central one he places a kapāla with 'thou art the supporter, make the aerial space firm, strengthen prāṇa and apāna, surround the sacrificer with his kinsmen.' Then a third is placed to the east of the 2nd with 'thou art dharuṇa (supporter), support heaven, the eye, the ear and surround &c.' He places the 4th kapāla to the south-east with 'thou art dharma (supporter), support the directions, the home, progeny, surround &c.'; he places the fifth to the south-west with 'thou art the strength (or host) of maruts'; he places the 6th in the north-west with 'thou art a restrainer, support the directions, wealth, prosperity, surround &c.'; he places the 7th to the north-east with 'I place thee that art uninjured from all the directions for the reconciliation (or love) of all kinsmen'; and lastly the remaining one to the north with 'thou art *cit*[2319] (intelligence).'

2319. The arrangement of eight potsherds according to Sat. I. 6 is shown in the diagram. The arrangement according to Āp. I. 22-23 and Kāt. II. 4. 27-34 somewhat differs. The com. on Kāt. II. 4. 37 explains how eleven potsherds are to be arranged and how less or more are to be arranged. Eggeling summarises the com. in S. B. E. vol. 12 p. 34n. Vide Tai. S. I. 1. 7 for ध्रुवमसि &c.



In modern times many agnihotrins do not generally employ eight or eleven potsherds but employ one earthen brick (that would have the shape of the kapālas when placed together), on which lines are scratched to indicate the number of kapālas. Then taking coals from the gārhapatya he spreads the coals on the potsherds (whether 8, 11 or more or less) with the veda bunch repeating for each potsherd 'may you be heated by the tapas of Bhṛgus and Aṅgirases.'

The adhvaryu heats the pātrī (the puroḍāśa pātrī, according to Kāt. II. 6. 49) that is washed with water on the fire on which the cake is to be baked and when it is heated and slightly cooled he places the pavitras on it and pours on to it across the pavitras the flour (of ground and bruised grains) from the black antelope skin with the *yajus mantra*[2320] 'devasya tvā ... agnaye juṣṭam saṁvapāmi' thrice and once silently. While pouring the ground grains he restrains his speech and gives up the restraint only when he spreads holy ashes over the puroḍāśa (vide below). He purifies the flour by moving forwards and backwards and raising up the two pavitras (darbha blades) the tips of which are turned northwards thrice (i. e. he performs *utpavana*) once with the mantra 'haryos-tvā vārābhyām-ut-punāmi' or with the mantra 'devo vaḥ' (vide note 2291 above). He takes in the sruva ladle water from the praṇītā water, and supporting it on the *veda* bunch pours that water on the flour with a mantra 'waters have joined with waters &c.' (Tai. S. I. 1. 8. 1) and also pours thereon the hot water from the *madantī* vessel with the mantra[2321] 'you are generated from waters' and mixes the flour through and through on all sides with the water from left to right with 'may you be well mixed up with water' (Tai. S. I. 1. 8. 1). He stirs and mixes the flour and water with the *mekṣaṇa*[2322] with 'I mix thee together for generation', and makes a ball (of the flour) with 'thou art the head of the sacrifice'. He then

2320. Appropriate changes will have to be made according to the deity for whom the cake is meant (i. e. either अग्नये or अग्नीषोमाभ्यां &c.). Vide Āp. I. 24. 1 and यथा दैवतमेवैनानि संवपति in Tai. Br. III. 2. 8.

2321. Flour becomes well mixed up when it is wetted with hot water. 'You are &c.'—these words are addressed to the flour. Vide Haug's translation of Ait. Br. p. 3 n. 3 as to how the cake is baked.

2322. The mekṣaṇa is a rod of aśvattha wood one *aratni* long having at one end a square board four aṅgulas in length (to be used like a mixing spoon).

divides the ball into two parts with 'may you (two) become separate according to the respective shares (of the deities)'. He makes two balls of equal size from the dough and touches the two separately with 'this for Agni' and 'this for Agni and Soma.'[2323] From the group of potsherds to the south he removes the burning coals with the *veda* bunch with 'Here do I remove the face from the approaching (or attacking) army' and then removes the coals also from the group of potsherds that are to the north. Taking the ball of flour that is to be placed on the southern potsherds with 'thou art the head of the sacrifice' he bakes the ball with 'thou art heat and bestower of all life' and similarly bakes the other ball on the northern group of potsherds in the same way.[2324] He makes the cake assume the shape of a tortoise, but its back should be neither too high nor too low like an *apūpa* and the cake should be as large as the hoof of a horse.[2325] He spreads the cake so that it covers all the potsherds with 'may thou spread wide' (i. e. have progeny &c.). He puts water in the vessel (with the water from which the flour was mixed up) and sweeps the surface of the cake from left to right with his wet hand in such a way that the cake will have a skin-like continuous surface with 'mayst thou take on a skin'. He passes a burning firebrand thrice round each cake with 'vanished is the evil spirit, vanished are the enemies'. He applies over the cakes the flames of burning darbhas with 'may the god Savitṛ bake thee in the kindled (fire) called nāka'. He applies heat by passing round the cakes burning fire-brands with 'may fire not burn thy body! O Fire, protect the offering'. He spreads over the cake ashes in which there are also burning coals with 'mayst thou be connected with prayer'. The adhvaryu issues a direction (to the āgnīdhra) 'bake the cakes without burning them' and here he gives up the restraint of speech (that was imposed as stated above).

He heats with a burning firebrand the water used for wiping the fingers and for scouring the vessels and draws with the *sphya* to the west of the āhavanīya (or gārhapatya) three lines

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2323. In पूर्णमासेष्टि the two balls are for Agni and Agnī-Ṣomau and in darśa for Agni and Indrāgnī.

2324. Āp. (I. 24. 6–7) says that the first ball is baked on all the eight potsherds for Agni and then the other ball is baked.

2325. अकूर्ममनपूपाकृतिमश्वशफमात्रं कूर्मस्येव प्रतिकृतिं करोति। आप. I. 25. 4, सत्या. I. 6. p. 141. 'तत्रापि कश्चित्कूर्मस्तद्वत् कश्चिदपूपाकृतिरपूपवन्निम्नस्तदुभयविलक्षणो नात्युच्चो नातिनीच इत्यर्थः' com. on सत्या.

(on the vedi) running from south to north (or optionally from west to east, according to Āp. I. 25. 14); he pours that water on each of the three lines thrice in such a way that the water let fall on one line does not become mixed with that poured on the next line and that in pouring water he proceeds from east to west with 'to Ekata, svāhā! to Dvita, svāhā! to Trita, svāhā!' (Tai. S. I. 1. 8. 1).[2326]

To the west of the āhavanīya he constructs a vedi, which is in length as much as the height of the sacrificer or which is as long as required for one's purpose and which has curved sides.[2327] The sacrificer repeats a verse 'I make a mansion for him &c.' (Tai. Br. III. 7. 6) and touches the spot where the vedi is to be made. The adhvaryu sweeps the spot of the vedi with the veda bunch once with the mantra 'they knew the vedi by means of the veda bunch &c.' (Tai. Br. III. 3. 9) and twice silently before the dust and weeds are removed.[2328] The yajamāna invokes the vedi when it is being swept by repeating certain verses viz. 'you, a young lady, with four tufts of hair &c.' (Tai. Br. III. 7. 6). The adhvaryu takes the sphya

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2326. The story of Ekata, Dvita and Trita who are called Āpya occurs in Tai. Br. III. 2. 8. In the Ṛg. we frequently come across Trita, a devotee of Indra, who is there sometimes called Āptya. Vide Ṛg. I. 105. 9, VIII. 12. 16, VIII. 47. 13. Trita is said to be the seer of Ṛg. IX. 102 and X. 1–7.

2327. According to the com. on Sat. I. 6, p. 145 the vedi should be 4 aratnis or 96 aṅgulas in length. According to Kāt. II. 6. 2–10 the vedi should be 4 aratnis on the west side and 3 on the east, three finger breadths deep, should slope towards the east or north, should be contracted in the middle, the corners of its eastern side (called *aṁsas*, shoulders) should envelope the āhavanīya mound and all the herbs growing thereon and the roots should be uprooted. The vedi is deemed to have the shape of a young woman with broad hips (the two corners of the west side are called *śroṇi*) and a slender waist and verses are repeated which describe it in terms of a well-decked young lady. 'पुरस्तादंहीयसी पश्चात्प्रथीयसी मध्ये संनततरा भवति' आप. II. 3. 2. In the figure here the vedi is away from the gārhapatya. This is so for those who follow the sūtra of Āpastamba. For those who follow Satyāṣāḍha the vedi begins much nearer to the gārhapatya than is seen in the figure here and the dakṣiṇāgni is also nearer the gārhapatya.

2328. वेदेन वेदिं...... विश्ववाभिरिति पुरस्तात्स्तम्बयजुषो वेदेन वेदिं त्रिः संमार्ष्टि। पूर्वार्धाद्वेदेर्विपुतीयदेशे स्तम्बयजुर्हरति । सत्या. I. 6. pp. 145–146, आप. II. 1. 3–4. The com. on आप. II. 1. 4 says स्तम्बयजुरिति सतृणाः पांसवोऽभिधीयन्ते तद्योगात्कर्म च कथित् ।. It is called स्तम्बयजुः because the stalk of darbha is cut after reciting a yajus formula.

(wooden sword) along with two darbhas with 'I take you at the impulse of Savitṛ ...... with the hands of Pūṣan', invokes it with 'thou art the arm of Indra', cleanses upwards the tip of the sphya with a darbha with 'thou art wind with a thousand tips (or edges) and a hundred sharp brilliances' and places a darbha with its tip to the north or east on the eastern portion of the vedi at a spot which is 32 aṅgulas from the eastern side of the vedi (i. e. $\frac{1}{3}$ of the length of the vedi) with 'thou art armour for the earth.'[2329] He strikes the darbha with the *sphya* saying 'O Earth, meant as the place for worshipping gods, may I not injure the root of thy herb'. He moves aside with the sphya the dust together with the cut blade of darbha with 'struck aside is the demon Araru from the earth'. He removes the dust and the blade with the sphya outside the vedi towards the utkara[2330] with 'go to the cowpen, the place of the cows.' While this is being done the sacrificer recites by way of invocation 'O gods! I cut off with the bolt of Indra the head of him who hates me &c.' (Tai. Br. III. 7. 6). The adhvaryu looks at the vedi with 'may Heaven rain on thee' and at the sacrificer with 'may rain shower on thee'. The āgnīdhra sits down with the palms of his hands turned upwards to the north of the vedi and outside it on a spot at the distance of two *padas* (footsteps) from the north side of the vedi with 'salutation to heaven and to the earth.' The adhvaryu spreads near the āgnīdhra the dust together with the cut blade of grass at the distance of one *prakrama* to the north of the vedi from a spot which is 32 aṅgulas (or $\frac{1}{3}$ of the vedi) from the eastern side of the vedi[2331] with 'O God Savitṛ! bind with a hundred fetters in the most distant region him who hates us and him whom we hate; do not free them from the fetters'. The āgnīdhra covers with both his

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2329. Vide Tai. S. II. 6. 4, Tai. Br. III. 2. 9, Śat. Br. I. 2. 5. 7–20 for details about the construction of the vedi. According to Sat. (II. 6, p. 152) following Vedic texts, the vedi is prepared on the Paurṇamāsī day in the Pūrṇamāsa iṣṭi and on the previous day in the darśeṣṭi. Jaimini V. 1. 29 explains the consequences of this on the order in which the various actions are performed.

2330. The उत्कर is called गोस्थान, as गो means speech and as the āgnīdhra sits near the utkara and makes the pratyāśrāvaṇa formula अस्तु श्रौषट् from near it.

2331. This defines the position of the *utkara*. बधान देव सवितरित्यु-त्तरतः पुरस्ताद्वितीयदेश उद्ग्रहपदेऽपरिमिते वा वेदेर्निर्वपति स उत्करः । आप. II. 1. 6-7. उत्किरति अस्मिन् सतृणं पांसूनित्युत्करः । com. on Sat. I. 6. p. 148.

hands[2332] joined together the place of the utkara with 'the restless one is held down' and remains so. The adhvaryu strikes the vedi with the sphya a second time and a third time and the same procedure is followed by him and by the āgnīdhra as at the first striking except that one *mantra* is different for each priest at each of the two strikings. The adhvaryu strikes with the sphya a fourth time but silently and all actions of the first striking are repeated but without mantras. The adhvaryu removes all the remnants of the darbhas from the vedi, the yajamāna recites the invocatory verse 'I cut off the head' &c. and the āgnīdhra covers a fourth time with his hands with 'may Araru not spring upwards to thy heaven'. The adhvaryu then draws with the sphya on the vedi a line from the south corner of the west side of the vedi towards the east up to the southern shoulder (on the east side of the vedi) with[2333] 'may the Vasus enfold you with the Gāyatrī metre'. He draws a line on the western side of the vedi towards the north with 'may the Rudras enfold thee with the Triṣṭubh metre' and draws a line from the northern corner of the west side towards the east with 'may the Ādityas enfold thee with the Jagatī metre'. While this is being done the yajamāna mutters a verse 'O Bṛhaspati, envelope the vedi &c.'. He makes the shoulders of the vedi raised up and envelope the āhavanīya mound and the two corners on the western side turned towards the gārhapatya and the vedi is contracted in the middle. The adhvaryu issues a direction[2334] (to himself

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2332. The action of covering with the hands symbolizes the consequence desired viz., that the enemy is confined to the spot to which he is consigned and cannot escape therefrom. Vide Tai. Br. III. 2. 9 for exposition.

2333. परिग्रहण means 'drawing lines with the sphya round the vedi in order to indicate the extent of the vedi.' 'परिगृह्णाति परि समन्तात्स्फ्येन रेखाकरणादिना इयती वेदिरिति ज्ञापनार्थं परिगृह्णाति' com. on Kāt. II. 6. 25. The enveloping with lines may be done up to the middle of the vedi or up to the shoulders (the corners of the east side of the vedi) or up to the āhavanīya mound. पूर्वपरिग्रह (or–परिग्राह) and उत्तरपरिग्रह or–परिग्राह are technical expressions, the first refers to the actions done from enveloping with the mantra to Vasus up to the Āgnīdhra digging the vedi and levelling it. 'पूर्वं परिग्रहमित्यस्य कर्मणः संज्ञा संव्यवहारार्था ।...... आग्नीध्रे-ष्वुत्तरतः उत्तरश्रोणेरारभ्य उत्तरपार्श्वे पुरस्ताद्वेदिमध्ये यावत् अंसपर्यन्तमाहवनीयान्तं वा परि-ग्रहणं कार्यम् ।' com. on Kāt. II. 6. 25. पूर्वपरिग्राह is somewhat like the first rough plan and उत्तरपरिग्राह conveys the idea of final completion.

2334. Really this is a mere mantra for *japa*.

or to the āgnīdhra or to the attendants if any) 'O men! make this vedi and make it occupied by the Vasus, Rudras, Ādityas &c.' (Kāṭhaka Saṁ. I. 9). The āgnīdhra digs up with the sphya the upper layer of dust with 'Araru has been struck off from the earth, bring here him who worships the gods' and carries the dust so dug towards the utkara. When this is being done the sacrificer recites two texts. The āgnīdhra digs the ground from west to east for making the vedi with 'at the prompting of God Savitṛ, the worshippers do their work'. Whatever roots remain in the ground he removes with the sphya, and all dust that remains he removes to the utkara. The adhvaryu addresses the brahmā priest 'O brahman! shall I undertake the further enfolding of the vedi'. The brahmā priest mutters a mantra 'O Bṛhaspati, enfold the vedi &c.' and loudly replies, 'Yes (om), do enfold'. He enfolds the vedi from the south, west, and north respectively[2335] with 'thou art ṛta (right), thou art the abode of ṛta, thou art the glory of ṛta'. The yajamāna mutters while this is being done a verse 'O Bṛhaspati! enfold the vedi' (same as the one recited by the brahmā above). The adhvaryu says 'thou art dhā (support of the *havis*), thou art svadhā (the source of piṇḍas offered to Manes), thou art the wide earth, thou art rich' and makes the surface of the vedi level by means of the sphya from east to west. The yajamāna invokes the vedi with a mantra 'Having become the earth, it nourished greatness &c.' (Tai. Br. III. 7. 6). The adhvaryu addresses a mantra[2336] (Tai. S. I. 1. 9) to the vedi 'O virapśin! Before the cruel (Araru) creeps out &c.', holds the sphya in a slanting position in a spot which is beyond ⅓ of the length of the vedi from its western side and issues a direction[2337] 'obtain or set down the

2335. The words ऋतमसि, ऋतसदनमसि, ऋतश्रीरसि are addressed to the vedi. They are from Tai. S, I. 1. 9.

2336. According to Sāyaṇa, विरप्शिन् is irregular for विरप्शिनि addressed to the vedi and means 'having priests.'

2337. The प्रैष is प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि पत्नीं संनह्याज्येनोदेहीति ।. Vide Tai. Br. III. 2. 9 and Sat. I. 6. p. 153. According to Sat. this is addressed to himself by the adhvaryu who does all these actions in order. According to Kāt. II. 6. 36–37 the direction is addressed to āgnīdhra and according to the com. on Āp. II, 3. 11 there is an option. Even if the yajamāna has two or more wives the direction is still पत्नीं संनह्य, since the rule is that there is no

(*Continued on next page*)

water for sprinkling, put down the idhma (fuel-sticks) and barhis (kuśa grass), clean the *sruva* and the *sruc* ladles, gird up the wife (of the sacrificer), and come out with clarified butter.' Then the āgnīdhra (or adhvaryu) places two pavitras inside the agnihotrahavaṇī (sruc), pours water into it, draws the sphya in a slanting position (from the spot where it had been held fixed) a short distance to the north thereby causing a furrowed line on the vedi, holds the sphya in the left hand inside the vedi and the agnihotrahavaṇī in the right hand, drops a little water from the agnihotrahavaṇī on to the furrowed line made by the sphya and places the agnihotrahavaṇī (containing the water) on the spot where the sphya had been originally held fixed slantingly with 'O abode of ṛta.' The adhvaryu brings to his mind him whom the yajamāna hates. When the prokṣaṇī waters are being placed the yajamāna mutters a mantra. The adhvaryu throws the sphya in such a way that it falls on the utkara with 'thou art produced from a tree, thou hast a hundred points, thou art the death of the enemy.' Then seizing the sphya with his fist by the bulging part thereof he draws it towards the east from the utkara. He washes his hands on the utkara and also the sphya with water but does not touch with his bare hand the point of the sphya (i. e. he cleans the other parts of the sphya with his hand by pouring the water thereon and cleans the point by only pouring water thereon). To the north of the āhavanīya he places with both hands the *idhma* and *barhis*, the latter to the north of the former. The sphya is placed near the praṇītā waters to their west (Kāt. II. 6. 43).

With the ends of the blades cut off in making the veda bunch he (the āgnīdhra or adhvaryu himself) wipes the sruva and the three ladles viz. juhū, upabhṛt and dhruvā), invokes them with 'you are not sharpened (and yet) you destroy our enemies.' He takes up the sruva and the sruc ladles with 'Agni summons you, who are filled with butter, for the worship

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(*Continued from last page*)

ūha in the model sacrifice. Vide Jaimini IX. 3. 20. The next sūtra extends the same rule to vikṛti sacrifices also. In XII. 1. 29 Jaimini establishes that at the time of dīkṣā in a Soma sacrifice the wife is girt up with the yoktra, a fresh girding up is hence not necessary in the prāyaṇīyā and other iṣṭis that are constituent elements in somayāga. Jaimini I. 4. 11 explains that the word prokṣaṇī is used here in its etymological sense.

of the gods,' heats them on the āhavanīya or gārhapatya with 'burnt is the evil spirit, burnt are the enemies, I heat you with the very dazzling light of Agni.' He cleans the sruva, the bowl by rubbing its inside several times and its outside on all sides once with the tips[2338] (of the vedaparivāsanāni) and its rod with the roots (of the portions of the cut blades) with 'May I not brush the place of cows ! I clean thee that art strong (or possessed of food) and that subduest enemies' (Tai. S. I. 1. 10. 1). He cleans the juhū ladle, the bowl by rubbing its inside several times from west to east with the tips (of the cut portions), its outside from east to west with the middle portions and its rod with the roots with 'may I not brush out speech and life-breath, I clean thee &c.' He cleans the upabhṛt, the inside from east to west (as for sruva), the outside from west to east with the middle portions and the rod with the roots with 'may I not rub out the eye and the ear, I clean thee &c.' He cleans the dhruvā ladle as he did the sruva, with the difference that the mantra is 'may I not rub out progeny and home &c.' He does not allow a cleaned vessel to come in contact with one that is not cleaned, but if they are brought in contact he again heats the vessel (already cleaned) and cleans it again. He takes up the vessel called prāśitraharaṇa,[2339] heats it on the fire (but without mantras) and cleans it, the bowl with the tips (of cut blades) on all sides from the outside to the inside and the rod with the roots 'with may I not brush out food, progeny and prosperity, I clean thee that art strong and subduest enemies'. According to Āp. II. 4. 10 and com. on Sat. I. 7 p. 158 the sruc ladles and the prāśitraharaṇa are laid on darbhas in front of the utkara or to its west on the north side of the vedi. He sprinkles with water the cut portions of the veda bunch with

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2338. The portions cut off in making the veda bunch (called vedaparivāsanāni) have three parts, अग्र (tips), मध्य and मूल. The first and last are employed in cleaning the स्रुव. The mantra in Tai. S. I. 1. 10 is गोष्ठं मा निर्मृक्षं वाजिनं त्वा सपत्नसाहं संमार्ज्मि, वाचं प्राणं चक्षुः श्रोत्रं प्रजां योनिं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्ज्मि. गोष्ठं ...... साहं संमार्ज्मि is uttered when cleaning स्रुव, वाचं प्राणं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्ज्मि for जुहू, चक्षुः श्रोत्रं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीं संमार्ज्मि with उपभृत्, प्रजां योनिं मा निर्मृक्षं वाजिनीं......संमार्ज्मि with ध्रुवा. 'प्रतीचीनमग्रादारभ्य पात्रदण्डसंधिपर्यन्तं, संधिमारभ्याग्रपर्यन्तं प्राचीम्' com. on Sat. I. 7 p. 158.

2339. Prāśitra is a portion of the *havis* left over after offering into the fire, that is to be given to the brahmā priest and prāśitraharaṇa is the vessel that holds it and that is made of khadira wood, is shaped like a cow's ear, is one span long and has a rod four aṅgulas in length.

which the vessels were cleaned and offers them into that fire [2340] (gārhapatya or āhavanīya) on which the vessels were heated with 'this artistic thing (the darbha that springs from water) spread down from heaven, it resorts to the spaces of the earth; we destroy our enemy with it that has a thousand shoots, svāhā ! ' (Tai. Br. III. 3. 2).

Then comes *patnīsaṁnahana* (girding up of the sacrificer's wife).

The āgnīdhra takes up the veda bunch, the *āyasthālī*, [2341] *yoktra*, and the two darbha blades used as *pavitra*. The wife (of the sacrificer), while sitting to the south-west of the gārhapatya with knee raised up or standing is girt up by the āgnīdhra (by the adhvaryu, according to com. on Āp. II. 5. 6) with the yoktra (cord of muñja grass) with the mantra, 'I hoping for a favourably disposed mind, progeny, good luck, beautiful body and observing the vratas of Agni, gird up myself for meritorious actions' (Tai. S. I. 1. 10. 1). In modern practice the wife girds up her waist with the yoktra herself. He does not gird her up over the garment worn round the waist but inside it (Āp. II. 5. 5 says there is an option). The yoktra has a loop at one end in which the other end is inserted and the cord is passed round the waist of the wife twice, a knot like that of the top-knot (śikhā of a man) is made to the north of the navel with 'may Pūṣan tie a knot for you' and it is drawn to the south of the navel from left to right. She waits upon (does adoration to) the gārhapatya by standing and saying 'O fire, Lord of the house, call me near'. Standing to the west of the gārhapatya she pays

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2340. According to Kāt. II. 6. 50 the cut blades used in scouring the vessels are thrown on the utkara. Āp. II. 5. 1 gives an option.

2341. The ājyasthālī is a pot in which clarified butter is taken with a mantra after the pavitra blades are placed therein and from which the sruc ladles are filled. The yoktra is a triple (having three strands) cord of *muñja* grass with which the waist of the sacrificer's wife is girt with a mantra by the āgnīdhra at the direction of the adhvaryu in sacrificial rites. The wife is made fit for participation in the sacrifice by being girt up. Vide Tai. Br. III. 3. 3 'आशासाना सौमनसमित्याह। मेधामेवैनां केवलीं कृत्वा आशिषा समर्धयति। अग्नेरनुव्रता ... कामित्याह। एतद्वै पत्नियै व्रतोपनयनम्। तेनैवैनां व्रतमुपनयति।'. According to some (Āp. II. 5. 3) the mantra 'āśāsānā' is recited by the wife. The words in Sat. 1. 7 p. 160 are 'उत्तरतो नाभेर्निष्कर्ष्यं ग्रन्थिं कृत्वा'. निष्कर्ष्यः ग्रन्थिः means शिखाकृतिः ग्रन्थिः (com. on Āp. II. 5.6) i.e. a knot that can be unloosened by untwisting. Girding her up represents making her undergo a *vrata* for the sacrifice, as stated by the Tai. Br. quoted above.

adoration to the wives of the gods[2342] with 'May you wives of the gods summon me near you' and she looks at the same spot (west of gārhapatya and not east) with 'O wife, O wife (of the god)! this is thy world, salutation to thee, do not injure me'. She sits facing the north at a place which is south-west of the gārhapatya with 'May I have no widowed state just as Indrāṇī has none.[2343] May I have good sons like Aditi! O gārhapatya endowed with all means, I sit down near thee for good progeny' (Tai. Br. III. 7. 5). On sitting down she mutters (japati[2344]) 'O fire! we, who have virtuous husbands and who have good progeny, who are not treated with contempt, have sat down near thee, that destroyest enemies and that cannot be destroyed (Tai. S. I. 1. 10. 1–2); may my sons be destroyers of enemies and my daughter be ruling (a queen); I also am victorious (over my co-wives) and my glory with my husband is highest (Ṛg. X. 159. 3).' The āgnīdhra opens the mouth of the big jar (covered with a piece of cloth or the like) in which ghee has been stored with 'may Pūṣan open thy mouth' and takes from it into another vessel ghee that should be a little more than what would be required in the rite, heats it on the dakṣiṇa fire with 'Viṣṇu traversed this' (Ṛg. I. 22. 17). He takes up from the spot where all utensils have been placed the ājyasthālī (pot for clarified butter) with 'thou art Aditi, whose pavitra is not cut off' and pours into that pot in which two pavitras are placed plenty of clarified butter[2345] 'thou art the milk of the great ones (the cows), the fluid of herbs, I take out from thee that art inexhaustible a portion for the worship of gods (this is the nirvāpa of clarified butter). He melts the butter in the ājyasthālī on the burning coals of the southern portion of the gārhapatya

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2342. The region of the wives of the gods is to the west of the gārhapatya.

2343. In Ṛg. X. 86. 11 (and Tai. S. I. 7. 13. 1) we read इन्द्राणीमासु नारिषु सुभगामहमश्रवम्। न ह्यस्या अपरं चन जरसा मरते पतिर्विश्वस्मादिन्द्र उत्तरः॥

2344. The com. on Sat. I. 7. p. 161 significantly remarks that the mantras to be repeated by the wife should be learnt by her from her father or husband before *agnyādhāna* 'एते मन्त्रा आधानात्पूर्वं पितुः पत्युर्वा सकाशादधीत्य प्रयोज्याः'.

2345. The com. on Āp. II. 6. 1 notices that in the absence of ghee made from cow's milk, ghee made from the milk of a she-buffalo or a she-goat may be used as a substitute or even sesame oil. But the mantra is the same (there is no *ūha* of the words referring to cows that occur in the mantra).

fire with 'to thee for sap', takes it down (from the coals) with 'to thee for strength', holds it over the veda bunch and hands both the pot and the veda bunch to the wife. She first closes her eyes and then holding her breath (opens her eyes and) looks down on the clarified butter with 'thou art the milk of cows; the fluid of herbs, I look on thee for securing good progeny with an invincible eye' (Tai. S. I. 1. 10. 3). The āgnīdhra places the ājyasthālī on the northern portion of the gārhapatya fire and melts it with 'thou art light'; he takes it from the fire with 'to thee for light' and carries it to the south of the āhavanīya with 'follow after light'. He melts it on that fire with 'may Agni not remove thy light'. He takes up the pot and returns by the way he went and places it with a mantra 'thou art the tongue of Agni' (Tai. S. I. 1. 10. 3) to the north of the prokṣaṇī waters on the line drawn with the sphya.

The adhvaryu and the yajamāna both close their eyes, holding their breath, (open their eyes and) look down upon the clarified butter with 'thou art ājya, thou art truth ...... may I partake of thee' (a long mantra from Tai. S. I. 6. 1. 1-2). The adhvaryu purifies (performs *utpavana* of) the ājya thrice with two pavitras [2346] the points of which are held towards the north by continuously carrying them backwards and forwards with 'thou art bright, thou art the flame, thou art light' (Tai. S. I. 1. 10. 3). He performs *utpavana* of the prokṣaṇī water with 'devo vaḥ savitotpunātu &c.' (Tai. S. I. 1. 10. 3). The adhvaryu fills with the sruva ladle that has no trace of anything sticking to it and that is held in the right hand clarified butter inside the vedi, while holding the sruc together with the veda bunch in the left hand. The juhū ladle is so held that its bowl is alongside of the hollow of the ājyasthālī, that of the upabhṛt is near the middle of the ājyasthālī and the dhruvā is on the ground. In the juhū and dhruvā four ladlings are made with sruva while in the upabhṛt eight are made [2347], but the upabhṛt contains the smallest portion of ājya, the juhū contains a good deal and the dhruvā contains

2346. The com. on Sat. I. 7. p. 165 explains how this particular utpavana is done 'आज्यस्थाल्यां पवित्रे पश्चाद्भागमारभ्य प्राग्भागं नीत्वा पुनः पश्चाद्भागमानीय ततो मन्त्रेणोत्पुनाति' पुनर्द्विरेवमेव ।'. The Ṛgvedins move the pavitras from the west to the east only.

2347. There are various views about the number of times ājya is poured with the *sruva* into the three ladles (sruc). Vide Āp. II. 7. 4-6, Sat. I. 7 pp. 165-167. The general rule is stated above.

the largest quantity. When the juhū is being filled the mantras are four 'śukram tvā...gṛhṇāmi pañcānām tvā...dhartrāya gṛhṇāmi' (Tai. S. I. 1. 10. 3 and I. 6. 1. 2-3); in the case of the upabhṛt the mantras are eight 'pañcānām tvartūnām... suvīryāya tvā...gṛhṇāmi'; in the case of the dhruvā the mantras are 'suprajāstvāya tvā gṛhṇāmi...... devatābhyo gṛhṇāmi' (Tai. S. I. 6. 1. 3). The yajamāna also invokes with the same mantras when the ladling is going on. The adhvaryu removes the ājyasthālī together with the veda and sruva from the vedi, keeps the ājya in some place other than the utkara, invokes the prokṣaṇī waters with 'the divine waters (āpo devīr &c., Tai. S. I. 1. 5. 1) and seeks the permission of the brahmā priest with 'brahman, shall I sprinkle.' When the brahmā says 'yes' he sprinkles thrice the idhma (fire-wood brought, vide p.1014 above), the veda bunch and the vedi, each with a separate mantra (from Tai. S. I. 1. 11. 1). He places the whole bundle of *barhis* with the knot to the east inside the vedi with a (*sautra*) mantra 'we had recourse to barhis &c.' and sprinkles the tips, the middle portions and the roots of the *barhis* respectively with 'to thee for heaven', 'to thee for the aerial region', 'to thee for the earth.' While the sprinkling proceeds the yajamāna repeats a verse 'may the waters and herbs be well disposed to the yajamāna &c.' (Āp. IV. 6. 1). He dips the tips of the barhis in the water contained in the agnihotra-havaṇī and then the roots also. He sprinkles over the knot of the barhis from east to west water from the sruc over which he places his hand (so that water oozes over it from his finger tips) with 'to you for nourishment' (Tai. S. VII. 1. 11). He pours down the remaining prokṣaṇī water from the southern corner (śroṇi) of the west side of the vedi to its north corner with 'svadhā to the pitṛs, mayst thou be strength for the barhiṣad pitṛs, may you (the particles of water) go to the earth with strength' and the yajamāna says 'this is for the Barhiṣad pitṛs.'

Now comes *barhirāstaraṇa* (strewing the vedi with kuśa grass). He loosens the knot of the bundle of *barhis* with 'may Pūṣan loosen thy knot'. He takes in his hand the prastara bunch drawing it towards the east slowly from the bundle of barhis (as if towards the āhavanīya) with 'thou art the crest (stūpa) of viṣṇu i. e. yajña (Tai. S. I. 1. 11). With 'I implant prāṇa and apāna in the yajamāna' he places the two pavitra blades (used in utpavana above) on the prastara, hands it over to the brahmā priest, who passes it on to the

yajamāna who holds it in his hand. He strews darbha[2347a] grass on the vedi and places the cord that tied the barhis thereon with 'God Barhis! I strew thee that art soft like wool, as a good seat for the gods'. The darbhas are spread in three or five series (or divisions) beginning from the west side of the vedi towards the east (or the reverse according to some) in such a way that the tips of one set that is already spread cover the roots of the next and the grass is so thickly strewn that the ground below cannot be easily seen. When the kuśa grass is being strewn the yajamāna recites a mantra 'O barhis, that are soft like wool, being spread ...... place me in heaven &c.' (Tai. Br. III. 7. 6), when the vedi is covered with the middle division of the barhis he recites the mantra 'this young lady with four tufts of hair &c.' (Tai. Br. III. 7. 6) and when the vedi is completely covered he recites a long passage 'May you be auspicious to me .... increase food, strength, spiritual lustre, martial brilliance, prosperity, progeny, cattle for me &c.' (Tai. Br. III. 7. 6).'

He takes out two blades (to be used later) for the anūyājas and keeps them separately to the east, feeds the āhavanīya with fire-wood, takes back the prastara from the hand of the yajamāna, and while holding the prastara himself places the three encircling fuel-sticks (*paridhi*) round the āhavanīya fire. The middle paridhi is placed on darbhas to the west of the āhavanīya with the tip towards the north with[2348] 'thou art gandharva &c.'. While the middle paridhi is being placed the yajamāna recites a mantra (Tai. Br. III. 7. 6). The other two paridhis are laid to the south and north of the āhavanīya place with their tips to the east, the southern one extending a little beyond the āhavanīya place and touching the middle paridhi and the northern one also touches the middle paridhi. The yajamāna repeats two long passages when the southern and northern paridhis are being laid (portions of which are identical

2347a. According to the Tai. Br. III. 3. 6 barhis represents human beings and the vedi represents the earth. 'बर्हिः स्तृणाति । प्रजा वै बर्हिः । पृथिवी वेदिः । प्रजा एव पृथिव्यां प्रतिष्ठापयति ।'. In Tai. Br. III. 3. 6 we have यजमानो वै प्रस्तरः which Jai. I. 4. 23 says is a mere arthavāda.

2348. The mantra for the middle paridhi is गन्धर्वोसि विश्वावसुर्विश्वस्मादीषतो यजमानस्य परिधिरसि इडितः, that for the southern paridhi is इन्द्रस्य बाहुरसि दक्षिणो यजमानस्य ... ईडितः, that for the northern one is मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा ... ईडितः. These occur in Tai. S. I. 1. 11 and Vāj. S. II. 3.

with that repeated by the yajamāna for the middle paridhi). The adhvaryu invokes the āhavanīya 'may the sun guard you against all injuries whatever' (Tai. S. I. 1. 11). He places (in the midst of the āhavanīya fire) two samidhs with their ends turned upwards on which the āghāras (will be offered later on), one to the south with the mantra 'O Fire, the wise one, may we kindle thee &c.' (vītihotram tvā kave &c. Ṛg. V. 26. 3 or Tai. S. I. 1. 11) and the other to the north of it silently. From the midst of the barhis he takes two darbhas of equal length, that have no blade hhooting from inside of them; these are called vidhṛti and are laid down on the barhis strewn on the vedi in the middle portion of the latter with their tips turned northwards with 'you two are the regulators of people'. When the vidhṛtis are being laid down the yajamāna repeats a long passage 'I cut off my enemies with the vidhṛtis......may you support life, progeny and cattle in me' (Tai. Br. III. 7. 6). The adhvaryu keeps the prastara bunch on these two vidhṛtis with 'sit in this abode of Vasus, Rudras and Ādityas' (Tai. S. I. 1. 11) and the yajamāna repeats a mantra 'this prastara is the support of both Prayājas and Anūyājas &c.' (Tai. Br. III. 7. 6). The adhvaryu places the juhū on the prastara in such a way that its rod will be alongside of the roots of the prastara bunch with a mantra.[2349] The upabhṛt is placed to the north of the juhū in such a way that its root is very much to the west of the root of the juhū and it is underneath the *vidhṛtis*, and the dhruvā is placed to the north of the upabhṛt over the vidhṛtis and its root is very much to the west of that of the upabhṛt. The three should not be so placed as to touch each other. The yajamāna repeats three passages (all from Tai. Br. III 7. 6) addressed to the three ladles when they are being placed. The adhvaryu lays down the sruva to the south of the juhū (or to the north of the dhruvā but a little behind its bowl) with 'thou art a bull possessed of strength, I seat thee in the extent of vaṣaṭkāra'. He places the ājyasthālī also in such a spot as space would permit. The yajamāna repeats a mantra for sruva and another for ājyasthālī (Tai. Br. III. 7. 6). The adhvaryu invokes the ladles (srucs) with 'these sat in the world of good deeds; O Viṣṇu! protect them, protect the sacrifice

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2349. The same mantra is repeated for all three, only the name of the particular sruc being inserted 'जुहूरसि घृताची नाम्ना प्रियेण नाम्ना प्रिये सदसि सीद। उपभृदसि घृताची ... सीद। ध्रुवासि घृताची ... ... सीद। Vide Tai. S. I. 1. 11 and compare Vāj. S. II. 6.

and the lord of sacrifice and me who bring sacrifice' (Tai. S. I. 1. 11, Vāj. S. II. 6). He invokes the clarified butter with 'you are all-pervading, belong to Viṣṇu and are the abodes of Prajāpati'. He takes in his hand the ājyasthālī together with the sruva and the veda bunch, removes with the veda bunch the burning coals from the southern puroḍāśa with 'Here do I remove the mouth from the attacking army' and then removes them also from the northern puroḍāśa. He invokes the puroḍāśa with 'O Sun, O Light, shine forth for great vigour.' He spreads a little clarified butter in the puroḍāśapātrī for each of the two cakes with 'I make a happy seat for you, I arrange for a seat full of pleasure with a stream of butter' (Tai. Br. III. 7. 5) and drops clarified butter over (i. e. performs abhighāraṇa) the southern puroḍāśa which is intended for Agni with 'May Agni whose source is ghee increase (or be pleased), may he accept the offerings, anoint the holes, anoint the skin; I sprinkle thee that art good looking, that art dear to Agni and that securest wealth with the lustre of cattle (i. e. ghee) for Agni' (Tai. Br. III. 7. 5) and drops butter silently on the northern puroḍāśa. If the second offering be sānnāyya (instead of a puroḍāśa) he drops clarified butter over the boiled milk with a mantra 'May that self of yours that has entered cattle...go to the gods and secure heaven for me who am a sacrificer' (Tai. Br. III. 7. 5). He removes the puroḍāśa into the pātrī (vessel) from the potsherds without allowing it to break up into pieces and without making it roll about with 'this baked (puroḍāśa) that is moist and has broad prominences, that is the protector of the world, that is the generator of thoughts (or prayers) comes out for a bath' (Tai. Br. III. 7. 5). He brushes away the ashes (sticking on the back of the puroḍāśa) with the veda bunch and lays it down in the puroḍāśapātrī on the butter that has already been sprinkled over it with 'Sit on that, be firmly placed in nectar, O offering, that art the essence of rice grains,[2350] with a favourable mind' (Tai. Br. III. 7. 5). He sprinkles clarified butter over it a second time and keeps it aside with 'mayst thou be strong.'

He sprinkles clarified butter over each of the potsherds (on which the puroḍāśa was baked), counts them and keeps them aside with 'may not prosperity in the form of food and the flavour of earth pass away' (Tai. Br. III. 7. 5). He anoints

2350. Āp. II. 11. 2 says that if the puroḍāśa is made of barley flour he does not repeat the mantra as the word 'rice' occurs therein.

both the puroḍāśas with butter with 'may god Savitṛ anoint thee with honey' (the mantra is repeated twice), the upper part being anointed by the sruva ladle with plenty of ghee in such a way that there are no mere drops of ghee on it as there are specks on the back of the tortoise (but the ghee is well spread over the whole surface) and that the lower skin of the puroḍāśa is anointed with ghee by the right hand. He lays down the two puroḍāśas to the west of the *srucs*, that for Agni being to the south and the other b᷉eing to the north with 'may you occupy this loved seat by your lovable lustre.' If sānnāyya is to be offered, he brings together (makes them touch each other) in the middle of the vedi the two jars of it and then keeps them separate, the one containing the boiled milk on the southern corner of the west side of the vedi and that containing curds on the northern corner thereof. When the sānnāyya is being thus placed the *yajamāna* repeats a verse 'yasta ātmā' &c.' (Tai. Br. III. 7. 5) and repeats a mantra (from Tai. Br. III. 7. 6) invoking the puroḍāśa for Agni, that for Agnīṣoma (or Indra and Agni), the hot milk, the curds (the sānnāyya in cases where it is offered).

The adhvaryu lays down the veda bunch in front of the dhruvā ladle with 'this veda sought the earth that was concealed &c.' (Tai. Br. III. 7. 6), strews darbhas round the corners of the vedi,[2351] and prepares the seat for the hotṛ which is to the north of the northern 'śroṇi' of the vedi and the darbhas spread on the seat have their points turned eastwards or northwards. The adhvaryu invites the hotṛ in the words 'O Hotṛ! come'. The hotṛ priest sits down to the north-east of the āhavanīya with face to the east, performs *ācamana* with the sacred cord in the upavīta form, enters the sacrificial ground (vihāra) by the way called *tīrtha* (vide p. 984 above). He enters with his right foot first, plants his heel alongside of the northern śroṇi and steps upon the *barhis* (spread on the vedi) with his toes, spreads out the fingers of both hands which he joins together and holds them on a level with his heart, looks straight at the horizon (and neither upwards nor downwards) and stands facing the east. This is always the position of the limbs of the body in the case of the hotṛ unless there be any express direction to the contrary. The adhvaryu takes a *samidh* from the idhma and issues a direction to the hotṛ 'recite

2351. On वेद्यन्तान्परिस्तीर्य the com. on Āp. II. 11. 10 says 'वेदिं परिस्तीर्येति यावानर्थस्तावानेव वेद्यन्तान्परिस्तीर्येति'.

for Agni that is being kindled'. The hotṛ recites 'salutation to the expounder, salutation to the supervisor, salutation to him who reports, who will repeat (or respond to) this? He will repeat this. May the six broad (or great) ones, viz. heaven and earth, day and night, waters and plants save me from sin. Speech has stood firm (and so has) yajña. I shall deal with (i. e. recite) the metres well. I resort to myself so and so (here the hotṛ utters his name in the objective case). In the past and in future, as to things born and to be born I have recourse to (Agni) who is apāvya (?). Bring me the non-cessation of speech'. So saying he contracts his fingers towards himself and then extends them as before by saying 'O fire! make the cattle take delight in me'. (Then he should proceed) 'Heaven and earth are my armour. Fire is my armour, the Sun is my armour and may the intermediate quarters be my armour! O gods! I shall to-day reflect over that highest part of speech, whereby we may vanquish the asuras; O five people, who deserve sacrifices and food accept my offering.[2352] Having finished this *japa*, the hotṛ sets about repeating the Sāmidhenī verses.[2353] The yajamāna repeats the *daśa-hotṛ* mantras before the sāmidhenīs (vide note 2247 for daśahotṛs). First he utters the syllable '*him*' thrice (or once) and the mystic words 'bhūr bhuvaḥ svarom' are muttered inaudibly by him.[2354] Then come the sāmidhenī verses. The sāmidhenī verses are (vide Āśv. I. 2. 7) eleven viz. Ṛg. III. 27. 1, VI. 16. 10–12, III. 27. 13–15, I. 12. 1, III. 27. 4, V. 28. 5–6. But fifteen sāmidhenī verses are to be repeated in Darśa-pūrṇamāsa and the number fifteen of the verses is obtained by repeating each of the first (pra vo vājā, Ṛg. III. 27. 1) and the last verse (ā juhota

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2352. The passages नमः प्रवक्त्रे नम उपद्रष्ट्रे ...... जुषध्वम् constitute the entire *japa* which the hotṛ mutters, the last clause being Ṛg. X. 53. 4. This last is explained in Nirukta III. 8. The words नमः प्रवक्त्रे &c., are a *sautra* passage (Āśv. I. 2. 1) and have a parallel in Śān. I. 4 'नमोऽद्य उपद्रष्ट्रे नमो वायव उपश्रोत्रे नम आदित्यायानुख्यात्रे &c.'

2353. The verses are called Sāmidhenī because they are repeated when Agni is being kindled or fed with fuel. अग्नेः समिन्धनार्था ऋचः सामिधेन्यः—com. on Āśv. I. 2. 3. Vide Śat. Br. I. 3. 5. 1 इन्धे ह वा एतदध्वर्युरिध्मेनाग्निं तस्मादिध्मो नाम, समिन्धे सामिधेनीभिर्होता तस्मात्सामिधेन्यो नाम ॥. सामिधेनी means समिधामाधानी and is derived from समिध्.

2354. According to Āśv. I. 2. 3–4 the repetition of '*him*' thrice and of 'bhūrbhuvaḥsvarom' are technically called अभिहिंकार. Vide Tai. S. II. 5. 7–8, Tai. Br. III. 5.; 2, Sat. Br. I. 3. 5–I. 4. 1. Sat. Br. I. 4. 1. 3 states that the word '*him*' is uttered inaudibly.

Ṛg. V. 28. 6) thrice. They are all to be repeated in the same pitch[2355] (not minding udātta, anudātta or svarita accents) i. e. *ekaśruti*. Jaimini IX. 1. 33 states that whatever ṛk is the first or last (whether 'pra vo vājā' &c. or any other) is to be repeated thrice (i. e. repetition three times is an attribute due to the place of a verse and it is not an attribute of any particular verse). The syllable 'om' is to be added at the end of each verse and the adhvaryu sitting down near the āhavanīya throws into the āhavanīya fire a *samidh* the moment 'om' is uttered by the hotṛ at the end of a verse. The sacrificer then utters at each samidh 'agnaya idam na mama'. In this way when eleven samidhs have been offered, all the remaining samidhs (except one kept aside for the *anuyājas*) are offered into the fire the moment the last verse but one (viz. samiddho agna, Ṛg. V. 28. 5) or the last verse (ā juhotā, Ṛg. V. 28. 6) is recited. Āśv. (I. 2. 8–22) gives detailed rules about how these sāmidhenī verses are to be recited. The note below would illustrate the method of their recital.[2356] The hotṛ repeats the *nigada* 'O fire, you are great, you are brāhmaṇa (the impulse to prayers), you are Bhārata (the sustainer)' in such a way as to join it with the last 'om' repeated after the last sāmidhenī verse and then makes a stop. Then the

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2355. Āśv. I. 2. 9 defines 'उदात्तानुदात्तस्वरितानां परः संनिकर्ष ऐकश्रुत्यम्' and the com. explains 'उदात्ता ...... रितानामभिव्यञ्जका ये प्रयत्ना आयामविस्रम्भाक्षेपास्तेषामन्यतमस्यैकस्यैवात्यन्तसंनिकर्षेणासजातीयप्रयत्नाव्यवधानेन यदुच्चारणं तदैकश्रुत्यमित्यर्थः.'

2356. The verses are repeated as follows: प्र वो वाजा ...... गातु सुम्नयों3 प्र वो वाजा ...... सुम्नयों3 प्र वो वाजा ...... सुम्नयो3मग्न आयाहि वीतये ...... सत्सि बर्हिषो3न्तं त्वा ...... यविष्ठ्यों3 स नः ...... सुवीर्यों3मीळेन्यो ...... समग्निरिध्यते वृषों3 वृषोग्निः ...... ईळतों3 वृषणं त्वा ...... बृहो3मग्निं वृतं ...... सुक्रतों3 समिध्यमानो ...... मीमहों3 समिद्धो ...... वाळसो3मा जुहोता ...... हव्यवाहनो3माजुहोता ...... वाहनो3-माजुहोता ...... वाहनो3मग्ने महानसि &c. 'Om' being added at the end of सुम्नयुः it is to be recited as सुम्नयो3म् and then it is to be continuously joined on to the next verse viz. the same verse repeated twice again, the 3rd सुम्नयो3म् being joined to the verse अग्न आयाहि वीतये Ṛg. VI. 16. 10. As तं त्वा follows बर्हिषो3म् it is to be pronounced like बर्हिषो3न् तं त्वा and वृषो3म् followed by वृषोग्निः makes that म् be pronounced like a nasal वँ. The hotṛ is not to stop (avasāna) or take breath at the end of verses but at the end of the half verses. At the end of the last 'om' of the last verse the nigada अग्ने महाँ असि ब्राह्मण भारत is to be joined on to it and then the hotṛ stops at the word 'Bhārata'. The Tai. Br. III. 5. 3 has अग्ने महाँ असि ब्राह्मण भारत । असौ असौ । देवेद्धो मन्विद्धः &c.

hotṛ invokes the names of the pravara sages[2357] of the sacrificer as many as he may have (1, 2, 3 or 5), the most remote one being first uttered, then the more remote and so on. In the case of a kṣatriya or a vaiśya sacrificer, the invocation is made of the pravara sages of the purohita of the sacrificer or of the names 'Mānava, Aila, Paurūravasa' or of 'Mānava' for all in case of doubt (Āśv. I. 3. 3–5). He then proceeds '(Agni) that was kindled by the Gods and by Manu, that was sung by the sages, whom wise men gladdened, that was praised by the sages, that was aroused by prayers, that is offered ghee, the bringer (or leader) of sacrifices, the charioteer of sacrifices, the unobstructed hotṛ, the swift carrier of offerings'. He takes breath here and proceeds 'thou art the mouth and the vessel of the gods, the juhū of the gods, a *camasa* (cup) with which the gods drink; O fire! as the spokes are centered in the felly, so thou encompassest the gods, bring the gods to this sacrificer'.[2358] Then he calls upon Agni to bring the several deities, viz. Agni, Soma, Agni, Prajāpati, Agnīṣomau, the ghee-drinking gods and adds 'bring Agni for the *hotra* (the function or office of hotṛ), bring thy own greatness, O Jātavedas (fire), bring and sacrifice with a

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2357. Vide notes 1139–1140 about reciting the names of the pravara sages. For example, if the gotra of the sacrificer is Śāṇḍilya the hotṛ repeats Śāṇḍila, Asita, Devala; if it be Vatsa, he repeats Bhārgava, Cyāvana, Āpnavāna, Aurva, Jāmadagnya. Agni is here invoked to help the sacrificer as the summoner of the gods on this occasion, as he did help the illustrious ancestors of the sacrificer. Vide Haug's tr. of Ait. Br. pp. 479–480 (note) and S. B. E. vol. 12 p. 115 (note) for pravara. It should be remembered that this pravara repetition is part of the *nigada*. He takes breath at the end of the pravara words. Then follow the words देवेद्धो ... तूर्णिर्हव्यवाड् (Āśv. I. 3. 6). Here he again takes breath. Then come fourteen words आस्पात्र ... परिभूरसि. Then the words आवह देवान् ... यज form the आवाहननिगद.

2358. The Āśv. śr. I. 3. 6 contains the whole formula 'देवेद्धो मन्विद्ध ऋषिष्टुतो विप्रानुमदितः कविशस्तो ब्रह्मसंशितो घृताहवनः प्रणीर्यज्ञानां रथीरध्वराणामतूर्तो होता तूर्णिर्हव्यवाडित्यवसायास्पात्रं जुहूर्देवानां चमसो देवपानोऽरॉ इवाग्ने नेमिर्देवांस्त्वं परिभूरस्यावह देवान् यजमानायेति प्रतिपद्य देवता द्वितीयया विभक्त्यादेशमादेशमावहेत्यावाहयेत्यादिं श्रावयन्'. This passage from देवेद्धो to यजमानाय and the one in the next note occur in Śāṅ. I. 4–5. The words आस्पात्रं ... ... यजमानाय are called प्रतिपत्ति and constitute the words of a *nivid*. Vide Śat. Br. I. 4. 2. 5–16 for the words देवेद्धो ... ... यजमानाय and their brief explanations.

good offering'. This part of the formula is given below.[2359] These are the deities in this invocation in pūrṇamāsa but in the darśeṣṭi, Indrāgnī are to be substituted in place of Agnīṣoma for him who does not offer sānnāyya and Indra or Mahendra for him who offers sānnāyya and Prajāpati is omitted.

Having thus invoked the deities (i. e. the whole of the invocation up to this is done standing), the hotṛ sits down with knees raised up, removes the kuśa (on the vedi) to its north and measures the space of a span on the vedi with 'Aditi is his mother, do not cut him off from the air,......with yajña, with vaṣaṭkāra as the thunderbolt I kill him who hates us and whom we hate' (Āśv. I. 3. 22). The yajamāna repeats a verse 'fire in whom offerings have been thrown is kindled &c.' (Kāṭhaka Saṁ. IV. 14), when the fire flames up with the fuel-sticks that are offered and another mantra 'Gods and pitṛs, whatever I may be I sacrifice &c.' (Tai. Br. III. 7. 5) is repeated. He fans after the deities are summoned as above the āhavanīya fire thrice with the veda bunch. He while sitting takes clarified butter from the dhruvā ladle with the sruva, holds it on the veda, passing the sruva over the north-west corner (of the āhavanīya) where the two paridhis meet he pours,[2360] while revolving in his mind the mantra 'to Prajāpati Manu, svāhā', a continuous, long and straight stream

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2359. अग्निमग्न आ३वह सोममा३वह अग्निमा३वह प्रजापतिमा३वह अग्नीषोमावा३वह देवाँ आज्यपाँ आ३वह अग्निं होत्रायावह स्वं महिमानमा३वह आवह जातवेदः सुयजा यज. Vide Āśv. I. 3. 6–14 and 22 (and com. on I. 3. 6) and Śat. Br. I. 4. 2. 16–19. The आ in आवह is to be drawn to three moras (i. e. it is प्लुत) and this is indicated by the figure 3. Vide 'ब्रूहिप्रेष्यश्रौषड्वौषडावहानामादेः' पा. VIII. 2. 91. The god Prajāpati is mentioned inaudibly. The ājyapās are the *devatās* of prayājas and anuyājas. Vide Śat. Br. I. 4. 2. 17. The words अग्निं ...... महिमानमावह are for calling Sviṣṭakṛt. In the Tai. S. II. 5. 9. 4. and Tai. Br. III. 5. 3 the last part of the formula is slightly different 'आ चाग्ने देवान्वह सुयजा च यज जातवेदः'

2360. This pouring of ājya is called *āghāra*. There are two *āghāras*, the one described here being the first. In the first Prajāpati is the devatā, in the 2nd Indra. In the first ājya is poured from north-west to south-east and in the 2nd from the south-west to north-east. Both are done by the adhvaryu. Jaimini I. 4. 4 establishes that the word 'āghāra' is the name of a rite (karmanāmadheya) and not a guṇavidhi. Vide also Jaimini II. 2. 13–16 on the passages आघारमाघारयति, संततमाघारयति, ऋजुमाघारयति &c. In XI. 1. 54–67 Jai. establishes after a lengthy discussion that the āghāras are performed only once in the darśapūrṇamāsa and are not repeated at each of the principal offerings.

of clarified butter on the fire bursting into flames in the āhavanīya place towards the south-east and makes all the fuel-sticks (already thrown over the fire) come in contact with (the butter so poured). The yajamāna says 'this is for Prajāpati' and invokes the butter poured as āghāra with 'thou art the mind of Prajāpati, enter into me with mind.' Taking ājya from the ājyasthālī in the sruva he strengthens (or increases or adds to) the dhruvā with 'let the dhruvā be strengthened with ghee &c.' (Tai. S. I. 6. 5. 1). He then issues a direction to the āgnīdhra 'O Āgnīdhra, clean thrice each of the *paridhis* and the fire.' The āgnīdhra holds the tying cords of the idhma on the sphya and silently cleans (or wipes) the paridhis with them in the order in which they were placed (round the fire) from their roots to the tips i. e. he cleans the middle one first, moving with his right towards the paridhi from the north with his face towards the east; then he cleans the southern one by going to the south in front of the āhavanīya; then he cleans the northern paridhi by going from behind (the west of) the āhavanīya towards the north; then he returns by the way he went to his usual place and wipes the fire thrice, once with the mantra, 'O fire, that securest strength (or food)! I wipe thee......that eatest food for the sake of food' (Tai. Br. III. 7. 6) and twice silently. When about to make the āghāra he folds his hands in adoration to the gods with his fingers to the east in front (i. e. to the east of) the juhū and upabhṛt with[2361] O fire! thou art the world, spread in all directions; O sacrificer (Agni), adoration to thee' (Tai. S. I. 1. 12. 1). He folds his hands towards the south in adoration with 'to the pitṛs, svadhā.' He then touches water and takes up the juhū in the right hand with 'O juhū! come, Agni summons thee for the worship of the gods' and takes the upabhṛt in the left hand with 'O upabhṛt! come, god Savitṛ calls thee for the worship of gods' (Tai. S. I. 1. 12. 1). He places the upabhṛt on juhū with 'O well-controlling ones, may you two abound in ghee to-day for me, may you be well covered and well surrounded' (compare Vāj. S. II. 7). He takes the juhū from under the upabhṛt to the east completely and holds it on the upabhṛt in such a way that their bowls are placed on each other and when he is about to throw the ājya into fire he merely holds the upabhṛt in his left and holding the juhū in his right

2361. Though the mantra is addressed to Agni alone, as Agni comprehends in himself all gods, it may be said to be meant for all gods.

makes the offering with it.[2362] He crosses over to the south of the āhavanīya with the right foot but without treading upon the prastara and after repeating the mantra 'O Agni and Viṣṇu! May I not step down on you! May you become apart from me! May you not cause trouble (or heat) to me; may you, who are the makers of worlds, make a place (or world) for me' (Tai. S. I. 1. 12 and Tai. Br. III. 3. 7). He stands to the south of the āhavanīya with 'thou art the seat of Viṣṇu; from here Indra performed his exploits' (Tai. S. I. 1. 12). He places his right foot inside the vedi and makes the toes of the left foot touch the heel of the right. Then inserting the juhū by the point where the southern paridhi joins the middle one (i. e. from the south-west) he, while standing, pours from it towards the north-east (as in the first) a continuous stream of ājya with 'having well begun, the sacrifice of the sacrificer, which is to rise (i. e. to bring prosperity), which is uninjured and which is offered to Indra, touches heaven; svāhā' (Tai. S. I. 1. 12) and makes the ghee come in contact with all the fuel-sticks (idhma) thrown into the fire. The yajamāna says 'this is for Indra.' The adhvaryu, after making this offering (the 2nd āghāra), lets out his breath which he had held up at the time of making the offering. After pouring ājya over the fire he raises up the juhū over the āhavanīya with '(fire) is kindled pre-eminently.' He crosses over to the north separating the juhū and upabhṛt with 'save me, O fire, from evil (or sin) and establish me in good deeds' (Tai. S. I. 1. 12). With the ājya in the juhū he smears the dhruvā thrice, once with 'ghee is anointed by fire, sacrificial offering is anointed by sacrificial offering, the aerial regions are anointed by fire-flame' and twice silently. He takes ājya from the dhruvā ladle with the sruva and sprinkles it over[2363] the (ājya in the) juhū with 'suvīrāya svāhā' and sprinkles ājya from the juhū over that in the dhruvā with 'sacrifice is spread continuously by sacrifice'.

2362. Āp. (II. 13. 5–6) and Sat. (II. 1. pp. 181–182) say that this is the mode of holding the two ladles in all āhutis (he also holds the two on a level with his navel).

2363. Anointing (*samañjana*) is done by sprinkling a drop, but pratyabhighāraṇa requires that ājya should be poured in a stream however slight. 'समञ्जनं बिन्दुमात्रप्रक्षेपेण प्रत्यभिघारणं किंचिद्धाराकरणेनेति भेदेनोपादानं धारयोः' com. on Sat. II. 1. p. 185.

After keeping the two ladles (juhū and dhruvā) in their proper places, he (the adhvaryu) sets about choosing (invoking) the *pravara.* The adhvaryu brings in contact with (twines round) the sphya the tying cords of the idhma and one blade from the the kuśas strewn on the vedi and stands to the north of the vedi (or near the utkara) for reciting the pravara mantra. He faces the south (the east according to com. on Kāt. III. 2. 3). The āgnīdhra stands to the west of the adhvaryu facing the south near the utkara. The adhvaryu then inaudibly utters a formula 'who will become the adhvaryu here? He will become the adhvaryu here. Yajña (will be adhvaryu) of yajña, I stand in the abode of Viṣṇu. May speech perform the function of a priest, may mind do so, I resort to speech. Bhūḥ bhuvaḥ suvaḥ!' (Āp. II. 15. 1 and Sat. II. 1. p. 186). The āgnīdhra after touching the binding cords of idhma, the sphya and the kuśa blade also inaudibly repeats a similar mantra 'who will become the āgnīdhra here &c.' (Āp. II. 15. 2). The adhvaryu addresses the brahmā priest 'O brahman! shall I call on (the āgnīdhra) to listen to the pravara?' The brahmā priest first repeats inaudibly 'O lord of speech! make (him) listen to this speech, make the sacrifice be heard among gods, and me among men (Āp. III. 19. 3); sustain these deities in heaven &c.' and then loudly says 'yes, do make him listen (om3āśrā3vaya). The adhvaryu says[2364] 'ā3 śrāvaya' (make to listen) and the āgnīdhra holding the sphya covered with the binding cord responds with 'astu śrau3ṣaṭ' (lit. yes, let him hear). The adhvaryu then utters 'May Agni, the divine hotṛ, the wise one, the discriminating one, sacrifice for the gods, like Manu, like Bharata, like that one, like that one. Let him bring (the gods) to the accompaniment of holy prayer. The brāhmaṇas are the protectors of this sacrifice.

2364. The call of the adhvaryu in the form 'O śrāvaya' (for ā śrāvaya) is technically called 'āśrāvaṇa' or 'āśruta', while the response of the āgnīdhra in the form 'astu śrau3ṣaṭ' is called 'pratyāśrāvaṇa' or 'pratyāśruta'. Vide Śat. Br. I. 5. 2. 6–7 where, to explain these two words, a legend is narrated of the sacrifice fleeing from the gods. The formula uttered by the adhvaryu is either आ3श्रा3वय or ओ3श्रा3वय according to Sat. II. 1. p. 186 and according to Āp. II. 15. 3 it is also simply आ3वय or ओं3श्रा3वय. Vide Pāṇ. VIII. 2. 91–92 for the *pluta*. The आग्नीध्र responds with अस्तु श्रौ3षट्.

This (so and so by name) is the human hotṛ'.[2365] While the adhvaryu is engaged in the āśrāvaṇa call the hotṛ should follow him with an .invocation 'make the sacrifice heard among gods, and make me heard among men for fame, glory and spiritual eminence' (Āśv. I. 3. 23). When the adhvaryu chooses the hotṛ (in the words 'so and so is the human hotṛ') the hotṛ should repeat 'God Savitṛ! they here choose thee that art fire for the office of hotṛ together with thy father Vaiśvānara. May Heaven and Earth protect me. Agni is the (divine) hotṛ. I am the human hotṛ' (Āśv, I. 3. 23). He gets up with a mantra 'udāyuṣā &c.' (Tai. S. I. 2. 8. 1) and on getting up recites 'O adhvaryu! sixty plus ninety chains are spread near (or inside) Agni, the hotṛ. They bind the ignorant, (but) the wise one goes beyond (overcomes) them' (Āśv. I. 3. 24). Having approached the adhvaryu with 'I, a hotṛ priest, follow the path of ṛta' (Āśv. I. 3. 25) the hotṛ should touch the adhvaryu on the latter's shoulder with his right hand that hangs by his side and the āgnīdhra also with his left with 'we touch Indra as the purohita in this rite of choosing the hotṛ, whereby the gods reached the highest Heaven and the Aṅgirases also did so' (Āśv. I. 3. 27). He should wipe (purify) his face thrice with the blades used in binding the idhma, once with 'thou art a

2365. The adhvaryu mutters the name of the hotṛ but the word 'mānuṣaḥ' is loudly uttered and the first vowel in it is made *pluta*. The Śat. Br. I. 5. 1. 5–13 sets out the pravara-mantra and explains it: अग्निर्देवो दैव्यो होता देवान्यक्षद्विद्वांश्चिकित्वान्मनुष्वद्भरतवत् । ... ... अथार्षेयं प्रवृणीते । ऋषिभ्यश्चैवैनं तद्देवेभ्यश्च निवेदयत्ययं महावीर्यो यो यज्ञं प्रापदिति । तस्मादार्षेयं प्रवृणीते । परस्तादर्वाक् प्रवृणीते । ... ... स आर्षेयमुक्त्वाह । ब्रह्मण्वदा च वक्षद् ब्राह्मणा अस्य यज्ञस्य प्रावितारः । असौ मानुषः ।. सत्याषाढ (II. 1. p. 187) says 'अग्निर्देवो ... ... भरतवद्-मुवदमुवदिति यजमानस्यार्षेयं सह परेण त्रीनभ्यस्तरान्'. Āp. II. 16. 5 is almost the same. After भरतवत् the names of the pravara sages are taken; for example, if the yajamāna is of Kauśika gotra then he utters कुशिकवत् अघमर्षणवत् विश्वामित्रवत्. Vide notes 1139 and 1140 above for the two modes of taking the pravara names, one with affix वत् (where the first sage mentioned is the most remote, the next comes after him in time) and the other mode by taddhita formation where the latest among the pravara sages is mentioned first as in वैश्वामित्राघमर्षणकौशिकेति. Jai. (VI. 1. 43) asserts that one who has not three pravara sages is not eligible for performing darśapūrṇamāsa. Āp. II. 16. 12 and XXIV. 10. 18 and Śat. II. 1. p. 188 give rules about the pravara names of royal sacrificers and of those who have two gotras and state that some held that 'Manuvat' is the pravara for all. Vide notes 1152–53. For the प्रवरमन्त्र 'अग्निर्देवो ... ... प्रावितारः' vide Āp. II. 16. 5 and 11, Sat. II. 1. pp. 187–188.

cleaner (or purifier), purify me together with my progeny and cattle,' and twice silently. After touching water he should, standing to the west of the seat and with face to the east, address the seat of hotṛ (Āśv. I. 3. 30) with 'away, O daidhiṣavya &c.' (vide above p. 1021). He should take a blade of kuśa from the hotṛ's seat with the thumb and the finger next to the smallest and cast it away to the south-west with 'the demon that keeps off wealth is cast aside.' With (Āśv. I. 3. 31) 'here do I like a horse sit down in the seat of vasu' (wealth) he should sit down, the right leg being placed on the left one. He sits down with 'God *barhis*, may I sit down on thee that occupiest a good seat' (Āśv. I. 4. 7). With the cap of his knee he touches the barhis (spread on his seat) with 'O Hotṛ! May you pre-eminently occupy the barhis' (Āśv. 1. 4. 8). Then he mutters (performs japa of) certain texts viz: 'bhūpataye namaḥ .... chandāṁsi prapadye' (Āśv. I. 4. 9), Ṛg. X. 158. 1, I. 27. 13, X. 52. 1, X. 53. 2 and 4. When the *japa* is finished and the fuel-sticks (*idhma*) thrown on to the fire are blazing he should make the adhvaryu hand over to him the two srucs with this prose formula (*nigada*) 'may Agni, the hotṛ, know (undertake) the duty of hotṛ, that gives protection. O sacrificer! The deity is well disposed to you in that you have chosen Agni as the hotṛ'. He should finish the nigada (Āśv. I. 4. 11) 'Hold the adhvaryu's sruc that abounds in ghee, that is devoted to the gods and is possessed of all boons; let us praise the gods that deserve praise, let us bow to them that deserve adoration and offer sacrifice to the gods that deserve it' (Āśv. I. 4. 11).

The adhvaryu, when the hotṛ sits down, throws down on the vedi the blade of grass (that was brought in contact with the sphya).[2366] The yajamāna says 'O gods and pitṛs, O pitṛs and gods &c.'. The yajamāna should repeat the Caturhotṛ mantras before the prayājas are offered (vide note 2248).

The adhvaryu takes the juhū and upabhṛt, crosses from behind the paridhis to the south of the vedi with the right foot first and facing the north-east offers the five prayāja oblations of clarified butter beginning to the west of the place where the two streams of the āghāras meet and ending in the east (Āp. II. 17. 1) or he offers the five offerings in the four principal quarters from the east to the north respectively and the last in the middle of the āhavanīya (Sat. II. 2. p. 199). The procedure

2366. Vide Āp. II. 16. 6 and 11, Sat. II. 1. pp. 187-188.

of prayājas is as follows:—[2367] First he says 'ā3śrā3vaya', the āgnīdhra standing near the utkara facing the south and holding the sphya makes the response 'astu śrau3ṣaṭ'. Then the adhvaryu gives a direction to the hotṛ with reference to the first prayāja 'Samidho yaja' (recite the yājyā verse for the deity Samidhaḥ). The hotṛ recites "Whoever we are, we sacrifice to the deity samidhaḥ; may the samidhs, O fire, partake of the ājya. Vau3ṣaṭ". When the sound vaṣaṭ is heard the adhvaryu offers ājya from the juhū towards the eastern and the most blazing part of the āhavanīya fire. He may either occupy the same position or proceed eastwards as he offers each offering. Jai. III. 1. 19–20 deals with this question viz. that he may offer the prayājas[2368] by proceeding eastwards. After each

2367. तै. ब्रा. III. 5. 4 has अग्निर्होता वेत्वग्निर्होत्रं वेतु प्रावित्रम् । स्मो वयम् । साधु ते यजमान देवता । घृतवतीमध्वर्यो स्रुचमास्यस्व देवायुवं विश्ववाराम् । ईडामहै देवाँ ईडेन्यान् । नमस्याम नमस्यान् । यजाम यज्ञियान् ।. Vide also Śat. Br. I. 5. 2. 1–3. आश्व. I. 4. 10 has अग्निर्होता वेत्वग्नेर्होत्रं वेतु प्रावित्रं साधु ते यजमान देवता यो अग्निमित्यवसाय होतारमवृथा इति जपेत्. This mantra is called स्रुगादापन. The hotṛ recites the words अग्निर्होता ...... यो अग्निम् loudly, then stops to take breath and recites inaudibly होतारमवृथाः. From अग्निर्होता to यज्ञियान् is one निगद. The शतपथ explains 'मनुष्या वै ईडेन्याः पितरो नमस्या देवा यज्ञियाः' I. 5. 2. 3.

2368. The *prayājas* (fore-offerings) are five in Darśapūrṇamāsa and are oblations of ājya introductory to the principal offerings and *anuyājas* (that are only three in Darśapūrṇamāsa) are offered subsequent to the principal offerings. The prayāja offerings are addressed to five viz., समिधः, तनूनपात् (or नराशंस), इडः (or इळः), बर्हिः, स्वाहाकारः (or स्वाहाकृतयः). Jai. (V. 1. 4–7) enjoins that prayājas must be offered in the order of the text viz. first to Samidhaḥ and so on, and II. 2. 2 declares that with each rêpetition of the word 'yajati (used five times) there is a separate unseen result (adṛṣṭa or apūrva). The three deities of the anuyājas are बर्हिः, नराशंस, अग्नि स्विष्टकृत्. The word is written either as अनुयाज (Ṛg. X. 51. 8–9) or अनूयाज (Āp. II. 9. 8 and elsewhere). According to Ait. Br. 7. 3 स्वाहाकृतयः means विश्वेदेवाः. In the Nirukta VIII. 22 there is a discussion as to the devatās of prayājas and anuyājas and after mentioning several views Yāska states his own opinion that they are 'āgneya' i. e. they are the different forms (*Tanū*) of Agni. Jaimini (IX. 2. 59–60) holds that the words 'Samidhaḥ', 'Tanūnapāt' &c. are really the names of a rite, that they do not convey that Samidhs, Tanūnapāt and others are deities and that the mantras repeated by the hotṛ convey the devatā, which is Agni. The com. on Sat. II. 1. p. 198 has a long note on this and accepts Jaimini's position. In Tai. S. II. 6. 1 five prayājas of darśapūrṇamāsa are mentioned and they are brought in relation to the five seasons. The five constituent formulas connected with each of the five prayājas are well brought out in Tai. S. I. 6. 11 'आश्रावयेति चतुरक्षरमस्तु श्रौषडिति चतुरक्षरं यजेति द्व्यक्षरं ये यजामह इति पञ्चाक्षरं द्व्यक्षरो वषट्कार एष वै सप्तदशः प्रजापतिर्यज्ञमन्वायत्तो य एवं वेद प्रति यज्ञेन तिष्ठति न यज्ञाद् भ्रंशते ।'.

vaṣaṭkāra the hotṛ repeats 'speech is energy. He (vaṣaṭkāra) is indeed energy. May prāṇa and apāna be in me' (Āśv. I. 5. 17). The yajamāna says when the first prayāja is offered 'this is for the Samidhs. I gratify Vasanta among the seasons, May he (Vasanta) being gratified gratify me'. The same procedure is followed as to the remaining four prayājas viz. there is first āśrāvaṇa, then pratyāśrāvaṇa by the āgnīdhra, praiṣa to hotṛ, recital of the *yājyā* by the hotṛ with vaṣaṭkāra at end, offering of ājya into fire by the adhvaryu, the tyāga by the yajamāna and connecting the five prayājas with the five *ṛtus* (seasons) in order from *Vasanta* (hemanta and śiśira being taken as one). The second prayāja offering is meant for Tanūnapāt, but those who belong to the Vasiṣṭha, Śunaka, Atri. Vadhryaśva and Rājanya (Viśvāmitra?) gotras substitute Narāśaṁsa for Tanūnapāt (Śāṅ. I. 7. 3 is slightly different). The whole procedure is briefly indicated in Sanskrit in the note below.[2369] The first three prayāja offerings are made with the ājya in the juhū, but as to the 4th (to Barhis) he pours half of the ājya contained in the upabhṛt into the juhū and then makes the offering. Wherever there are more prayājas than 5 (e. g. in Varuṇa-praghāsa there are nine, in Paśubandha ten) the 4th, 7th and 10th are offered in this way (vide Sat. II. 2. p. 199 and Kāt. III. 2. 22–23). Vide Jai. IV. 1. 40 and 41–45. These mantras (in the note) occur in Tai. Br. III. 5. 5 where 'viyantu' is substituted for 'vyantu' (as is usual with the Taittirīyas). The words 'ye3 yajāmahe' used at the beginning of each yājyā are called 'āgūḥ'; but there are no such words in the anuyājas (Āśv. I. 5. 4). Vaṣaṭkāra is uttered at the end of all yājyās and in anuyājas also. The yājyā is pronounced very loudly and with great distinctness as to the 'ye' of 'ye yajāmahe' and the last syllable of the yājyā is made *pluta*. In Āśv. I. 5. 9. 9–14 there are other rules not set out here. The pronouncing of vaṣaṭ was a very solemn and

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2369. The hotṛ says 'ये3यजामहे समिधः समिधो अग्न आज्यस्य व्यन्तु3वौ3-षट्' (आश्व. श्रौ. 1. 5. 15)। इति प्रथमः। होता। वागोजः सह ओजो मयि प्राणापानौ इति वषट्कारस्तुकरयाजमन्त्रयते। यजमानः। समिद्भ्य इदं वसन्तमृतुनां प्रीणामि स मा प्रीतः प्रीणातु। होता। ये3यजामहे तनूनपात तनूनपादग्न आज्यस्य वेतु3 वौ3षट्। इति द्वितीयः। अन्यत्र वसिष्ठशुनकात्रिवध्र्यश्वराजन्येभ्यः। नराशंसो अग्न आज्यस्य वेत्विति तेषाम् (आश्व. श्रौ. 1. 5. 21–22)। यजमानः। अग्नय इदं ग्रीष्ममृतूनां०। होता। ये3यजामहे इळ इळो अग्न आज्यस्य व्यन्तु3 वौ3षट्। इति तृतीयः। In the case of the 5th prayāja, the hotṛ says 'ये3यजामहे स्वाहाग्निं स्वाहा सोमं स्वाहाग्निं स्वाहा प्रजापतिं स्वाहा अग्नीषोमौ स्वाहा देवा आज्यपा जुषाणा अग्न आज्यस्य व्यन्तु3वौ3षट्' (आश्व. 1. 5. 24); here प्रजापतिं is uttered inaudibly.

mystic matter and even in modern times the word is uttered very loudly and forcibly. The Ait. Br. XI. 6 says that 'the vaṣaṭkāra is a thunderbolt; when a man utters vaṣaṭkāra he should think of his enemy; thereby he plants the thunderbolt on him.' Āśv. I. 5. 18 states that vaṣaṭkāra was to be uttered only by day and not by night. There are three tones (mandra, madhyama and uttama). Up to the prayājas and after śaṁyuvāka the mandra tone is employed. After prayājas up to sviṣṭakṛt the tone is to be *madhyama*. Thereafter up to śaṁyuvāka it is to be high. Vide Āśv. I. 5. 25-28 and Āśv. I. 5. 4-8 for these and several other rules. Āśv. II. 15. 12 states that the āgūḥ (the words ye3 yajāmahe), the om (at the end of an anuvākyā) and the vaṣaṭkāra are pronounced in a high tone everywhere.

The adhvaryu after the five prayāja offerings comes back and pours some ājya[2370] (left in the juhū after the prayāja offerings) over the several offerings (*haviṁṣi*), first over the dhruvā, then over the puroḍāśas, the boiled milk, the curds in the order in which they are sacrificed later on. Lastly he pours a little ājya over the upabhṛt. He lays down the ladles (sruc). He holds them in his hands from the time when he offers the ājyabhāgas up till the offering to Agni Sviṣṭakṛt. He puts into the juhū four ladlings of ājya with the sruva with 'may the dhruvā be strengthened with ghee in each sacrifice for those who serve the gods &c.' (Tai. S. I. 6. 5. 1) and anoints the blades of the prastara with a drop of ājya.

Now follow Ājyabhāgas.[2371] The adhvaryu issues a direction to the hotṛ 'recite the anuvākyā (invitatory) verse for Agni.' The hotṛ repeats Ṛg. VI. 16. 34 (Agnir-vṛtrāṇi......āhutaḥ) with om added at the end. Then there is āśrāvaṇa by adhvaryu and pratyāśrāvaṇa by āgnīdhra, then the praiṣa of adhvaryu to the hotṛ to repeat the yājyā for Agni. The hotṛ repeats the yājyā "may Agni who is favourable (or pleased), partake of the ājya' preceded by 'ye3 yajāmahe' and followed by 'vau3 ṣaṭ.'

2370. The com. on Sat. II. 2. p. 200 says that this action is the प्रतिपत्तिकर्म (in the language of mīmāṁsakas) of the आज्यशेष and is not meant as अभिघारण; but the com. on Kāt. III. 3. 9. says that this is हविःसंस्कार and not प्रतिपत्तिकर्म.

2371. Ājyabhāgas are two and they are the names of two actions (karmanāmadheya). आज्यभागाविति द्वयोः कर्मणोर्नामधेयम्। आज्यं भागो भागधेयं ययोस्तौ। com. on Sat. II. 2. p. 201. Tai. S. II. 6. 2. 1 and Śat. Br. I. 6. 3. 38 say 'चक्षुषी वा एते यज्ञस्य यदाज्यभागौ'. The praiṣa is अग्नयेऽनुब्रू3हि'. Vide note 483 above.

On hearing 'vauṣaṭ' the adhvaryu offers ājya in the northern and most blazing part of the āhavanīya. The yajamāna recites 'Agni has his eye (everywhere). May I become possessed of sight by worship offered to him.' The same procedure is followed as to the second ājyabhāga to Soma which is offered in the southern and most blazing part of the āhavanīya fire. In pūrṇamāsa the two ājyabhāgas are called Vārtraghna and in the darśeṣṭi they are called 'Vṛdhanvantau' (Āśv. I. 5. 32 and 35). Vide Jai. III. 1. 23. The adhvaryu is on the north side of the vedi when he takes up portions of ājya in the juhū and issues the direction to recite the *anuvākyā* from there. Then he crosses to the south of the āhavanīya, performs āśrāvaṇa and issues the praiṣa for the recital of the yājyā after the āgnīdhra responds with 'astu śrau3ṣaṭ.' The whole procedure is briefly set out in the note below.[2372]

Puronuvākyā and Yājyā are required in ājyabhāgas, in āvāpa, in Sviṣṭakṛt and in Patnīsaṁyājas, but in prayājas and anuyājas there are only yājyās (vide Sat. II. 2, p. 189). The puronuvākyā is recited by the priest while sitting, while the yājyā is recited standing and the recitation of these is only a saṁskāra and not a principal act (vide Jai. X. 4. 39–41). Four ladlings with sruva are made in the juhū for all sacrificers in ājyabhāgas and other homas, but in the case of sacrificers whose gotra is Jāmadagnya five (pañcāvatta) ladlings are made in the juhū (Āp. II. 18. 2, Sat. II. 2 pp. 190–191) and one whose gotra is not Jāmadagnya may have five ladlings after taking the permission of a Jāmadagnya. The puronuvākyās for the ājyabhāgas in darśeṣṭi are Ṛg. VIII 44. 12 (for Agni) and Ṛg. I. 91. 11 (for Soma).

2372. होता। अग्निर्वृत्राणि जङ्घनत् ...... आहुतो3म् (इति अग्नेः पुरोनुवाक्या)। अध्वर्युः आश्राव्य आग्नीध्रेण प्रत्याश्राविते अग्निं यजेति संप्रेष्यति। होता। ये3यजामहेऽग्निं जुषाणो अग्निराज्यस्य वेतु3 वौ3षट् (इत्यग्नेर्याज्या)। वषट्कृते ज्योतिष्मति (आहवनीये) उत्तरार्धे अध्वर्युर्जुहोति। होता अनुमन्त्रयते। वागोजः ... ... प्राणापानौ। इति (आश्व. श्रौ. 1. 5. 17)। यजमानः अग्निश्चक्षुष्मांस्तस्याहं देवयज्यया चक्षुष्मान् भूयासम्। अध्वर्युः प्रत्याक्रम्य पूर्ववच्चतुर्गृहीतं गृहीत्वा सोमायानुब्रू3हि इति संप्रेष्यति। होता। त्वं सोमासि ...... क्रतो3म्। (ऋ. 1. 91. 5, सोमस्य पुरोनुवाक्या)। अध्वर्युः आश्राव्य ...... सोमं यजेति संप्रेष्यति। होता। ये3यजामहे सोमं जुषाणः सोम आज्यस्य हविषो वेतु3 वौ3षट्। (सोमस्य याज्या)। वषट्कृते अध्वर्युर्ज्योतिष्मति आहवनीये दक्षिणार्धे जुहोति। &c. Vide Āśv. I. 5. 29 'अग्निर्वृत्राणि जङ्घनदिति पूर्वस्याज्यभागस्यानुवाक्या &c.,' and Tai. Br. III. 5. 6 for these अनुवाक्याs and याज्याs. अनुवाक्या is also called पुरोनुवाक्या 'पुरः पूर्वं याज्याया देवतामनुकूलयितुं या उच्यते इति व्युत्पत्त्या' श्रौ. प. नि. आप. II. 18. 3 uses the word पुरोनुवाक्या 'अवदास्यन्नुक्त्वा अनुब्रूहीति पुरोनुवाक्यां संप्रेष्यति'.

The adhvaryu having gone across (towards the puroḍāśas that are made ready) sprinkles clarified butter on the sruc (juhū) with 'āpyāyatām dhruvā &c.' (vide p. 1059 above), touches the several sacrificial offerings with 'do not be afraid, do not tremble, may I not injure thee; may not thy lustre leave thee; carry across this sacrificer who brings offerings, rain on the earth, in order I shall offer the cut portions; I make an adoration to you, do not injure me' (Tai. Br. III. 7. 5).[2373] With his thumb and two fingers (viz. the middle and anāmikā, but using only the fleshy parts and not the nails) he cuts off a portion from the middle of the puroḍāśa (cake) meant for Agni and from its front half. Sat. II. 2. p. 191 and Āp. II. 18. 9 say that the avadāna (portion cut or severed) is as much as the front joint of the thumb (as a general rule) but that the sviṣṭakṛt offering is larger than the ordinary offering for other deities[2374] &c. For the Jāmadagnyas a third portion is cut off from the hind part of the puroḍāśa. Portions from ājya and sānnāyya are taken out with the sruva and of cooked food (caru) with the mekṣaṇa. The portion cut from the middle is placed in the eastern part of the bowl of the sruc and the second portion in the western part of the bowl. He sprinkles clarified butter with the sruva (in which ājya is taken from the ājyasthālī) on the cut portions and on the puroḍāśa from which they were cut[2375] with 'when cutting portions from thee I acted against thee, I anoint that again with ājya, may that grow again in thee' (Tai. Br. III. 7. 5). Everytime he offers a fourfold (*caturavatta*) portion he smears a drop of ājya on the blades of the prastara.

Then follows the principal sacrifice. The adhvaryu issues a direction to the hotṛ 'recite an anuvākyā for Agni'. Hotṛ recites (as anuvākyā) Ṛg. VIII. 44. 16 followed by 'om' (as

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2373. मा भे मा संविक्था ... मा हिंसीः । तै. ब्रा. III. 7. 5, quoted in Āp. II. 18. 9, Sat. II. 2. p. 194 and Baud. I. 16.

2374. अङ्गुष्ठपर्वमात्राणि दैवतान्यवदानानि भवन्ति । उत्तराण्युत्तराणि स्थवीयांसि । दैवतेभ्यः सौविष्टकृतानि सौविष्टकृतेभ्यः ऐडानि तथा चातुर्धाकरणिकानि । सत्याषाढ II. 2. p. 191.

2375. The sprinkling of butter on the sruc (upastaraṇa), the placing in the sruc of the two portions cut off from the puroḍāśa and the sprinkling of butter over the cut portions (abhighāraṇa) constitute four items and so are called 'caturavatta.' When three portions are cut off from the puroḍāśa or other offering for Jāmadagnyas then there are (with upastaraṇa and abhighāraṇa) five items (pañcāvatta). Vide Śat. Br. I. 6. 1. 21 for the four with their technical names.

agnirmūrdhā...jinvato3m). Then there is āśrāvaṇa and pratyāśrāvaṇa. Then the adhvaryu issues his direction to the hotṛ to recite the yājyā which is Ṛg. X. 8. 6 (ye3 yajāmahe$\leq$gnim bhuvo......havyavāho3m vau3ṣaṭ). Then the adhvaryu throws the oblation (āhuti) of puroḍāśa portions on to the fire. The method of this is [2376] that he drops a part of the ājya from the sruc first (that was sprinkled in it at upastaraṇa and abhighāraṇa), then the two puroḍāśa portions are thrown and lastly he allows the remaining ājya from the bill-like mouth of the sruc to flow over the puroḍāśa offerings as if covering them but without disturbing them. The principal *āhutis* are introduced at the point of the confluence of the two āghāras and each one is offered in the āhavanīya to the east (or north-east) of the preceding one but in contact with the latter. The yajamāna makes the *tyāga* 'this is for Agni' with 'may I have food to eat on account of this worship of Agni.' After this offering of puroḍāśa to Agni, there is an upāṁśuyāja (a silent sacrifice) with clarified butter offered to Prajāpati or to Agnīṣomau or Viṣṇu. When offered to Prajāpati the anuvākyā and yājyā are Ṛg. X. 121. 10 and Tai. Br. II. 8. 1 [2377] (taveme lokā &c.) and when offered to Agnīṣomau they are Ṛg. I. 93. 2 and 6. According to Āp. I. 19. 12 and Jai. X. 8. 51–61 it is offered only on Paurṇamāsī. In this, the reference to the deity is always inaudible, but even here the āśruta, the pratyāśruta, and two directions for reciting anuvākyā and yājyā and the vaṣaṭkāra are uttered loudly. The sacrificer says in this upāṁśuyāja 'thou art a destroyer; may I be uninjured and may I subdue evil.' The offering is made of the ājya in the dhruvā (Jai. X. 8. 47–48) and the devatā is either Prajāpati or Agni or Viṣṇu (Jai. X. 8. 49–50) and the offering is caturavatta (Jai. X. 8. 33–34). The second puroḍāśa is offered to Agni and Soma on pūrṇamāsa in the same way, the anuvākyā and yājyā being respectively Ṛg. I. 93. 9 and 5 and to Indrāgnī in darśeṣṭi, the anuvākyā and yājyā being Ṛg. VII. 94. 7 and VII. 93. 4. This is the case when the sacrificer

2376. अपि वृधिमाप्रक्षण्वन्पुरोडाशाहुतिं जुहोत्याज्यं हुत्वाऽवदानं जुहोत्याज्येनान्ततोऽन्ववस्रावयति । पूर्वां पूर्वां संहितामाघारयाहुतिं जुहोति । अन्त्यमाघारमहजुहोति । सत्याषाढ II. 2. p. 195. Vide Āp. II. 19. 7–9.

2377. In प्रजापतयेऽनुब्रूहि, प्रजापते न त्वदे ... रयीणाम् । (अनुवाक्या-ऋ. X. 12. 1. 10 with ओम् it will be रयीणाो३म्), प्रजापतिं यज, ये३यजामहे प्रजापतिं तवेमे लोका... हव्यो३म् (तै. ब्रा. II. 8. 1) the name Prajāpati is everywhere uttered inaudibly. Vide Sat. II. 2 pp. 202–203.

does not offer sānnāyya to Indra or Mahendra. When the sacrificer offers sānnāyya to Indra the anuvākyā and yājyā are respectively Ṛg. I. 8. 1 and X. 180. 1 and when it is offered to Mahendra they are respectively Ṛg. VIII. 6. 1 and X. 50. 4.[2378] In the case of sānnāyya he takes two portions of the boiled milk and two of curds (or three of curds for pañcāvattins) and there is upastaraṇa in the sruc only once and abhighāraṇa also once.

After the principal offerings comes the offering to Agni Sviṣṭakṛt.[2379] He sprinkles a little ājya in the sruc, cuts off one portion from each of the several remnants of the havis from their northern halves in the order in which the several sacrificial ingredients are offered to the deities (twice in the case of pañcāvattins), sprinkles over these cut portions clarified butter twice, but does not sprinkle ājya on the remnants of havis and offers them in a spot in the north-east of the fire but not so as to come in contact with the other āhutis already offered (viz. ājyabhāgas and puroḍāśa). In this also there is the direction to repeat anuvākyā, recital of anuvākyā, āśrāvaṇa, pratyāśrāvaṇa, direction for yājyā, the yājyā itself and vaṣaṭkāra. The anuvākyā for Sviṣṭakṛt offering is Ṛg. X. 2. 1 and the yājyā is long and is set out below.[2380] The whole of it is to be recited without taking breath or he may take breath after reciting half of Ṛg. VI. 15. 14. The yajamāna says 'this is for Agni Sviṣṭakṛt and not mine. May I attain to stability and long life by the worship offered to Agni Sviṣṭakṛt. May Agni protect

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2378. Vide Āśv. I. 6. 1 for the anuvākyās and yājyās of the principal offerings. Śāṅ. I. 8 states them somewhat differently.

2379. According to Baud. I. 17 he cuts off (for Sviṣṭakṛt) portions as follows: सकृद् दक्षिणस्य पुरोडाशस्योत्तरार्धादवद्यति सकृद् ध्रुवाज्यात्सकृदुत्तरस्य पुरोडाशस्य सकृच्छृतस्य सकृद्दध्नः. Vide Jai. IV. 1. 28–32.

2380. Āśv. (I. 6. 3–5) gives the rules about the yājyā for Agni Sviṣṭakṛt (vide also Śāṅ. I. 9.) : ये३ यजामहेऽग्निं स्विष्टकृतमयाडग्निरग्नेः प्रिया धामान्ययाट् सोमस्य प्रिया धामान्ययाडग्नेः प्रिया धामान्ययाट् प्रजापतेः प्रिया धामान्ययाडग्नीषोमयोः प्रिया धामान्ययाड् देवानामाज्यपानां प्रिया धामानि यक्षदग्नेर्होतुः प्रिया धामानि यक्षत्स्वं महिमानमायजतामेज्या इषः कृणोतु सो अध्वरा जातवेदा जुषतां हविरग्ने यदद्य... ते अयाड् वौ३षट् । . Vide तै. ब्रा. III. 5. 7 for this. याज्या. ळ is pronounced for ड in the above. प्रजापतेः is repeated inaudibly. Vide Āśv. I. 3. 13–16. अग्ने यदद्य ... अद्य is Ṛg. VI. 15. 14. If the उपांशुयाज is offered to Agnīṣomau or Viṣṇu then अग्नीषोमयोः or विष्णोः is uttered in place of प्रजापतेः. When the 2nd puroḍāśa is offered to Indrāgnī on Amāvāsyā then substitute इन्द्राग्न्योः for अग्नीषोमयोः and if sānnāyya is offered then इन्द्रस्य or महेन्द्रस्य.

me from bad sacrifice (or a curse); may Savitṛ save me from him who speaks evil of me. May I vanquish him who, whether far or near, is my enemy!' (Tai. S. 1. 6. 2. 4). Jai. VI. 4. 3 lays down that if after portions are cut for Sviṣṭakṛt as directed they are destroyed accidentally, there is no fresh cutting for Sviṣṭakṛt again.

The adhvaryu comes back to the north of the vedi from the spot where he offered to Sviṣṭakṛt, fills the juhū with water and pours it round the paridhis (or their places) beginning from the middle one and proceeding from left to right with 'I offer this offering into Vaiśvānara, it is a spring with a hundred or a thousand streams. May he support in this that is being filled, my father, grandfather and great-grandfather' (Tai. Ā. VI. 6) and then touches water. The sacrificer makes the tyāga with 'this is for (my) father &c.' and then touches water. The adhvaryu lays down the two srucs in their proper places. Then he tears the surface (or top) of the puroḍāśa meant for Agni from west to east, inserts his thumb and the anāmikā (ring-finger) and takes out from inside the cake a portion which is as much as a barley grain or the pippala[2381] berry with 'let this be cut off, somewhat bigger than a barley grain or than the wound made by an arrow. May we not injure this holy and well-offered *havis* of the sacrifice' (Tai. Br. III. 7. 5). He takes off a portion from the other puroḍāśa also in the same way but without piercing the top. These portions are called prāśitra. The brahmā priest looks at the prāśitra when it is being taken out with 'I look at thee with the eye of Mitra' (Āśv. I. 13. 1). The adhvaryu sprinkles clarified butter on the vessel called prāśitraharaṇa (that in which prāśitra is carried), keeps the prāśitra in it and sprinkles ājya over it (does *abhighāraṇa*), takes it to the east of the āhavanīya by the space between the brahmā and yajamāna on one hand and the āhavanīya on the other and then lays it down to the west

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2381. यवमात्रं पिप्पलमात्रं वा प्राशित्रमवद्यति । सत्याषाढ II. 3. p. 205. The com. explains 'pippala' as the berry of aśvattha, while the com. on Āp. III. 1. 2 explains 'पिप्पलमात्रं व्रीहिप्रमाणमित्यर्थः'. According to some a portion is taken only from the Āgneya puroḍāśa (vide Sat. II. 3, p. 206). प्राशित्रः ब्रह्मणः इदं प्राशित्रं ह्रियतेऽनेनेति हरणं पात्रम् । com. on Sat. II. 3. p. 206. Vide note 2339. Kāt. (I. 3. 40–41) says that it is like a mirror in shape (that is like an elongated circle) or like a *camasa* (i. e. rectangular in shape). In modern times only the rod is very small, otherwise प्राशित्रहरण is just like स्रुव in shape.

of the āhavanīya (to the west of the praṇītā waters, according to Baud. I. 17). The adhvaryu then sprinkles ājya in the *iḍāpātra*, he cuts off the first portion of iḍā from the southern half of the puroḍāśa meant for Agni with 'from the southern half I cut off (iḍā) seen by Manu, from whose foot ghee oozes, that is moved by Mitra and Varuṇa, that has a face in one direction only (in the south), without mixing it with others'[2382] (Tai. Br. III. 7. 5). From the eastern half of the same puroḍāśa he cuts off a thin but long slice which is the portion of the yajamāna (according to Baud. I. 18 it is three or four aṅgulas long) and which is anointed (or smeared) with ājya and placed near the dhruvā (or to the east of the dhruvā) in some vessel on the barhis. Then he cuts off a part from the portion of the cake that is between its southern and eastern parts. In the same way (i. e. repeating the verse 'seen by Manu' &c.) he cuts off a portion as iḍā from the northern puroḍāśa and other things offered (such as the boiled milk and curds). He then sprinkles ājya over the cut portions and removes them towards the east on the vedi. He crosses to the south in front of the hotṛ, sits behind the hotṛ with his face to the east and anoints the front two joints of the fore-finger of the hotṛ with ājya from the sruva, first the front joint and then the one next to it. The hotṛ wipes with the palm of the hand turned towards his chest the uppermost joint of the finger on the upper lip and the next joint on his lower lip with 'I partake of thee that art sacrificed by the lord of speech for food, for prāṇa' and 'I partake of thee that are offered by the lord of the mind for strength, for apāna' respectively (Āśv. I. 7. 1–2; compare Śat. Br. I. 8. 1. 14–15). He touches water. The adhvaryu turns from right to left, comes back to the place whence he went, sits down to the east of the hotṛ with his face

2382. The word 'iḍā' is the appellation of a devatā and secondarily applies to sacrificial materials and also to a rite. 'इडा देवता तद्धर्मवद्द्रव्यमपीडा ।' com. on Sat. II. 3, p. 207. Āp. III. 1. 1 employs iḍā and prāśitra in the sense of rites. The iḍāpātra is made of aśvattha wood, has a bowl four aṅgulas wide and is as long as the foot of the sacrificer and has a rod four aṅgulas long. According to Āp. III. 1. 7 and Baud. I. 18, the first portion of iḍā is cut off from the puroḍāśa to the south meant for Agni. Āp. III. 1. 6 says 'इडापात्र उपस्तीर्य सर्वेभ्यो हविर्भ्य इडां समवद्यति चतुरवत्तां पञ्चावत्तां वा.' The five avattas are effected by sprinkling ājya twice over the portions cut (vide com. on Āp. III. 2. 1). The story of the deluge, of Manu and of Iḍā as his daughter occurs in Śat. Br. I. 8. 1. In Śat. I. 8. 1. 7 and 8 we read 'तस्यै ह स्म घृतं पदे संतिष्ठते तया मित्रावरुणौ संजग्माते । तां होचतुः कासीति । मनोर्दुहितेति ।.'

turned westwards, offers the iḍā to the hotṛ and the sacrificer recites a long mantra (Tai. S. I. 6. 3. 1–2, 'Surūpa-varṣa-varṇa ehīmān...devān-apyetu') and looks at the iḍā when it is being taken to the hotṛ. The hotṛ accepts the iḍā (i. e. the vessel of iḍā) in his joined hands, places the iḍā in his left hand, keeps his right hand near the iḍā to its west with the fingers turned northwards and makes the adhvaryu cut off from the iḍā itself a portion called *avāntareḍā* into the right hand in the following manner. The adhvaryu spreads drops of ājya on the right hand of the hotṛ with the sruva in which are poured the remnants of the ājya in the iḍāpātra, then the adhvaryu takes a portion from the iḍāpātra and drops it on to the right hand and the hotṛ himself cuts a second portion from the middle of the iḍā with the space between his thumb and the fore-finger; then the adhvaryu sprinkles over the iḍā in the right hand of the hotṛ ājya as above.[2383] The hotṛ grasps the two portions with the thumb of his right hand, draws in the fingers of the right hand, but (keeping the thumb outside) does not close them into a fist, takes into his right hand the iḍā placed in his left. He (the hotṛ) raises the iḍā on a level with his mouth or nose and invokes it.

The iḍopahvānam or iḷopa—(invocation of the iḍā) is described at length by Āśv. I. 7. 7.[2384] By this invocation it is supposed that the deity Iḍā becomes favourable to the sacrificer. It is a *nigada*, but a large part of it is said inaudibly (up to 'vṛṣṭir hvayatām') and the rest loudly. The sentences run in pairs e. g. 'Iḍā has been invoked with the Heaven, with the great Āditya; may iḍā together with Heaven and the great Āditya call us near'. In the portion that is loudly uttered, there are three pauses, viz. after 'iḍopahūtā,' after 'manuṣyāḥ' and after 'devī devaputre'. The adhvaryu, the āgnīdhra and the sacrificer touch the iḍāpātra with their hands[2385] and remain so till the

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2383. दक्षिणे होतुः पाणाविडाया अवान्तरेडामवद्यति । लेपादुपस्तृणाति । स्वयं होता मध्यतो द्विरावृत्तेऽध्वर्युर्वान्यतरत् । लेपेनाभिघारयति । सत्याषाढ II. 3. p. 209; com. ततो होता इडापात्रात्स्वयमेव द्विरावृत्तेऽथवा अध्वर्युरेकमवदायापरं होतावृत्ते विपरीतं वा । इडापात्रमध्यात्. Compare Āśv. I. 7. 3–5. Both portions may be cut by the hotṛ or only one. The two portions in the right hand of the hotṛ are called avāntareḍā

2384. Vide Appendix for the text. This invocation differs considerably from the one contained in Sat. Br. I. 8. 1. 19 ff, Tai. Br. III. 5. 8.

2385. According to com. on Sat. II. 3. p. 210 the brahmā priest does not join in touching the iḍāpātra. This is also the practice in modern times of those who follow Sat. According to Baud. I. 18 and Kāt. III. 4. 12 the brahmā does join.

end of the invocation. When the invocation goes on inaudibly the yajamāna mutters (japati) 'O Iḍā! come ...... (Āp. IV. 10. 4)' and when it is loudly uttered he mutters 'thou art *cit* &c.' (Āp. IV. 10. 4, where they are called Manuṣyagavī mantras) and utters loudly 'May you breathe into all beings, may all beings breathe on account of you &c.' and several other mantras (Āp. IV. 10. 4 and 7). He looks at the hotṛ and thinks of Vāyu in his mind 'O Vāyu! Iḍā is thy mother' (Āp. IV. 10. 5); when the words 'this yajamāna has been called' are uttered, he mutters 'May I, so invited, be endowed with cattle'. When the invocation of iḍā is finished, he repeats 'may Indra put in us vigour &c.'. When the words 'the divine adhvaryus' are uttered, the adhvaryu mutters 'May I be endowed with cattle.'

When the invocation of Iḍā is finished the adhvaryu passes round the āhavanīya towards its east and takes the prāśitra to the brahmā priest and hands it over to him. Āśv. I. 13. 2 describes in detail what thereon the brahmā does. He looks at the prāśitra when it is being brought with 'I look at thee with the eye of Mitra.' He receives the prāśitra in his joined hands with 'I accept thee at the impulse of god Savitṛ......with the hands of Pūṣan.' He lays down the vessel containing prāśitra to the west of the āhavanīya inside the vedi on kuśa grass, with its rod to the east, 'I place thee in the navel of the earth, in the lap of Aditi.' He takes the prāśitra with the thumb and the ring-finger and eats without masticating it with the teeth with 'I eat thee with the mouth of Agni, with the mouth of Bṛhaspati.' Then he performs *ācamana* and again drinks water with 'I sprinkle truth over thee; may the deities that dwell inside waters avert (the evil in) this. Do not injure my eye, my ear, my life.' He should touch his navel with 'I hold thee in the belly of Indra.' Then he washes the vessel in which prāśitra was contained, fills it with water, pours water thrice from it holding the vessel and the palm of the hand towards one's chest.

The hotṛ eats the avāntareḍā[2386] after the brahmā eats the prāśitra with a mantra 'O Iḍā! favour this our portion &c.' All the four priests together with the sacrificer as the fifth then

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2386. 'उपहूयावान्तरेडां प्राश्नीयादिडे भागं जुषस्व नः पिन्व गा जिन्वार्वतो रायस्पोषस्येशिषे तस्य नो रास्व तस्य नो दास्तस्यास्ते भागमशीमहि । सर्वात्मानः सर्वतनवः सर्ववीराः सर्वपुरुषाः सर्वपूरुषा इति वा ।' आश्व. I. 7. 8; compare Āp. III. 2. 10–11, and Tai. Br. III. 7. 5.

partake of the iḍā with a mantra 'thou art iḍā, thou art agreeable, thou art the bringer of happiness, place us in abundance of wealth and good progeny. I eat thee for the lustre of the face, for the fragrance of the mouth.' After eating iḍā they observe silence till they perform *mārjana.* They perform mārjana[2387] inside the vedi near the *prastara* bunch with 'May mind resort to light. May all gods regale themselves here' (Tai. S. I. 5. 3. 2).

The adhvaryu divides the puroḍāśa baked for Agni into four parts (and no other puroḍāśa nor sānnāyya) by piercing its surface and keeps it on the *barhis* (kuśas strewn on the vedi), the last part being made the biggest of all four. Vide Jai. III.1.26–27. The yajamāna recites a mantra 'bradhna pinvasva &c.' (Tai. Br. III. 7. 5) and directs the four parts of that puroḍāśa separately as portions of the priests by saying 'this is for brahmā, this for hotṛ, this for adhvaryu, this for āgnīdhra' beginning in order from the south-east. The adhvaryu points out the portion of the yajamāna (vide p. 1065 above). When that is done, the adhvaryu makes the biggest of the four parts which is meant for the āgnīdhra 'ṣaḍavatta' (cut sixfold).[2388] The āgnīdhra eats his portion with 'thou art the portion of heaven, thou art the āgnīdhra of fire, thou art the śāmitra of fire, I eat thee with the mouth of fire, salutation to thee! Do not injure me.' The adhvaryu brings the portions of brahmā and yajamāna where they are sitting in separate vessels with the veda bunch. The portions of the hotṛ and adhvaryu are brought by the adhvaryu in other vessels. The adhvaryu, hotṛ and brahmā eat their portions respectively with 'thou art the portion of the aerial region,' 'thou art......of the earth,' 'thou......of heaven.'[2389]

2387. Mārjana means 'sprinkling water on the head after a mantra is recited' (मार्जनं मन्त्रान्ते शिरसि प्रोक्षणमद्भिः । com. on Sat II. 3, p. 210). See however note 755 above and Āśv. I. 8. 2.

2388. According to Āp. III. 3.6–7 'ṣaḍavatta' is effected in either of two ways; first upastaraṇa in some vessel (on the hand of the āgnīdhra, according to com.), then placing on it one part out of two in which the largest portion meant for āgnīdhra is cut, then abhighāraṇa, then again upastaraṇa, placing the second part and the abhighāraṇa; or first upastaraṇa twice, then the two parts of the largest portion and then two abhighāraṇas. Sat. II. 3, p. 211 mentions only the first method.

2389. It will have been noticed from the preceding that the four priests have each a share in the cake for Agni and that they also share with the yajamāna the iḍā. The hotṛ has further the avāntareḍā and the brahmā partakes of the prāśitra besides.

The conclusion of Jaimini (III. 4. 48–50) is that these portions are not meant as the fee paid to the priests (parikraya), but the four parts are meant to be eaten by them.

Plenty of rice is cooked on the dakṣiṇa fire. This is called *anvāhārya*. The adhvaryu sprinkles ājya over[2390] it (i. e. performs abhighāraṇa) and takes it from the dakṣiṇa fire to the north of it. He issues a direction to the yajamāna 'offer (the boiled rice) to the priests that sit to the south' and when the sacrificer says 'come to the south' the priests do as requested (i. e. come to the south). The yajamāna issues a direction to the four priests 'this boiled rice is yours, take it according to your shares'. The rice is divided into four parts and the priests accept their respective portions with 'I accept thee at the impulse of God Savitṛ .... with the hands of Pūṣan; may king Varuṇa take you. Who gave to whom? Desire (Kāma) has given to Kāma ...... O Kāma, this is thy fee. May Āṅgirasa with upturned palm accept it' (the whole formula occurs in Āp. XIV. 11. 2).[2391] The priests come back to the north (and then brahmā comes to his usual seat). The adhvaryu keeps aside the remnants of the several offerings (such as the agnīṣomīya cake or sānnāyya) and of the boiled rice outside the vedi to its north.

He throws into the āhavanīya the two blades that are now kindled at the fire and had been kept aside (vide p. 1040 above). The adhvaryu says to the brahmā priest 'O brahman! we shall start or commence' (Tai. S. II. 6. 9. 1). The brahmā priest first mutters 'Bṛhaspati is Brahmā, he sat in the seat of Brahmā; O Bṛhaspati! you protected the sacrifice; protect the sacrifice and me' (Āśv. I. 13. 6) and loudly gives permission 'yes, do start' (O3m pratiṣṭha). The adhvaryu directs the āgnīdhra 'O agnīt, take the *samidh* (that is left) and wipe the paridhis and fire, each once'. The āgnīdhra takes the samidh and offers it into fire with the mantra 'O fire, this is

2390. महानपरिमितोऽन्वाहार्यो दक्षिणाग्नावोदनः पक्वस्तमभिघार्यानभिघार्य वाऽन्तर्वेद्यासादयति। सत्याषाढ II 3. p. 212. Vide Āp. III. 3. 12–14. The dakṣiṇa fire is called अन्वाहार्यपचन.

2391. क इदं कस्मा अदात् &c. This is called कामस्तुति and occurs in many connections (such as marriage, adoption of a son). Vide Atharvaveda III. 29. 7, Tai. Br. II. 2. 5 (where it is explained), Tai. Ār. III. 10.

thy samidh;[2392] may you increase and be strengthened by it. May the lord of the sacrifice (the yajamāna) increase and be strengthened; svāhā' (Śat. II. 4. p. 212). The yajamāna says as usual 'agnaya idam' and repeats 'O fire, this is thy samidh &c.' (Āp. III. 4. 6) and implores Agni to vanquish and destroy his enemies (the lengthy formula is in Āp. IV. 11. 5). He (the āgnīdhra) without moving about wipes the paridhis as before with the tying cords of idhma (but without holding the sphya), the middle one from south to north and the other two from west to east, and wipes the fire also from west to east with 'O fire, that securest food &c.' (Āp. III. 4. 7 gives the whole). He sprinkles water over the tying cords (with which wiping was done) and throws them into the āhavanīya with 'do not injure our cattle, (you) who are Rudra, the lord of beings &c.' (Sat. II. 3. p. 213). The yajamāna makes the tyāga 'this is for Rudra, the lord of beings, who moves among rows (of Maruts)'.

The yajamāna touches water and mutters a mantra (which is in Āp. IV. 11. 6 'vedirbarhiḥ &c.). The yajamāna also performs japa of the *Saptahotṛ*[2393] formulas before the anuyājas are offered. The adhvaryu takes into the juhū the ājya from the upabhṛt (leaving some in the latter), crosses over to the south with the juhū and sets about offering the three anuyājas. First there is the āśravaṇa (O3śrā3vaya), then pratyāśravaṇa (astu śrau3ṣaṭ) by āgnīdhra who always holds the sphya when saying this. Then the adhvaryu issues a direction to the hotṛ 'recite the yājyā for the devas.' When the hotṛ recites the yājyā and utters vau3ṣaṭ the adhvaryu standing in one place offers the first ājya offering on the samidh (offered for anuyājas as stated on 1069 above) to its east, the 2nd and 3rd to the west on the samidh itself (but all three are offered to

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2392. It is interesting to see that according to Kāt. III. 5. 2-3 the mantra 'this is thy samidh' (Vāj. S. II. 14) is recited by the hotṛ and if he be ignorant then by the yajamāna. This shows that even then priests ignorant of the work expected of them or at least ignorant of the formulas they had to recite for a yajamāna had sometimes to be engaged. The Śat. Br. I. 8. 2. 4 also refers to this स यदि मन्येत न होता वेदेत्यपि स्वयमेव यजमानोऽनुमन्त्रयते.

2393. The saptahotṛ formulas are: महाहविर्होता । सत्यहविरध्वर्युः । अच्युतपाजा अग्नीत् । अच्युतमना उपवक्ता । अनाधृष्यश्चाप्रतिधृष्यश्च यज्ञस्याभिगरौ । अयास्य उद्गाता । तै. आ. III. 5. The four priests, the āgnīdhra, prastotṛ and pratihortṛ are often called the seven hotṛs.

the east of the meeting point of the two āghāras). The third and last offering of ājya is begun on the west but carried east in a continuous stream so as to become mixed up *with the first two.* In each case the yajamāna repeats the formula of tyāga. The yājyās and tyāga are given below in the note.[2394] The adhvaryu then comes back to the north, lays the two ladles (sruc) in their proper places and he and the yajamāna mutter the two formulas (Tai. S. I. 6. 4. 2 called vājavatī). The adhvaryu takes up in his right hand with palm upwards the juhū and prastara (prastara being placed over the palm and juhū over the prastara) with 'vājasya......grabhīt' (Tai. S. I. 6. 4. 2) and holds down (so as to bring it in contact with barhis) with palm turned downwards in the left hand the upabhṛt ladle (which is under the palm) with 'athāsapatnān......akaḥ' (*ibid*). He again takes up the juhū with 'udgrābham ca' (*ibid*) and presses down the upabhṛt with 'nigrābham ca.' At this time the juhū held in the right hand is far apart from the upabhṛt held in the left. Then he moves with the right hand having palm turned upward towards the east on the vedi itself the juhū with 'brahma devā avīvṛdhan' (the gods increased holy prayer) and with the left hand having palm downwards he leaves outside the vedi the upabhṛt with 'athāsapatnān...vyasyatām' (*ibid.* 'Indra and Agni hurled away my enemies' &c.). Then he touches water, sprinkles water over the upabhṛt, takes it up and anoints with the butter remaining in the juhū the three paridhis, the middle one with 'to thee for Vasus,' the southern one with 'to thee for Rudras' and the northern one with 'to thee for Ādityas.' The yajamāna recites in each case 'this is for Vasus,' 'this is for Rudras,' 'this is for Ādityas' followed in

2394. There are three anuyājas. The first praiṣa is देवान् यज and the two others are simply यज. The three yājyās are. देवं बर्हिर्वसुवने वसुधेयस्य वेतु3 वौ3षट् । देवो नराशंसो वसुवने वसुधेयस्य वेतु3 वौ3षट् । देवोऽग्निः स्विष्टकृत्सुद्रविणा मन्द्रः कविः सत्यमन्मायजी होता होतुर्होतुरायजीयानग्ने यान्देवानयाड्यामपिप्रेर्ये ते होत्रे अमत्सत तां ससनुषीं होत्रां देवंगमां दिवि देवेषु यज्ञमेरयेमं स्विष्टकृच्चाग्ने होताऽभूर्वसुवने वसुधेयस्य नमोवाके वीहि3 वौ3षट् । आश्व. I. 8. 7. Vide तै. ब्रा. III. 5. 9 for these. The यजमान says 'ओं3 इदं देवाय बर्हिषे, ओं3 इदं देवाय नराशंसाय, ओं3 इदं देवायाग्नये स्विष्टकृते and adds with each formula of tyāga respectively 'बर्हिषोऽहं देवयज्यया प्रजावान्भूयासम्,' 'नराशंसस्याहं देवयज्यया पशुमान् भूयासम्,' 'स्विष्टकृतोऽहं देवयज्ययायुष्मान्यज्ञेन प्रतिष्ठां गमेयम्' । तै. सं. I. 6. 4. 1. Vide Āp, IV. 12. 1.

each case with a prayer noted below.[2395] After keeping the juhū in some spot on the vedi other than where the prastara is, the adhvaryu, having mixed the prastara with the two vidhṛtis (vide above p. 1045) with 'may heaven and earth be of the same mind; may Mitra and Varuṇa help you with rain' he leaves the vidhṛtis on the barhis and smears the prastara (with the remnants of ājya) in the three ladles (*sruc*), the points in juhū with 'licking the one that is smeared' (Tai. S. I. 1. 13. 1), middle portions in upabhṛt with 'viyantu vayaḥ' (*ibid*) and the roots in dhruvā with 'prajām yonim'[2396] (*ibid*). He does the anointing a second time (with the same mantras). He anoints a third time in the reverse order viz. the roots first in dhruvā, the middle portions in upabhṛt and the tops last in juhū (the mantras being the same for each ladle). The yajamāna repeats, while the prastara is being anointed, a mantra 'may kuśa be anointed with ghee' (Āp. IV. 12. 3). Taking out a blade from the prastara so anointed with 'to thee for long life', he places it in a known place (for use later on). When the blade is taken away from the prastara the yajamāna recites a mantra (apipred yajño...yajamānaṁ viśantu).

The adhvaryu takes the prastara (and also the *śākhā* i. e. twig used at the time of milking cows when sānnāyya is to be offered), introduces the prastara (together with the twig) at the corner in the north where the middle and northern paridhis meet and says 'ā3śrāvaya.' When the āgnīdhra responds with 'astu śrau3ṣaṭ,' he issues a direction to the hotṛ 'the divine hotṛs are desired (or requested); you being human and directed to utter the words of success recite hymns for the god called sūktavāka.' The hotṛ begins the recitation of sūktavāka[2397]

2395. यजमानः—वसुभ्यामिदं न मम । वसून्देवान् यज्ञेनापिप्रेषम् । ... ... रुद्रान्देवान्यज्ञेनापिप्रेषम् । ... ... आदित्यान्देवान्यज्ञेनापिप्रेषम् । आप. IV. 12. 3.

2396. Ap. III. 6. 1. states the mantras somewhat differently.

2397. The word sūktavāka has two meanings viz. the deity Agni and also the formula repeated by the hotṛ. Vide Āp. III. 6. 5–6 for the two meanings 'सूक्तवाकाय सूक्ता ब्रू३हि' in sūtra 5 and अनूच्यमाने सूक्तवाके in 6. Āśv. I. 9. contains sūktavāka and rules about its recitation. 'सूक्तवाको नामेदं देवताकीर्तनार्थं इदं द्यावापृथिवी इत्यनुवाकः' com. on Āp. III. 6. 6. Vide Tai. S. II. 6. 9. 5ff, तै. ब्रा. III. 5. 10 for इदं द्यावापृथिवी &c. and Śat. Br. I. 8. 3. 1–19 and I. 9. 1. 1–23 for a disquisition on sūktavāka.

which is given below.[2398] The contents of the sūktavāka may be briefly indicated. He begins 'O heaven and earth, this blissful event has taken place; we have so flourished as to pronounce the good words (viz. 'fire has accepted this *havis* &c.') and our adoration (to the gods); O fire, you should declare good words, so that we may feel elevated; thou art the declarer of good words.' Then numerous words follow that state the various attributes of heaven and earth. Then it is declared that Agni and other deities (named) have accepted the offering and made it flourish. Then the sacrificer is named and it is said that he hopes for various blessings such as long life, worthy sons. The whole is concluded with 'we men belong to Agni. May we have (the fruits of) sacrifice and wealth. May both heaven and earth save us from sin (or evil). May the most desirable thing come here. Here is adoration to the gods.' After the sūktavāka the adhvaryu throws upon the āhavanīya the prastara (and the śākhā, in case of sānnāyya) with 'may waters and plants be strengthened; you are the

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2398. इदं द्यावापृथिवी भद्रमभूदार्ध्म सूक्तवाकमुत नमोवाकमृध्यास्म सूक्तोच्यमग्ने त्वं सूक्तवागसि । उपश्रुती दिवस्पृथिव्योरोमन्वती तेऽस्मिन्यज्ञे यजमान द्यावापृथिवी स्ताम् । शङ्गयी जीरदानू अत्रस्नू अप्रवेदे उरुगव्यूती अभयङ्कृतौ । वृष्टिद्यावा रीत्यापा शंभुवौ मयोभुवा ऊर्जस्वती पयस्वती सूपचरणा च स्वधिचरणा च तयोराविदि । अग्निरिदं हविरजुषतावीवृधत महो ज्यायोऽकृत । सोम इदं हवि ...... कृत । अग्निरिदं हवि ...... कृत । प्रजापतिः इदं हविरजुषतावीवृधत महो ज्यायोऽकृत । अग्नीषोमाविदं हविरजुषेतामवीवृधेतां महो ज्यायोऽक्राताम् । देवा आज्यपा आज्यमजुषन्तावीवृधन्त महो ज्यायोऽक्रत । अग्निर्होत्रेणेदं हविर ...... कृत । अस्यामृधद्धोत्रायां देवङ्गमायामाशास्तेऽयं यजमानोऽसावसौ । आयुराशास्ते सुप्रजास्त्वमाशास्ते रायस्पोषमाशास्ते सजातवनस्यामा० उत्तरां देवयज्यामा० भूयो हविष्करणमा० दिव्यं धामा० विश्वं प्रियमा० यदनेन हविषाशास्ते तदश्यात् तदृध्यात् तदस्मै देवा रासन्तां तदग्निर्देवो देवेभ्यो वनते वयमग्नेर्मानुषाः । इष्टं च वित्तं चोभे च नो द्यावापृथिवी अंहसस्पातामेह गतिर्वामस्येदं नमो देवेभ्यः । आश्व. I.9. Compare तै. ब्रा. III. 5.10 and Śān. I. 14 for almost the same words and Tai. S. II. 6 9. 5–7 for explanation. The words underlined are uttered inaudibly; vide Āśv. I.3.14. The deities mentioned in note 2381 may be substituted for Prajāpati; and Indra or Mahendra also may be added (where sānnāyya is offered). When the cake is offered to Indrāgnī, one may add an invocation as to them. Two names (viz. the ordinary name and the secret name derived from the nakṣatra of birth) were to be declared after यजमानः. If the यजमान happened to be the teacher of the hotṛ, the names should be uttered inaudibly. The hotṛ paused and took breath at असि, स्ताम्, अभयङ्कृतौ, विदि, अकृत (wherever it occurs), अक्राताम्, अक्रत, मानुषाः. Vide Jai. III. 2. 11–15 for the proposition that sūktavāka is really a mantra accompanying the throwing of prastara; and Jai. (III. 2. 16–19) establishes that the sūktavāka on pūrṇamāsa is slightly different from the one on darśa.

drops of Maruts; go to heaven and send thence rain to us' (Tai. S. I. 1. 13. 1).[2399] Jaimini makes it clear (VI. 4. 43–47) that śākhā is not a subordinate complement of the prastara but the real meaning of the text 'he throws the prastara with the śākhā' is to indicate the time when the śākhā is to be thrown into fire. Jaimini (IV. 2. 10–13) states that the throwing of the śākhā into fire is pratipattikarma (i. e. that is the final disposal of the *śākhā*). When throwing the prastara he does not bend his hand but holds it rather straight and hanging downwards and the tips of the prastara are not put beyond the fire nor are they turned upwards, nor are the tips allowed to be first scorched. He raises it up, brings it slowly down and rolls it on the hearth of the āhavanīya (making the upper portion come down and *vice versa*). The adhvaryu, when the hotṛ says 'this sacrificer seeks (hopes for) blessings' directs the āgnīdhra to consign the prastara to fire. The āgnīdhra thrice raises with his joined hands the prastara into the āhavanīya fire. The sacrificer makes the *tyāga* to the several deities mentioned in the sūktavāka (agnaya idam, somāyedam &c.) and adds (Tai. S. I. 6. 4. 1) 'may I win victory following the victory of Agni' (then of Soma and so on for the other deities).[2400] When the hotṛ mentions the name of the sacrificer the latter recites 'these blessings have come here' (Tai. S. I. 6. 4. 2 and Āp. IV. 12. 5). The adhvaryu directs the āgnīdhra to throw into fire on the prastara the blade of kuśa taken from the prastara and kept aside (as described above p. 1072) and the āgnīdhra[2401] does so with 'Good speed to the tanūs, svāhā'. The yajamāna mutters 'this for the Tanūs' and proceeds 'This pillar spread down from heaven and was raised over the earth. With it that has a thousand shoots we worry our enemy etc.' (Tai. Br. III. 7. 6 and Āp. IV. 12. 8). The adhvaryu points out thrice with his forefinger the blade thrown into fire with 'this, this' and touches his nose and eyes with 'Agni! thou art the protector of life, protect my life, thou art the protector of eyes' (Tai. S. I. 1. 13. 2). Then the adhvaryu touches the earth inside the vedi with 'thou art stable' (*ibid*).

2399. According to Āp. III. 6. 7 when this mantra is repeated there is no svāhā uttered after it. But others differ.

2400. अग्नेरहमुज्जितिमनूज्जेषमिति यथालिङ्गं सूक्तवाकदेवताः । आप. IV. 12. 4. Vide जै. IX. 1. 4–5.

2401. According to com. on Āp. III. 7. 4–5 it is the adhvaryu who puts into fire the blade of the prastara.

The āgnīdhra then addresses the adhvaryu 'talk with me'. The adhvaryu asks 'has (the prastara) been consigned to flames'? The āgnīdhra replies 'it has gone to the fire'. Then after āśrāvaṇa and pratyāśrāvaṇa the adhvaryu touching the middle enclosing stick (paridhi) issues a direction to the hotṛ 'Good speed to the divine hotṛs (here the paridhis) and bliss to human hotṛs. Recite for *śaṁ-yoḥ*'.[2402] Then the hotṛ recites the verse 'we long for that *śaṁ-yoḥ*, for (the) path to sacrifice and to the lord of sacrifice. May divine bliss be ours! May there be bliss for human beings. May the means (of bliss) ascend upwards! All health to the two-footed and the four-footed that are ours' (i. e. to men and cattle).[2403] When the Śaṁyuvāka is repeated the yajamāna mutters 'may I attain stability by yajña, śaṁyoḥ (health and wealth) by the worship of Viṣṇu' (Tai. S. I. 6. 4. 3). The adhvaryu then throws into the fire the middle paridhi with 'O God Agni, that paridhi which you laid down ...... svāhā' (Tai. S. I. 1. 13. 2).

The adhvaryu then pushes on to the burning coals of the āhavanīya the other two paridhis together (the southern and northern ones) with 'the food of sacrifice has come together.' He thrusts the tip of the northern paridhi underneath the middle one in the burning coals and keeps the tip of the southern over the middle one. When the paridhis are being thrown on the fire the yajamāna mutters 'I loosen thy girdle &c.' (Tai. S. I. 6. 4. 3). After the paridhis are thrown the adhvaryu invokes them 'may you spread (i. e. prolong the life of) the sacrificer'.

The adhvaryu then lays on the bowl of the juhū the upabhṛt and lets flow from the two ladles the remnants of butter into fire with 'O Viśve Devas! You have for your share the remnants (saṁsrāva) of ājya,...svāhā' (Tai. S. I. 1. 13. 2).[2404]

2402. The words are अगा3नग्नीदित्यध्वर्युराह । अगन्नित्याग्नीध्रः । मध्यमपरिधिमन्वारभ्य स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्यः शंयोर्ब्रू3हीति संप्रेष्यति । सत्याषाढ II. 4 p. 218.

2403. For the formula 'तच्छंयोरावृणीमहे' (Tai. S. II. 6. 10. 2) vide note 1684 above. As the most prominent words in it are शंयोः this formula is called शंयुवाक (lit. utterance of śaṁyu). It occurs in Tai. Br. III. 5.11. These words gave rise to the name of a sage शंयु बार्हस्पत्य whose legend is narrated in the Sat. Br. I. 9. 24–25, Tai. S. II 6. 10. Vide S. B. E. vol. 12 p. 254 n. 1.

2404. Vide Śat. Br. I. 8. 3. 23–27 for the offering of the remnants of ājya to the Viśve Devas. This homa of remnants is an aṅga of the paridhihoma. Vide com. on Āp. III. 7. 14.

The yajamāna makes the tyāga with 'this is for Vasus, Rudras Ādityas who are sharers in the saṁsrāva (remnants of ājya),' then utters a benedictory formula invoking blessings (vide Āp. IV. 12. 10 and Tai. S. I. 6. 4. 4) and touches the veda bunch lying inside the vedi.

The priests partake of the remnants of ājya and wash the ājya sticking to the ladles.[2405]

The adhvaryu takes up the juhū and upabhṛt, the hotṛ takes the veda bunch and the āgnīdhra takes the pot of ājya (ājyasthālī) together with the sruva. Being about to perform the patnīsaṁyājas [2406] the adhvaryu passes to the south of the gārhapatya fire (from its east side) and the other two priests (hotṛ and āgnīdhra) pass to its north. The adhvaryu places the two ladles on the sphya with 'I place you in the abode of Agni whose house is indestructible; may you who are happy place me in happiness for the sake of happiness; may you who are the foremost (or leaders) protect me when I am in front' (Tai. S. I. 1. 13. 2–3). They sit to the west of the gārhapatya and set about the offerings of Patnīsaṁyājas with the two ladles in the dhvāna tone. They three sit to the west of the gārhapatya with knees raised up, the adhvaryu being seated to the south, the āgnīdhra to the north and the hotṛ between the two. The hotṛ hands over the veda bunch to the adhvaryu who takes it with 'I have stood up following the immortals with long life &c.' (Tai. S. I. 2. 8. 1), stands up and sits down to the west of the gārhapatya. When the wife (of the sacrificer) holds the veda bunch and touches the adhvaryu with a blade of darbha, the adhvaryu takes into the juhū four ladlings of ājya with sruva (from the pot of ājya). Then the procedure for each of the four offerings resembles the prayāja offerings, viz.

2405. The ladles are the sruva, the juhū and upabhṛt and not the dhruvā (com. on Sat. II. 4. p. 220).

2406. Patnīsaṁyāja literally means offering made to the wives (of the gods) along with (some other deities). 'पत्नीभिः समिज्यन्ते ते पत्नीसंयाजाः' com. on Sat. II. 5 p. 223. These are four offerings of ājya made in succession to Soma, Tvaṣṭṛ, Devapatnīs (wives of gods) and Agni Gṛhapati. Vide Śat. Br. I. 9. 2 for a treatment of patnīsaṁyājas. Kāt. (III. 1. 2–4) shows that there were several views as to the path by which the adhvaryu went to the south. ध्वान is explained as अत्र स्वरव्यञ्जनयोः पृथगुपलब्धिः स ध्वनिर्ध्वानः । ह्रस्वमध्यमयोरनभिव्यक्तशब्दप्रयोगः उपांशुः । com. on Āp. III. 8. 8. All formulae must be uttered here in these tones except some words to be specified later on.

the adhvaryu issues a direction to the hotṛ to recite an anuvākyā (invitatory prayer) for Soma (then for Tvaṣṭṛ and so on), then the hotṛ recites the anuvākyā, then there is āśruta and pratyāśruta, followed by adhvaryu directing the hotṛ to recite the yājyā for Soma (or Tvaṣṭṛ or others as the case may be), and when the hotṛ utters 'vau 3ṣaṭ' the adhvaryu pours the ājyā oblation from the juhū into the gārhapatya (in this rite). The offering to Soma is made in the northern part of the gārhapatya, that to Tvaṣṭṛ in the southern part and for the rest between these two. The offering to the wives of the gods may be made in an enclosed space (i. e. by placing a screen to the east of the gārhapatya) so as to shut the gārhapatya from view on the eastern side.[2407] Additional offerings were allowed to be made to Rākā, Sinīvālī and Kuhū by those who desired sons, cattle or prosperity respectively either before or after the offering to the wives of the gods. The procedure is briefly indicated in the note below.[2408]

The yajamāna makes a *tyāga* (of the offering) with 'this for Soma' (or for Tvaṣṭṛ and so on) and adds a separate formula in each case invoking separate blessings of vigour, cattle, progeny and stability (vide Āp. IV. 13. 1 and Tai. S. I. 6. 4. 3–4). The adhvaryu offers in the gārhapatya with the sruva an

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2407. आहवनीयतः परिश्रिते देवपत्नीरपरिश्रिते वा । आप. III. 9. 3 and the com. says 'यथाहवनीयो न दृश्यते तथा परिश्रिते प्रच्छादिते गार्हपत्य इत्यर्थः.' In modern times a wooden frame is placed to the east of the gārhapatya as a screen. The reason why the gārhapatya is screened from view is stated in the Śat. Br. I. 9. 2. 12 to be "for, up to the time of the Samiṣṭayajus the deities continue waiting, thinking 'this he must offer to us'; he thereby conceals this offering from them; and accordingly Yājñavalkya says 'whenever females (human) eat here they do so apart from men'."

2408. अध्वर्युः सोमायानुब्रू3हि इति प्रेष्यति । होता । आप्यायस्व ... सङ्गथो3म् । (इति पुरोनुवाक्यया, ऋ. I. 91. 16) । आश्राव्य प्रत्याश्राविते अध्वर्युः सोमं यजेति संप्रेष्यति । होता । ये3यजामहे सोमं सं ते पयांसि ...धिष्वा3 वौ3षट् (याज्यया, ऋ. I. 91. 18) ।. The अनुवाक्या and याज्या for त्वष्टृ are इह त्वष्टारमग्रियं ... ... केवलः (ऋ. I. 13. 10) and तन्नस्तुरीपमध ...... देवकामः (ऋ. III. 4 9), for देवपत्नीs are देवानां पत्नी ... ... शर्म यच्छत and उत ग्नाव्यन्तु देवपत्नी ... ... जनीनाम् (ऋ. V. 46. 7–8), for अग्नि गृहपति are अग्निर्होता गृहपति ... सुतावा (ऋ. VI. 15 13) and हव्यवाळग्नि ... ...श्रवांसि (ऋ. V. 4. 2). Vide आश्व. I. 10. 5. The पुरोनुवाक्या and याज्या in the case of राका, सिनीवाली are respectively ऋ. II. 32. 4–5, II. 32. 6–7 and those for कुहू are stated in आश्व. I. 10 8 (the entire verses are given in this case). They occur in Tai. S. III. 3. 11. 5 and Atharvaveda VII. 47. 1 and 2 (with slight variations).

oblation of ājya with[2409] 'may the wife unite with her husband... svāhā' (Tai. Br. III. 7. 5 quoted on p. 556 n. 1291). The sacrificer's wife touches the adhvaryu (with a blade of darbha) when he makes the last offering. The yajamāna makes the tyāga 'this is for the undecaying Great Soul, the light in Heaven.'

The adhvaryu then smears the two front joints of the hotṛ's finger as before, first the hind joint and then the front joint. He breathes over it and touches water. The adhvaryu drops into the palm of the right hand of the hotṛ four drops of ājya as iḍā[2410] and six in that of the āgnīdhra. The hotṛ inaudibly invokes both (viz. his own iḍā and āgnīdhra's, the hand of the latter being held underneath the former's) in the same words as before (vide Appendix under note 2384). When the words 'this yajamāna has been summoned' are uttered, the wife mutters 'being summoned may I surpass in the possession[2411] of cattle,' and the adhvaryu also performs japa as above. When the iḍā is being invoked the adhvaryu, the āgnīdhra and the wife (with a darbha blade) touch the hotṛ. The yajamāna invokes ājya iḍā with 'may iḍā cover us with ghṛta &c.' (Āp. IV. 13. 4). At the end of the invocation of iḍā the hotṛ eats the iḍā (drops of ājya) and the āgnīdhra eats his with 'father Heaven has been invoked, may the fire summon me from āgnīdhra for my life, lustre &c.' (Tai. Br. III. 7. 6). He silently performs mārjana after partaking of iḍā. The patnīsaṁyājas end with the invocation of iḍā or they may be finished after reciting Śaṁyuvāka (Śat. II. 5, p. 225 ; Āśv. I. 10. 9 ; Kāt. III. 7. 13).

The adhvaryu sitting to the west of the dakṣiṇa fire places on it the chips cut from the idhma (idhma-pravraścana, vide above p. 1014) and offers two oblations called phalīkaraṇa and piṣṭalepa.[2412] Having thrown into the ājya ladled into

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2409. This homa made with a verse beginning with 'sam patnī' is called संपत्नीय in Śat. II. 5. p. 223 and Āp. III. 9. 10.

2410. This is the 2nd iḍā and consists only of ājya.

2411. According to Śat. II. 5. p. 224 in the iḍopahvāna there is a modification viz. उपहूतेयं यजमाना for उपहूतोयं यजमानः and so in the 2nd iḍā the wife performs japa ; while (as the com. of Śat. notes) the followers of Ṛg. retained उपहूतोयं यजमानः in the 2nd iḍā also and so the yajamāna engages in the japa.

2412. पिष्टलेपसंयुक्तो होमः पिष्टलेपहोमः तथा फलीकरणहोमः । com. on आप. III. 9. 12.

the juhū four times with the sruva the smallest grains (that were produced when rice grains were husked and pounded for making puroḍāśas), the adhvaryu offers them into the dakṣiṇa fire with 'O fire, that hast unhurt life and not cool body, guard me against the sky (lightning)... make our food free from poison ... svāhā' (Tai. S. I. 1. 13. 3). When this homa is made the yajamāna rubs (wipes) his mouth with 'svāhā to thee, that art Sarasvatī Yaśobhaginā' (who loves laudation) and makes the tyāga with 'this is for Agni who has long life and not cool body' and wipes his face with 'svāhā to thee, that art Sarasvatī Veśabhaginā'[2413] (who loves residing together, Āp. III. 10. 2). The adhvaryu takes again four ladlings of ājya with the sruva into the juhū and pours therein the remnants of ground grains which still stick to the several utensils and offers them into the dakṣiṇa fire with 'whatever stuck to the mortar, pestle and the winnowing basket... ! Svāhā' (Tai. Br. III. 7. 6 and Āp. III. 10. 1). The yajamāna says 'this is for the All-Gods'.

The hotṛ hands over the veda bunch to the sacrificer's wife and makes her repeat aloud 'thou art veda...may I secure progeny. To thee for Kāma' (Āśv. I. 11. 1) and the sacrificer recites, when the veda bunch is being given to the wife 'thou art Veda ...... may I secure gifts' (Tai. S. I. 6. 6. 4) and when the veda is placed on her lap by the wife[2414] she repeats 'may *veda* give &c.' (Tai. S. I. 6. 6. 4). The wife thrusts it with 'drive out the enemy, the hater' (Āp. III. 10. 4). The wife touches her navel with the top of the veda bunch if she desires progeny.

The hotṛ unties the yoktra (the girdle) of the wife with 'I release thee from the fetter of Varuṇa &c.' (Ṛg. X. 85. 24).[2415] The wife lays aside the yoktra and the adhvaryu makes her recite 'here do I unloosen the fetters of Varuṇa &c.' (Tai. S. I. 1. 10. 2). The hotṛ winds round the yoktra twofold, places it to the west of the gārhapatya fire with its loop and end to the east, keeps over it the blades of the veda with their points to the north

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2413. The meaning of Yaśobhaginī and Veśabhaginī in Śat. II. 5. p. 230 is obscure. In Vāj. S. II. 20 यशोभगिन्यै is explained by महीधर as जीवतः पुरुषस्य प्रशंसा यशः तस्य यशसो भगिनी चाग्रपा. In काठकसं. V. 4 सरस्वती is called वेशभगिनी.

2414. According to Āp. (III. 10. 3-4) the hotṛ throws the veda thrice on the lap of the wife who returns it back three times.

2415. तत् प्रत्यग्गार्हपत्याद् द्विगुणं प्राक्पाशं निधायोपरिष्टाद्दर्भेणोदगग्राणि वेदतृणानि करोति । आश्व. I. 11. 4; the com. says योक्त्रस्य मूलप्रदेशः पाशः । पाशस्याग्रस्य च मूलाग्रयोः प्रदर्शनार्थः ।

and lays down a pūrṇapātra [2416] (a vessel filled with water) to the east of the blades but touching them. The hotṛ touches that vessel and makes the wife who touches it repeat a mantra 'thou art full &c.' (Tai. S. I. 6. 5. 1). The hotṛ sprinkles water from the pūrṇapātra in all directions and makes the wife, who also sprinkles water from it in all directions, repeat 'Let the gods and the priests purify (or wipe) in the eastern direction &c.' (Tai. S. I. 6. 5. 1–2, quoted in Āśv. I. 11. 7). The hotṛ places into the joined hands of the sacrificer's wife with the palm upwards the yoktra, and places his left hand with palm turned upwards on the wife's folded hands (but in modern practice the hotṛ does not hold his hand over the wife's) and pours down the water from the pūrṇapātra on the hands (his and the wife's) and makes her repeat 'May I not throw away progeny &c.' (Āśv. I. 11. 8). The hotṛ holds by his right hand the tops of the blades of the veda bunch (the binding cord of which has already been unloosened), proceeds from the gārhapatya to the āhavanīya, repeats Ṛg. X. 53. 6 (tantum tanvan &c.) and without shaking them, strews continuously some of them from the gārhapatya to the āhavanīya. The rest of the blades the hotṛ lays down and, standing to the north-east of the āhavanīya, takes ājya from the pot of ājya (ājyasthālī) in the sruva and offers with svāhā at the end of the mantras oblations of ājya, which are called 'sarvaprāyaścitta' (expiation for all lapses). The mantras are given below.[2417] Having made the oblations the hotṛ pays homage with the 'saṁsthājapa (lit. the prayer muttered on completion)[2418] and goes out of the sacrificial ground by the way called tīrtha (vide above p. 984).

The adhvaryu pours from a vessel full of water (*pūrṇapātra*) water into the joined hands of the wife in which the yoktra is

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2416. पूर्णपात्र is explained by com. on Sat. II. 5 p. 229 as उदकेन पूर्णं पात्रम्।. The mantra is 'पूर्णमसि पूर्णं मे भूयाः सुपूर्णमसि सुपूर्णं मे भूयाः सदसि सन्मे भूयाः सर्वमसि सर्वं मे भूयाः अक्षितिरसि मा मे क्षेष्ठाः।' तै सं. I. 6. 5. 1. quoted in आश्व. I. 11. 6.

2417. The mantras are 'अयाश्चाग्नेऽस्यनभिशस्तीश्च ...... धेहि भेषजं स्वाहा' (आश्व I. 11. 13 and सत्या. II. 6. p. 232). अतो देवा ...... धामभिः स्वाहा (ऋ. I. 22. 16), इदं विष्णु ...... पांसुरे स्वाहा (ऋ. I. 22. 17), भूः स्वाहा, भुवः स्वाहा, स्वः स्वाहा, भूर्भुवः स्वः स्वाहा. The oblations are in all seven. The mantras of सर्वप्रायश्चित्त differ a great deal in the different sūtras. अयाश्चाग्ने ...... भेषजं स्वाहा is काठकसं. V. 4.

2418. ओं च मे स्वरश्च मे यज्ञोप च ते नमश्च। यत्ते न्यूनं तस्मै त उप यत्तेऽतिरिक्तं तस्मै ते नम इति संस्थाजपः। आश्व. I. 11. 15. This is called संस्थाजप because it is the last of the acts the hotṛ does in this rite.

held. When the wife lets down the water on the ground she mutters 'May I be united with long life, progeny &c.' (Tai. S. I. 1. 10. 2). After pouring the water she wipes her face with her wet right hand and goes out as she desires.[2419] When the hotṛ strews the blades of the veda, the sacrificer repeats 'through you they knew the vedi &c.' (Tai. Br. III. 7. 4).

The adhvaryu comes back by the way he went, repeats 'may the dhruvā be strengthened &c.' (Tai. S. I. 6. 5. 1) and offers two āhutis of ājya to Sarasvatī with the juhū into the āhavanīya with 'to thee, who are Sarasvatī, called Yaśobhaginā, svāhā' and with 'to thee Sarasvatī called Veśabhaginā, svāhā.' The yajamāna makes the *tyāga* in similar words. The adhvaryu again takes ājya in the juhū and offers an āhuti to Indra with 'Indropānasya kehamanaso veśān kuru sumanasaḥ sajātān' (Sat. II. 5. p. 230, Āp. III. 10. 2)[2420] and the yajamāna says 'this is for Indra &c.' The adhvaryu offers an oblation of ājya with sruva on the pūrṇamāsa iṣṭi with 'we offer worship to pūrṇamāsa the foremost &c. svāhā' (Tai. Br. III. 7. 5 quoted by Sat. II. 5 p. 230) and a similar oblation on darśeṣṭi with 'Amāvāsyā is fortunate and full of happiness &c. svāhā.' The yajamāna makes tyāga. These are called *pārvaṇahoma* and according to some they are optionally performed before the offering to Sviṣṭakṛt. Jaimini (IX. 2. 51–56) establishes that these two homas are not performed in other iṣṭis that are the modifications (vikṛti) of darśapūrṇamāsa and in IX. 2. 57–58 establishes that both are not performed on pūrṇamāseṣṭi and darśeṣṭi, but the first homa (in which there is an oblation to pūrṇamāsa) is alone performed on pūrṇamāseṣṭi and the other on darśeṣṭi. The adhvaryu takes ājya six times with the mantra 'āpyāyatām dhruvā &c.' (Tai. S. I. 6. 5. 1) and offers six homas called Nāriṣṭha homas with six mantras[2421] (with svāhā at the

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2419. Āp. III. 10. 9 says that the wife goes out saying 'May I be endowed with prosperity, cattle, progeny, domestic happiness'. The com. on Sat. II. 5. p. 229 explains the words यथार्थं गच्छति as आशासने योऽर्थो पत्न्या उक्तस्तं प्राप्नोतीत्यर्थः and quotes Āp. III. 10. 9.

2420. The meaning of the first part of this mantra is obscure and the text appears to be corrupt. It occurs also in Vārāha Śr. I. 3. 7. 13.

2421. The six Nāriṣṭha mantras occur in Sat. II. 5. p. 231, Āp. II. 20. 6 and II. 21. 1. The first four are from Tai. Br. III. 7. 5, the 5th from Tai. Br. III. 7. 11 and the first portion of the 6th from Tai. S. I. 3. 10. 1. According to com. on Āp. II. 21. 1, these homas are offered with the juhū.

end of each) and the yajamāna repeats the tyāga six times 'to Nāriṣṭhas Agni and Vāyu,' 'to Nāriṣṭhas Indra and Vāyu (twice),' 'to Nāriṣṭhas Soma and Maruts,' 'to Nāriṣṭha Brahman,' 'to Nāriṣṭha Paramātman.'

The adhvaryu recites 'apyāyatām dhruvā' (Tai. S. I. 6. 5. 1), takes ājya thirty-eight times and offers with the juhū oblations called sarvaprāyaścittas to thirty-eight deities in the āhavanīya with a mantra for each,[2422] and there is an appropriate *tyāga* in each case.

The adhvaryu repeats the mantra 'āpyāyatām &c.' (Tai. S. I. 6. 5. 1), increases the dhruvā (with ājya), stands erect inside the vedi and offers with the dhruvā three homas called *Samiṣṭayajus*[2423] in the āhavanīya with 'ye path-finding gods! after finding the path, return by it. O Lord of the mind! place this our sacrifice among the gods, in speech, in the wind' (Tai. S. I. 1. 13. 3). When the word svāhā is repeated the second time he throws the barhis into the fire. The yajamāna says 'this is for the path-finding gods, for Yajña—for Paramātman' and utters the invocation 'agne adabdhāyo' (Tai. S. I. 1. 13. 3,) and after the barhis is thrown the verse 'divaḥ khilo' (Tai. Br. III. 7. 6). The yajamāna then eats his own share of the sacrificial food with 'let the lord of sacrifice be united with prayer &c.' (Tai. S. I. 3. 8. 1).

But if it is the sānnāyya, he takes in the boiled milk with 'May this *havis*, a giver of progeny, be for my welfare &c.' (Tai. Br. II. 6. 3) and curds with 'dadhikrāvṇo' (Ṛg. IV. 39. 6). Āp. IV. 14. 2 notes that a yajamāna who is not a brāhmaṇa should not eat sānnāyya. The adhvaryu strews the vedi with

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2422. These 38 mantras (some of them of single words like iṣṭebhyaḥ svāhā, bhūḥ svāhā) are set out in Sat. II. 6 pp. 232–234. Āp. (III. 11–12) contains most of them, but in a different order.

2423. 'Samiṣṭayajus' would literally mean 'a Yajus formula indicative of the completion of the sacrifice or of sacrificing together for many deities'. It now means 'an oblation'. The mantra is देवा गातुविदो गातुं वित्वा गातुमित मनसस्पत इमं नो देव देवेषु यज्ञं स्वाहा वाचि स्वाहा वाते धाः। Tai. S. I. 1. 13. 3. There is a difference of view about the Samiṣṭayajus. According to Āp. III. 13. 2 (and com.), Baud. I. 21, Kāt. III. 8. 4 the oblation is only one (made at the end of the whole mantra), though the word svāhā occurs thrice (twice in the mantra itself and once repeated at the end of the mantra). According to Sat. II. 6 pp. 234–235 the oblations are three. Vide Vāj. S. II. 21 for the mantra (slightly different) and Śat. Br. I. 9. 2. 26–28 for its explanation.

the darbhas spread on the seat of the hotṛ with 'strew over the vedi &c.' (Tai. Br. III. 7. 5). He carries the praṇītā waters from the eastern side with 'to you for prosperity' and pours them down inside the vedi with 'may he who joined you together separate you'. The adhvaryu pours on those praṇītā waters a continuous stream of water for the yajamāna who holds it in his joined hands and mutters 'thou art true, be true to me ...... do not perish for me' (sadasi ...... kṣeṣṭhāḥ' Tai. S. I. 6. 5. 1), throws up water in different directions with 'may gods and priests cleanse with water in the east &c.' (Āśv. I. 11. 6–7), pours the rest inside the vedi with 'I discharge you to the ocean, that is your origin' (Āp. IV. 14. 4) and wipes his face with his wet right hand with 'O Sarasvatī! that honey which you have in waters &c.' (Tai. Br. II. 5. 8 quoted in Āp. IV. 14. 4).

The adhvaryu then takes up the *upaveṣa* and conceals it inside the dust of the utkara (vide Āp. III. 13. 6) and if it is desired to practise magic against one's enemy, then he throws the upaveṣa on the utkara after taking the enemy's name (Āp. III. 14. 1, Sat. II. 6. p. 237). Vide Tai. Br. III. 3. 11 for the upaveṣa and the mantras. The adhvaryu takes leave of the Yajña with 'Let him who yokes you discharge you' (Tai. S. I. 5. 10. 3 quoted in Sat. II. 6. p. 237) and passes his eye over the whole sacrificial ground.[2424] Then he discharges the kapālas with 'the kapālas that were in the cauldron' (Tai. S. I. 5. 10. 3–4 quoted in Sat. II. 6. p. 237), counts them and keeps them aside. Then the adhvaryu goes out. The brahmā also places a fuel-stick on fire with 'the fire has been worshipped &c.' (Āp. III. 13. 1 and Sat. II. 8. p. 261) and then leaves by the way he came.

The yajamāna gets up from his seat and takes what are called 'the strides of Viṣṇu' (viṣṇukrama).[2425] These are four taken from the south corner (śroṇi) on the south side of the vedi. He starts towards the east putting the right foot always first, never allows the left foot to come in front, does not go beyond the āhavanīya place and each succeeding step covers

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2424. According to com. on Sat. casting the eye over the vihāra constitutes the discharge (*vimoka*) of the yajña.

2425. This act is called Viṣṇu-krama because the four mantras repeated in it all begin with 'viṣṇoḥ kramosi' and because the yajamāna actually takes four steps in it. विष्णुक्रमा नाम वक्ष्यमाणविशिष्टाः पदविक्षेपाः तान्दक्षिणे वेदिसीम्नि क्रामति । com on आप. IV. 14. 6.

more ground than each preceding one. He first recites four mantras 'thou art the stride of Viṣṇu &c.' (Tai. S. I. 6. 5. 2) when taking the strides. Then he mutters a long prayer to the Sun 'O Light of Mitra rising to-day &c.' (Tai. Br. III. 7. 6 and Tai. S. I. 6. 6. 1, quoted in Āp. IV. 15. 1 and I. 16. 1). He contemplates the destruction of his enemy with the words 'Here do I exclude from a share my enemy the evil-doer &c.' He revolves round himself from left to right with 'I turn the turning of Indra' (Tai. S. I. 6. 6. 2) and goes round the āhavanīya with 'Let me have auspicious riches and may evil riches remain away from me' (Āp. IV. 15. 4). He bends over the āhavanīya with 'thou art light' (Tai. S. I. 1. 10. 3), pays homage to it with 'May I be united with my children and may my children be united with me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 4). He puts the fire into flames 'O fire, being kindled, shine for me &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 16. 5). He prays to the āhavanīya with 'The sacrifice is endowed with riches, may I be endowed with riches &c.' (Tai. S. I. 6. 6. 2, Āp. IV. 15. 5.). He prays to the dakṣiṇa fire 'O fire, cook food pleasantly eaten for our progeny' (Āp. IV. 16. 5). He prays to the gārhapatya fire with the two verses to Agni Pavamāna (Ṛg. IX. 66. 19–20, Tai. S. I. 6. 6. 2), and with 'O Agni Gṛhapati! I am a good house-holder &c.' (Tai. S. I. 6. 6. 3). If he has no son he prays[2426] 'I pray for that blessing full of spiritual lustre for my son (to be)' and if he has a son he prays 'I pray for my son so and so that blessing &c.' (Tai. S. I. 6. 6. 3). He sits between the two fires inside the vedi with 'to thee (unborn or born son as the case may be) who art light &c.' (Āp. IV. 16. 6). He places on his lap the blades of the veda (that had been unloosened) and sitting inside the vedi mutters the Atimokṣa mantras 'May Agni guard me against those gods that strike the sacrifice &c.' (Tai. S. III. 5. 4. 1–2 indicated in Āp. IV. 14. 10).

He then comes to his seat, looks at the whole sacrifice with 'who yokes thee? Let him free thee' (Tai. S. I. 6. 6. 3). He then discharges himself from vrata with 'O fire, lord of vratas, I observed vrata &c.' (Tai. S. I. 6. 6. 3, Tai. Ā. IV. 41,

2426. तामाशिषमाशासे तन्तवे ज्योतिष्मतीमित्यजातपुत्रः । तामाशिषमाशासे देवदत्ताय ज्योतिष्मतीमिति जातपुत्रः । तामाशिषमाशासे यज्ञाय सूर्याय विष्णवे ज्योतिष्मतीमिति (बहुपुत्रः)। vide com. on Āp. IV. 16. 3. Here यज्ञ, सूर्य and विष्णु are the names of the sons. Vide Tai. S. I. 6. 6. 3 'तामाशिषमाशासे तन्तवे ज्योतिष्मतीं तामाशिषमाशासेऽमुष्मै ज्योतिष्मतीम्.'

Vāj. S. II. 28). He then mutters the mantra which speaks of the re-performance of yajña 'Yajña hath become, it has come into being ...... let him make us overlords, may we be lords of wealth' (Tai. S. I. 6. 6. 4). He then gets up and mutters a text after going out with his face to the east 'O fire, the sacrifice is endowed with cows ...... May this sacrifice be rich in food in balls' (Tai. S. I. 6. 6. 4) and a further prayer (given in Āp. IV. 16. 15).[2427] Then after saying 'thou art rain ...... a bow to you' he touches water. Then the sacrificer issues a direction 'the brāhmaṇas have to be satiated' (with dinner &c.).

Lastly the yajamāna offers final prayers by repeating Ṛg. I. 189. 1, VII. 4. 1, VII. 10. 3, I. 189. 3, I. 189. 2, III. 6. 1 and winds up with 'salutation to thee once, twice, thrice, four times, five times, ten times, a hundred times. May there be salutation to thee up to a thousand times. Do not injure, may we be free from debts in this world, in the next world, in the third world; may we, free from debts, dwell in all the paths, those that are Devayāna (lead to the gods) and those that lead to the pitṛs.' According to Tai. S. II. 5. 3. 1 and Āp. III. 15. 1-5 there is an additional puroḍāśa offered to Indra Vaimṛdha. Jai. (IV. 3. 32-35) declares that this puroḍāśa is offered only on the Full Moon day sacrifice and not in the New Moon sacrifice. Vide Jai. X. 8. 17-19 for seventeen sāmidhenī verses in the Vaimṛdha iṣṭi.

There are differences in the procedure of darśeṣṭi as compared with that of the pūrṇamāseṣṭi which have been noted in the above at the respective places. There are several modifications of the darśapūrṇamāsa such as the Dākṣāyaṇa yajña, the Vaimṛdha, Sākamprasthīya, which are omitted here for want of space. Jaimini (II. 3. 5-11) establishes that the Dākṣāyaṇa, Sākamprasthīya and Saṁkrama yajñas are modifications of darśapūrṇamāsa.

Piṇḍapitṛyajña

It is so called because balls of rice are offered to the pitṛs[2428] in this rite. According to Jaimini IV. 4. 19-21 Piṇḍapitṛyajña

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2427. यज्ञ शं च म उप च म आयुश्च मे बलं च ...... यज्ञारिष्टो मे सन्तिष्ठस्वेति दर्शपूर्णमासाभ्यां सोमेन पशुना चेष्ट्वा जपति । वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागामितिश्चाप उपस्पृशति । तदिदं सर्वयज्ञेषूपस्पर्शनं भवति । आप. IV. 16. 15-16. Vide तै. ब्रा. III. 10. 9 for वृष्टिरसि &c.

2428. अमावास्यायां यदहश्चन्द्रमसं न पश्यन्ति तदहः पिण्डपितृयज्ञं कुरुते । आप. I. 7. 1-2. रुद्रदत्त explains 'पिण्डैः पितॄणां यज्ञः'; महादेव on सत्याषाढ says 'पिण्डैः पिण्डदानेन सहितः पितृभ्यो देवेभ्यो यज्ञो होमः स पिण्डपितृयज्ञः'—II. 7. p. 245.

is an independent rite and not a mere subordinate part of the darśa sacrifice. On the other hand several writers held that it was a subordinate part (aṅga) of darśa e. g. Kāt. IV. 1. 30 appears to be of that opinion and the paddhati on it notes that all bhāṣyakāras like Karka stick to that opinion.[2429] The piṇḍapitṛyajña is briefly described below. For details, vide Śat. Br. II. 4. 2, Tai. Br. I. 3. 10, II. 6. 16, Āśv. II. 6–7, Āp. I. 7–10, Kāt. IV. 1. 1–30, Sat. II. 7, Baud. III. 10–11. It is performed on amāvāsyā day when the moon cannot be seen and its distance from the sun is the least, in the last third part of the day or when only the rays of the sun are visible on the tops of trees.[2430] The *caru* (boiled rice) is cooked on the dakṣiṇāgni and the oblation is offered in the same. In this and other ways a contrast is brought out between *rites for gods and for Manes.* He kindles a blade on the dakṣiṇa fire and carries it to the south-east of that fire with the mantra 'ye rūpāṇi &c.' (Vāj. S. II. 30).[2431] All actions are to be done facing the south-east unless otherwise specified. The darbha grass (to be employed in this rite) is severed at one stroke and is brought with or without its roots (Āp. I. 7. 3–4). Strewing round the dakṣiṇāgni darbha grass (*paristaraṇa*) with their ends turned to the south in the case of those that are placed to the north or south he spreads darbhas to the north. He places to the north-east or to the north-west of the dakṣiṇāgni singly the yajñapātras required in this rite on darbha grass viz. carusthālī, śūrpa, sphya, mortar and pestle, sruva, dhruvā, antelope-skin, fuel-sticks cut off at one stroke, mekṣaṇa, kamaṇḍalu, and whatever else may be necessary. The adhvaryu going to the south of the śakaṭa (the wooden frame on which the paddy is stored and which is to the west of the fire) fills the carusthālī (vessel for cooking rice) that is placed on the śūrpa with paddy to the brim and removes the grains (that rise above the brim) on to the śūrpa (which overflowing grains are returned to the śakaṭa). The mortar is then placed on the black antelope-skin and the wife with her face to the south-east beats with the pestle the paddy grains

2429. पितृयज्ञः स्वकालत्वादनङ्गं स्यात् । जै. IV. 4. 19; अङ्गं वा समभिव्याहारात् । कात्या. IV. 1. 30 (पद्धति 'पिण्डपितृयज्ञो दर्शाङ्गमिति कर्कादयः सर्वे भाष्यकाराः, नेति संप्रदायः'). Vide त्रिकाण्डमण्डन I. 5–6 on the varying views.

2430. पूर्वाह्णो वै देवानां मध्यन्दिनो मनुष्याणामपराह्णः पितॄणाम् । शतपथ II. 4. 2. 8, अपराह्णे पिण्डपितृयज्ञश्चन्द्रादर्शनेऽमावास्यायाम् । कात्या. IV. 1. 1; अपराह्णेऽधिवृक्षसूर्ये वा पिण्डपितृयज्ञेन चरन्ति । आप. I. 7. 2, Sat. II. 7. p. 248.

2431. Āśv. II. 6. 3, Āp. I. 8. 7 set out the whole verse ये रूपाणि.

taken out in the carusthālī and removes the husks by means of the winnowing basket. Without trying to separate the husked grains from the unhusked ones the grains are washed once and cooked on the dakṣiṇa fire (in such a way that the grains of rice are not entirely soft). He should draw with the sphya a line between the gārhapatya and dakṣiṇa fires or to the south-east of the latter with the words 'the asuras and evil-spirits that occupy the vedi are scattered away' (Vāj. S. II. 29 quoted in Sat. II. 7. p. 249 and Āp. I. 7. 13). He should then sprinkle that line (as the vedi for this rite) with water, spread round it the darbha grass (cut off with one stroke), take clarified butter in the dhruvā spoon, place it to the south of the dakṣiṇāgni, sprinkle on the mess of cooked rice clarified butter from the dhruvā. He places to the south of the dakṣiṇāgni, collyrium, unguents, a mat and a pillow. Wearing the sacred thread in the prācīnāvīta form (according to Āp. I. 8. 3 and Sat. *II. 7. p. 248 the adhvaryu wears* it in the upavīta form) he offers on the fire the idhma (i. e. fifteen fuel-sticks), takes a portion of the boiled rice with the *mekṣaṇa*, pours clarified butter over it, cuts off two portions of the rice on it, again sprinkles clarified butter over[2432] the portions and the rice from which they are taken, offers into the dakṣiṇa fire one *āhuti* (oblation) with the words 'Somāya pitṛmate svadhā namaḥ', then again sprinkles clarified butter on the portion cut off and offers it with the words 'Agnaye kavyavāhanāya svadhā namaḥ'. He[2433] then throws the mekṣaṇa on to the fire. Then on the line made with the sphya he sprinkles water thrice[2434] with the mantras 'Śundhantām pitaraḥ, śundhantām pitāmahāḥ, śundhantām prapitāmahāḥ' (may the fathers, grand-fathers and great-grand-fathers wash themselves pure). He offers three balls of rice on that line one after another with the hand turned sideways (i. e. the piṇḍa is let off on the line from the part of the palm between the thumb

2432. In the case of this offering there is उपस्तरण, then हविरवदान, अभिघारण (and प्रत्यभिघारण) as in the case of oblations to gods.

2433. Āp. I. 8. 3–4 and Sat. II. 7. p. 248 (following Tai. Br. I. 3. 10) speak of three āhutis 'सोमाय पितृपीताय स्वधा नमः', 'यमायाङ्गिरस्वते पितृमते स्वधा नमः', अग्नये कव्यवाहनाय स्वधा नमः'. Sat. adds स्विष्टकृते after कव्यवाहनाय and states that the third āhuti consists of the boiled grains of rice sticking to the mekṣaṇa. For the first and third vide Vāj. S. II. 29.

2434. Āp I. 8. 9 notes that all actions from this onwards are done by the house-holder himself who wears his sacred thread in the prācīnāvīta form.

and the index finger) with appropriate mantras, the first to the father with the words 'this is for you father,[2435] N. N. and those who come after you', to the grand-father with the words 'this is for you grand-father &c.', to the great-grandfather with similar words. The piṇḍa (ball of rice) for the great-grand-father is the biggest of the three, that for the grand-father being larger than that for the father. There was a difference of view among the teachers as to the procedure when any of the three ancestors was living, Gāṇagāri holding that piṇḍas were offered only to the deceased ancestors and he who was living was only honoured, while Taulvali said that piṇḍas were to be offered to three ancestors whether living or dead and Gautama stating that if any ancestor out of the first three above the sacrificer was alive, three piṇḍas were to be offered and an ancestor beyond the great-grand-father may then be included. Āśv. (II. 6. 20–23) refutes all these views by saying that no piṇḍa can be offered to any ancestor beyond the great-grand-father and none to those who are alive nor to any ancestor between whom and a preceding ancestor a living ancestor intervenes, but that the piṇḍas meant for ancestors that are alive may be thrown into fire (with svāhā at the end and not *svadhā*). According to Āp. I. 9. 8 and Sat. p. 252 if the householder's father be living he should not offer piṇḍas but should stop after he performs the homa. If he has[2436] two fathers or grand-fathers or great-grand-fathers (owing to adoption or *niyoga*) he should take two names with reference to the piṇḍa offered to that ancestor. When the piṇḍas are placed on the line referred to above he invokes the piṇḍas with a formula 'Here you may regale yourselves, O pitṛs and may you partake according to your shares' (Vāj. S. II. 31).[2437] Then he turns round and faces the north, sits down holding his breath till he feels exhausted, then again turns round and faces the piṇḍas and utters the invocation

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2435. The words would be एतत्ते तत अमुकशर्मन् ये च त्वामनु एतत्ते पितामह अमुकशर्मन् &c. Some added अमुकसगोत्र after अमुकशर्मन्, but the com. on Sat. II. 7. p. 251 says that it is wrong.

2436. यदि द्विपिता स्यादेकैकस्मिन्पिण्डे द्वौ द्वावुपलक्षयेत् । आप. I. 9. 7 and Sat. II. 7. p. 251. Then the formula will be एतद्वां ततौ (पितामहौ प्रपितामहौ वा) अमुकनामानौ ये च युवामनु.

2437. In the तै. सं. I. 8. 5. 1–2 the words here and elsewhere are slightly different viz. एतत्ते तत ये च त्वामन्वेतत्ते पितामह प्रपितामह ये च त्वामन्वत्र पितरो यथाभागं मन्दध्वम् । ...... अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरोऽमीमृजन्त पितरः ।. The शतपथ II. 4. 2. 20 explains आवृषायध्वम् as 'अश्नीत'.

'the pitṛs have regaled themselves and have partaken according to their shares' (Vāj. S. II. 31). He smells the boiled rice. Then he again offers water (*ninayana*) with the words 'Śundhantām &c.', (vide above p. 1087) on the line made with the sphya, he puts on the three piṇḍas one after another the unguents and collyrium respectively with the words 'asau abhyaṅkṣva' (you by name so and so father &c. apply the unguents) and 'asau aṅkṣva' (you so and so father, &c. put the collyrium in the eye). He should then place as garment on each of the piṇḍas the hem of a garment (daśā) or woolen tuft or a hair from his own body (the part above navel) if he is beyond fifty years of age with the words 'O pitṛs, this is the garment for you, may you not come in contact with any other (garment) than this' (Āśv. II. 7. 6). Then he should wait upon the pitṛs with salutation and mutter the mantra 'salutation to you, Pitṛs, for (securing) food, salutation to you, Pitṛs, for strength' &c. [2438] and also the three verses 'manonvāhuvāmahe' (Ṛg. X. 57. 3-5). [2439] He should then make the pitṛs start forward on a stream of water (i. e. by pouring water on the piṇḍas) with the mantra 'O well-disposed pitṛs! May you depart away by the ancient and awe-inspiring paths, after bestowing on us wealth and welfare. May you send down to us prosperity including all manly sons' (vide Tai. S. I. 8. 5. 2 for first half). He should walk a little towards the dakṣiṇāgni with the verse Ṛg. IV. 10. 1 and then towards the gārhapatya with the mantra 'May the gārhapatya fire deliver me from whatever sin I may have committed against Heaven and Earth, or parents and may the same fire make me sinless' (Tai. S. I. 8. 5. 3). He should take hold of the middle piṇḍa with the words 'O pitṛs ! bestow on me a valiant (son)' and should make his wife eat that ball of rice with the mantra [2440]

2438. अथैनानुपतिष्ठेत नमो वः पितर इषे नमो वः पितर ऊर्जे नमो वः पितरः शुष्माय नमो वः पितरोऽघोराय नमो वः पितरो जीवाय नमो वः पितरो रसाय । स्वधा वः पितरो नमो वः पितरो नम एता युष्माकं पितर इमा अस्माकं जीवा वो जीवन्त इह सन्तः स्याम । आश्व. II. 7. 7; compare आप. I. 10. 2 and कात्या. IV. 1. 15 for the same rule. वाज. सं. II. 32 contains the mantra with some variations.

2439. Each of the three verses (Ṛg. X. 57. 3-5) and Tai. S. I. 8. 5. 2-3 contains the word '*manas*' and hence they are called 'manasvatī' verses. Vide Āp. I. 10. 5.

2440. पत्नीं प्राशयेदाधत्त पितरो गर्भं कुमारं पुष्करस्रजम् । यथायमरपा असत् ॥ आश्व. II. 7. 13. The Vāj. S. II. 33 reads यथेह पुरुषो असत् (which is also read by Āp. I. 10. 11). The mantra आधत्त पितरो is recited by the wife, according to Nārāyaṇa on Āśv. II. 7. 13. If there are many wives they may divide the piṇḍa (com. on Kāt. IV. 1. 22).

'O pitṛs! may you deposit an embryo that will be a young boy wearing a lotus wreath, so that he may be unhurt' (compare Vāj. S. II. 33). The other two piṇḍas may be thrown into water or fire or a person who has recently lost all appetite for food may eat the two or one who is harassed by some incurable disease (such as leprosy or tuberculosis) may eat them, the result being that he is either cured or dies. Kāt. IV. 1. 20 adds that the adhvaryu collects the piṇḍas in a pot and the house-holder bends down and takes the smell thereof.[2441] Then the darbha blades taken out with one stroke are thrown into the fire, the utensils are sprinkled with water and then taken up in twos and laid aside.

A householder who had not consecrated the three vedic fires also had to perform the piṇḍa-pitṛ-yajña on amāvāsyā, but he offered it in the gṛhya fire. Vide Āśv. Śr. II. 7. 18, Saṁ. K. p. 838 ff, Saṁ. Pr. 908 ff. Gaut. V. 5 prescribes that a householder should at least daily offer water to the pitṛs and do more (i. e. offering food &c.) according to his ability and inclination. Manu II. 176 prescribes daily pitṛ-tarpaṇa (satiating the pitṛs with water), for which see pp. 668–69.

2441. अथावजिघ्रति सव्यमावृत्य पिण्डानेष यजमानभागः । शतपथब्रा. II. 4. 2. 24.

CHAPTER XXXI

CĀTURMĀSYAS (seasonal sacrifices)[2442]

According to Āśv. II. 14. 1 the term Iṣṭyayana comprehends the Cāturmāsyas, Turāyaṇa, Dākṣāyaṇa and other iṣṭis. The cāturmāsyas are three (or four according to some), viz. Vaiśvadeva, Varuṇapraghāsa, Sākamedha (and Śunāsīrīya). Each of these is called a *parvan* (part or joint) of the cāturmāsyas. They are called cāturmāsyas because each of them takes place after four months.[2443] They are performed respectively on the Full Moon days of Phālguna (or Caitra), of Āṣāḍha, Kārtika and on the 5th full moon from the day on which the Sākamedha is performed (i. e. on Phālgunī) or two or three days before it (com. on Āśv. II. 20. 2). They indicate the advent of three seasons viz. vasanta (spring), varṣā (rains) and hemanta[2444] (autumn). If the Vaiśvadevaparva is performed on Caitra Full Moon, then the Varuṇapraghāsas and Sākamedhas will be performed on Śrāvaṇa and Mārgaśīrṣa Full Moon days respectively. The Tai. Br. I. 6. 8 states the reward secured by the performance of the cāturmāsyas.[2445]

According to Āśv. on the day previous to the Full Moon of Phālguna when beginning the cāturmāsyas he performs an iṣṭi for (Agni) Vaiśvānara and Parjanya. According to Kāt. V. 1. 2 there is an option viz. he may perform this iṣṭi or the Anvārambhaṇīyā iṣṭi. Then on the Full Moon day he performs the Vaiśvadeva iṣṭi in the morning and then performs the

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2442. Vide Tai. S. I. 8. 2–7, Tai. Br. I. 4. 9–10 and I. 5. 5–6, Śat. Br. II. 5. 1–3 and XI. 5. 2, Āp. VIII, Kāt. V, Āśv. II. 15–20, Baud. V.

2443. वैश्वदेवहविर्भिर्यक्ष्यमाणो भवति फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्याम्। बौ. V. 1; चातुर्मास्यप्रयोगः फाल्गुन्याम्। कात्या. V. 1. 1; com. 'चतुर्षु चतुर्षु मासेषु भवति इति व्युत्पत्त्या। तत्र भवाधिकारे चतुर्मासाण्ण्यो यज्ञे तत्र भव इति वार्तिकम्'.

2444. वसन्ते वैश्वदेवेन यजेत वर्षासु वरुणप्रघासैर्यजेत हेमन्ते साकमेधैर्यजेत। quoted by Śabara on Jaimini XI. 2. 13; वसन्ते वैश्वदेवेन यजेत प्रावृषि वरुणप्रघासैः शरदि साकमेधैरिति विज्ञायते। आप. VIII. 4. 13. There is no fixed time for Śunāsīrīya. It may be performed at one's will immediately after Sākamedha, or two, three, or four days after it or one month or four months after it. Vide Kāt. V. 11. 1–2 and com. thereon.

2445. यद्वैश्वदेवेन यजते प्रजा एव तद्यजमानः सृजते। ता वरुणप्रघासैर्वरुणपाशान्मुञ्चति। साकमेधैः प्रतिष्ठापयति। त्र्यम्बकै रुद्रं निरवदयते। पितृयज्ञेन सुवर्गं लोकं गमयति। तै. ब्रा. I. 6. 8.

pūrṇamāsa iṣṭi. According to the com. on Kāt. V. 1. the Vaiśvadeva iṣṭi is performed in the morning of the first day after Full Moon and then follows the pūrṇamāsa iṣṭi of Phālguna. The sacrificer has to keep certain observances on all the *parvans* of the cāturmāsyas viz. he has to shave[2446] his head and face, to sleep on the ground (not on a cot), to avoid honey, meat, salt, sexual intercourse and decorations of the body. There is an option as to shaving the moustaches and beard viz. he should shave only on the first and last *parvans* or may do so on all four. There are five offerings common to all cāturmāsyas, viz., a puroḍāśa (cake) on eight potsherds for Agni, boiled rice (caru) for Soma, a puroḍāśa on 12 or 8 potsherds (12 according to Tai. S. I. 8. 2) for Savitṛ (upāṁśu, inaudibly), a *caru* for Sarasvatī, a caru of finely ground rice for Pūṣan. The reward secured by the performance of the cāturmāsyas[2447] is heaven. The cāturmāsyas may be performed throughout life or for one year only.

In the introductory iṣṭi to Vaiśvānara and Parjanya, there is a cake prepared on twelve potsherds for Vaiśvānara and caru for Parjanya. The anuvākyā verses (according to Āśv.) for the two are 'vaiśvānaro ajījanad-agnir &c.' (Āśv. II. 15. 2 sets out the whole) and 'parjanyāya pragāyata' (Ṛg. VII. 102. 1) respectively and the yājyā verses respectively are 'pṛṣṭo divi' (Ṛg. I. 98. 2) and 'pra vātā vānti' (Ṛg. V. 83. 4). In the Vaiśvadeva-parvan itself there are (besides the five offerings common to all cāturmāsyas) three more offerings viz. a cake (puroḍāśa) on seven potsherds for Marut Svatavas (self-strong) or for the Maruts, a payasyā (or āmikṣā, according to Baud. V. I)[2448] to

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2446. पौर्णमासेनेष्ट्वा चातुर्मास्यव्रतान्युपेयात् । केशानिवर्तयीत । श्मश्रूणि वापयीत अधः शयीत । मधुमांसलवणस्त्र्यवलेखनानि वर्जयेत् । ऋतौ भार्यामुपेयात् । वापनं सर्वेषु पर्वसु । आद्योत्तमयोर्वा । आश्व. II. 16.22–27; केशप्रसाधनादीनि स्वैरिकर्माणि अवलेखनशब्देनोच्यन्ते । नारायण on आश्व.

2447. चातुर्मास्यैः स्वर्गकामो यजेत । quoted by Śabara on Jai. XI. 2.12.

2448. When milk is drawn in the morning and heated and then the sour milk of the preceding evening is added on to it, the mixture divides itself into two portions, the solid one being called आमिक्षा and the liquid above it is called वाजिन. Note तप्ते पयसि दध्यानयति सा वैश्वदेव्यामिक्षा वाजिभ्यो वाजिनम् । quoted by शबर on जै. II. 2. 23 and IV. 1. 22. शबर further remarks 'आमिक्षायां दधिपयसी विद्येते न वाजिने । तत्र हि दधिपयसोः संसृष्टो रस उपलभ्यते । ... ... वाजिने तिक्तकटुको रसः ।'. याज्ञिकदेव on कात्या. IV. 3. 10 remarks आमिक्षा पयस्येति चानर्थान्तरम् ।. The first cāturmāsya is called Vaiśvadeva because the most characteristic offering in it is the āmikṣā to All Gods 'आमिक्षादेवतात्वेन विश्वदेवसंबन्धात् तैरिष्टत्वेन पुराकल्पश्रवणाच्च प्रथमस्य पर्वणः समाख्या वैश्वदेवमिति । com. on. Āp. VIII. 1. 2.

the All-Gods (Viśve Devāḥ) and a cake on a single potsherd to Dyāvāpṛthivī (Heaven and Earth).

Kāt. (V. 1. 21–24) requires that this Vaiśvadeva-parvan should be performed in a spot which inclines towards the east,[2449] that the sacrificer and his wife each put on two fresh and unworn garments (one lower and the other upper) which they have to wear again at the Varuṇapraghāsaparvan. Kāt. (V. 1. 25–26) following Śat. Br. (II. 5. 1) says that barhis (sacred grass to be strewn on sacrificial ground) is tied up in three bunches separately with a rope of grass and then all three bunches are tied together with a bigger rope and therein (i. e. inside this last rope) is thrust a bunch of flowering kuśa grass, which is to be used as *prastara*. After putting the yajñapātras[2450] on the sacrificial ground, fire is produced by churning from the *araṇis*. Being directed by the adhvaryu the hotṛ priest repeats at the time of churning fire the verses Ṛg. I. 24. 3, I. 22. 13, VI. 16. 13–15 (except the last pāda of VI. 16. 15) and stops till he receives another direction (sampraiṣa) from the adhvaryu. If fire is not produced at once the hotṛ should go on repeating the hymn, Ṛg. X. 118, till fire is struck from the *araṇis.*[2451] On hearing from the adhvaryu that fire is produced and that he should repeat a formula for that event, the hotṛ repeats the last pāda of Ṛg. VI. 16. 15 at which he had stopped (after the syllable om added at the end of that verse of Ṛg. X. 118 at which he hears about the production of fire). Then he should repeat Ṛg. I. 74. 3 and stop after repeating half of Ṛg. VI. 16. 40, then recite Ṛg. VI. 16. 41–42, I. 12. 6, VIII. 43. 14, the verse 'tamarjayanta sukratum' and then repeat Ṛg. X. 90. 16 as the paridhānīyā (the finishing verse).[2452] There are nine prayājas and nine anuyājas in the Vaiśvadeva-parvan, while in the Darśapūrṇamāsa there are only

2449. प्राचीनप्रवणे वैश्वदेवेन यजेत । quoted by शबर on जै. I. 3 22 and XI. 2. 1.

2450. The yajñapātras required here are stated at length in the paddhati on Kāt. V. 1.

2451. According to Kāt. V. 2. 1–5 the adhvaryu directs the hotṛ to repeat, while the churning proceeds, the formulæ (Vāj. S. V. 2) गायत्रेण त्वा छन्दसा मन्थामि त्रैष्टुभेन त्वा ... ... मन्थामि जागतेन ... ... मन्थामि and the adhvaryu churns from left to right thrice for each of the three formulæ, that when fire is produced it is put in the place of the āhavanīya with Vāj. S. V. 3.

2452. सर्वत्रोत्तमां परिधानीयेति विद्यात् । आश्व. II. 16. 8.

five prayājas and three anuyājas. The number nine of the prayājas[2453] is made up by adding before the 5th prayāja of the Darśapūrṇamāsa four as stated in the note below. Ṛg. V. 82. 7 and VI. 71. 6 are the anuvākyā and yājyā for the offering to Savitṛ, Ṛg. VI. 54. 9 and VI. 58. 1 for that to Pūṣan and VII. 59. 11 and VI. 66. 9 for that to Maruts.[2454] The nine anuyājas are made up by adding after the first anuyāja of the darśapūrṇamāsa six more. After the anuyājas, or after the sūktavāka or śaṁyuvāka, an offering of vājina is made to the deities called Vājins. The remainder of the vājina is brought in a vessel and is dealt with in the same way as *iḍā* (i. e. it is placed in the folded hands of the hotṛ by the adhvaryu, the hotṛ then holds it in his left hand and then on the right hand some ghee is sprinkled by the adhvaryu and then two portions of the vājina are put thereon and then again some ājya is sprinkled over it), the vessel is then raised as high as the mouth or nose, the hotṛ should request the other priests in order (as done in the note) to repeat an invocation (*upahava*) with a mantra and then the hotṛ, adhvaryu, brahmā and āgnīdhra partake of the vājina by merely smelling[2455] it. The sacrificer partakes of the vājina actually. Kāt. (V. 2. 9 and 12) adds that the adhvaryu offers three offerings called samiṣṭa-yajus respectively to Vāta, Yajña and Yajñapati with three mantras (viz. Vāj. VIII. 21, 22 first half and 22 latter half) or only one samiṣṭa-yajus may be offered (with Vāj. S. VIII. 21) in Vaiśvadeva and Śunāsīrīya parvans. According to the Śat. Br. (II. 5. 1. 21) the dakṣiṇā in this rite is the first born calf of the season. Kāt. (V. 2. 13) further says that the sacrificer may on finishing each of the three cāturmāsyas (except Śunāsīrīya) shave himself.

2453. नव प्रयाजाः प्रागुत्तमाच्चतुर आवपेत दुरो अग्न आज्यस्य व्यन्तु, उषासानक्ताग्न आज्यस्य वीताम्, दैव्या होताराग्न आज्यस्य वीताम्, तिस्रो देवीरग्न आज्यस्य व्यन्त्विति। आश्व. II. 16. 9; vide notes 2368 and 2369 as to the procedure of prayājas; नवानूयाजाः षडूर्ध्वं प्रथमाद् देवी द्वारो वसुवने वसुधेयस्य व्यन्तु। देवी उषासानक्ता वसु ...... धेयस्य वीताम्। देवी जोष्ट्री वसु ...... वीताम्। देवी ऊर्जाहुती ... ... वीताम्। देवा दैव्या होतारा ...... वीताम्। देवीस्तिस्रस्तिस्रो देवीर्व ...... व्यन्त्विति। आश्व. II. 16. 12; vide also com. on Kāt. V. 2. 7.

2454. Tai. S. IV. 1. 11 states in one place the anuvākyas and yājyas for all the oblations made in the Vaiśvadeva rite.

2455. अध्वर्य उपह्वयस्व ब्रह्मन्नुपह्वयस्वाग्नीदुपह्वयस्वेति। यन्मे रेतः प्रसिच्यते यद्वा मे अपिगच्छति यद्वा जायते पुनः। तेन मा शिवमाविश तेन मा वाजिनं कुरु। तस्य ते वाजिपीतस्योपहूतस्योपहूतो भक्षयामीति प्राणभक्षं भक्षयेत्। आश्व. II. 16. 18–19; vide also Baud. V. 4. for the mantra.

Jai. (IV. 1. 22–24) concludes that āmikṣā is the principal purpose of mixing curds in boiled milk and not *vājina* and in VIII. 2. 1–9 that in offering vājina the procedure of iṣṭi is to be followed and not of Somayāga though *śruti* in one passage states 'somo vai vājinam'. Vide also Jai. II. 2. 23.

Varuṇapraghāsa.[2456]

The word Varuṇapraghāsa is masculine and is always employed in the plural. The Śat. Br. (II. 5. 2. 1) gives a fanciful etymology viz. that yavas (barley grains) belong to Varuṇa and as these are eaten (from *ghas* to eat) in this rite it is so called. This rite is performed in the rainy season four months after Vaiśvadeva on the Full Moon day of Āṣāḍha or of Śrāvaṇa. The sacrificer should go out of his house to a spot where plenty of shrubs grow. Two altars (vedi) have to be prepared to the east of the āhavanīya inclined towards the east, one south of the other. The northern vedi is in charge of the adhvaryu and the southern one in charge of his assistant, the pratiprasthātṛ (Āp. VIII. 5. 5.). The latter follows the adhvaryu in doing the same actions on the southern vedi that are done by the adhvaryu on the northern vedi except carrying the water forward, girding the wife, producing fires and a few others specified in Kāt. V. 4. 33; all the orders (sampraiṣas, like 'agnaye samidhyamānāya anubrūhi') are to be uttered once and everything that concerns the uttering of words is to be done by the adhvaryu only (Āp. VIII. 5. 17)[2457]. But Jai. XII. 1. 18 says that the mantras for taking ājya, for prokṣaṇa and the like are to be recited by the two separately. The procedure is like that of Vaiśvadevaparvan except where special directions are given. The two vedis are separated from each other by a space (at the corners) two, three or four aṅgulas or a span or even wider (Āp. VIII. 5. 10). There is a single utkara. The pratiprasthātṛ moves between the two vedis. On the previous day he makes ready pots full of *karambha* i. e. husked grains of barley slightly fried on the dakṣiṇa fire, ground and mixed

2456. Vide Tai. S. I. 8. 3, Vāj. S. III. 44–47, Tai. Br. I. 6 4, Śat. Br. II. 5. 2, Āśv. II. 17, Baud V. 5–9, Kāt. V. 3–5, Āp. VIII. 5–9.

2457. Jaimini XI. 2. 35–43 deals with the question that pratiprasthātṛ does on the southern vedi whatever adhvaryu does on the nothern. Jai. further (XI. 2. 44–48) states that though there are two vedis and the pratiprasthātṛ follows the adhvaryu in doing all that he does, there is not a double set of priests.

with curds (Kāt. V. 3. 2). According to Āp. (VIII. 6. 3) it is the wife that makes these *karambhapātras*. These pātras exceed by one the number of the children (sons, unmarried daughters, grandsons and unmarried grand-daughters) of the house-holder (Kāt. V. 3. 3–5, Āp. VIII. 5. 41, who includes daughters-in-law) or they are at least three (if the house-holder is childless or has only a son or two). The figures of a ram and ewe are also made of the remaining part of the ground and fried barley used for the *karambhapātras*, the male being made by the adhvaryu and the female by the pratiprasthātṛ and each figure having the characteristic signs of sex. The figures of the ram and ewe are covered by the adhvaryu and pratiprasthātṛ respectively with a bunch of the wool of some animal other than the eḍakā (wild goat) or with the ground tips of kuśa (in the absence of wool). Besides the five offerings common to all cāturmāsyas (these being offered in the Varuṇapraghāsas with all attributes and subsidiaries as in Vaiśvadeva, according to Jai. VII. 1. 17–21), in this rite offerings are made to four more, viz. Indra and Agni, the Maruts, Varuṇa and Ka i. e. Prajāpati (Āśv. II. 17. 14) and the offerings are a cake on twelve potsherds (for Indrāgnī), payasyā or āmikṣā (for Maruts and Varuṇa) and a cake on one potsherd for Ka silently. All offerings are made from *yava* or only the karambhapātras are so made and the figures of the ram and the ewe also are made from *yava* and the rest from rice grains (Āp. VIII. 5. 36–37). The anuvākyā and yājyā verses of each of these four special offerings to Indrāgnī, Maruts, Varuṇa and Ka are respectively[2458] Ṛg. VII. 94. 18, VI. 60. 1; I. 86. 1, V. 58. 5; I. 25. 19, I. 24. 11; IV. 31. 1, X. 121. 1 (Āśv. II. 17. 15). Straight to the east of the āhavanīya about three prakramas from it the northern vedi is prepared and several rules are laid down in Kāt. (V. 3. 13 ff) and its com. about its extent. The northern vedi is six or seven aratnis in length from west to east, its western side is four *aratnis* and its eastern side is three aratnis or the vedi may be even much larger than this. On this vedi a fire-place is constructed with the earth dug up from the sacrificial pit called cātvāla which is measured with a yoke-pin 32 aṅgulas in length and made to the east of the *utkara* and after leaving a space between it and the utkara for

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2458. Vide Tai. S. IV. 2. 11 for mostly other anuvākyās and yājyās of the four special offerings and other offerings, though all of them occur in the Ṛgveda.

the priests to move about. The pit is knee-deep, is outside the uttaravedi to its east and is measured from the northern corner of the uttaravedi at a distance equal to the yoke-pin and is square, the east side being 32 aṅgulas in extent or ¼ of the vedi or of the extent of a yoke or of ten steps of the yajamāna (on all sides). In the midst of the northern vedi a hole (*nābhi*) is made, a span in length on four sides and having four corners or it may be as large as the hoof of a bull or a horse. On the uttaravedi water is sprinkled with a mantra and gravel is also spread with 'a lioness art thou' (Vāj. S. V. 10). That night the uttaravedi is covered with darbhas. In the morning the adhvaryu and pratiprasthātṛ carry forward fire on to the two *vedis* from the gārhapatya (according to Āp. VIII. 5. 22) or from the āhavanīya (according to Kāt. V. 4. 2–3) by means of kindled fuel-sticks (idhma) held in earthen pots or by dividing the āhavanīya in two parts. Jai. (VII. 3. 23–25) declares that the carrying forward of the fire is done only in the Varuṇapraghāsas and Sākamedhas. The pratiprasthātṛ draws with the sphya a line from the āhavanīya to the northern hind corner of the southern vedi or of the uttaravedi (according to Kāt. V. 4. 9–10) or he connects the two vedis (Āp. VIII. 5. 20) by drawing a line from the north hind corner of the southern vedi to the south front corner of the uttaravedi. He surrounds the hole (nābhi) with three sticks (paridhis), one span long, of devadāru tree on the west, south and north (with Vāj. S. V. 13) and puts down thereon guggulu (bdellium) and perfumed substances and the hair on the head or between the horns of a ram and places the fires on these materials (sambhāras). The pratiprasthātṛ places dakṣiṇa fire on a square mound of one *aratni* in length after drawing lines and sprinkling water. The figure of the ram is put in the payasyā meant for Maruts and that of the ewe in the payasyā meant for Varuṇa. The liquid called *vājina* (of both payasyās) is collected in separate pots and in the payasyā are put the fruit of karīra and leaves of śamī. All the offerings except the payasyā for Maruts and the pots of karambha are placed by the adhvaryu on the *uttaravedi*; while the pratiprasthātṛ places the payasyā for Maruts together with the pot for ājya and also the karambha pot (if the yava grains for them had not been taken out by the adhvaryu) on the southern vedi and the vājina is placed near the utkara by both. When the adhvaryu issues a direction to the āgnīdhra 'please sweep clean the paridhis of the two fires' (the two āhavanīyas on the two vedis) with the ropes binding the idhma, the pratiprasthātṛ goes to the

sacrificer's wife sitting near the gārhapatya and asks her to declare what lover or lovers (jāra)[2459] she has. She either declares the names of her lovers or lifts up (if she feels shame in the declaration) as many blades from the bunch of darbhas lying on the ground as the number of lovers she has had. If she names any, he (the pratiprasthātṛ) declares that Varuṇa will seize him or them. If she conceals the truth, the result would be that her dear relatives would suffer. If she has none she says so. In that case or when she has declared or intimated her lover or lovers, the pratiprasthātṛ makes her repeat the verse 'praghāsino havāmahe' (Vāj. III. 44). The pots are placed in a śūrpa made of iṣīka (reed) in which a little ājya is sprinkled, then there is further sprinkling of ājya thereon twice (abhighāraṇa), the śūrpa is placed on the head of the wife who is led by the pratiprasthātṛ between the fires and the seats of the brahmā priest and the sacrificer to the east of both āhavanīyas and then to the northern vedi ; and she standing to the east of the dakṣiṇa fire with her face to the west takes down from her head the śūrpa into her right hand and offers the contents (using the śūrpa[2460] as a juhū ladle) into the dakṣiṇa fire with 'mo ṣu ṇa indrātra' (Ṛg. I. 173. 12, Vāj. S. III. 46 or Tai. S. I. 8. 3. 1) muttered by the sacrificer and with the verse 'yad grāme' (Vāj. S. III. 45, Tai. S. I. 8. 3. 1) uttered by the wife as offering prayer (yājyā). Āp. (VIII. 6. 26) says that the adhvaryu or pratiprasthātṛ may offer the oblation of karambha pots and the sacrificer and his wife may only touch his hand from behind. When the pratiprasthātṛ leads back the wife to her seat near the gārhapatya fire (by the same way that she came) he makes her repeat the verse 'akran karma' (Vāj. S. III. 47, Tai. S. I. 8. 3. 1). Then the adhvaryu offers the five offerings common to all cāturmāsyas (stated above) and the cake to Indra and Agni

2459. This is based on the Tai. Br. I. 6. 5 'यज्जारं सन्तं ...... निर्दिशेत् निर्दिश्यैवैनं वरुणपाशेन ग्राहयति'. This is quoted by Āp. VIII. 6. 22 and Āp. states (VIII. 6. 19) that she is made to repeat 'praghāsyān havāmahe' Tai. S. I. 8. 3. Vide note 1342 for the first part of the quotation. The Śat. Br. II. 5. 2. 20 has also a similar passage.

2460. Āp. VIII. 6. 23 says that both husband and wife offer the contents of the śūrpa, while Kāt. V. 5. 11 gives an option. Āp. (VIII. 6. 24) says that the verse 'mo ṣu' is repeated by the yajamāna as the invitatory prayer (puronuvākya) and 'yad grāme' (which refers to the commission of sins and the expiation thereof) as the yājyā by both.

on twelve potsherds and then sits silent. Then the pratiprasthātṛ cuts off a portion of the āmikṣā for Maruts together with the whole of the figure of the ewe (this is the first avadāna) and offers it into fire. He mixes the second portion of the payasyā for Maruts with the leaves of śamī and fruits of karīra and offers it. Then the adhvaryu offers two portions from the āmikṣā meant for Varuṇa mixing the figure of the ram in the first or second avadāna for Varuṇa. According to Āp. (VIII. 6. 31) the adhvaryu offers the first portion of the payasyā along with the figure of the ram and the second portion of payasyā having in it the fruit of karīra and the leaves of śamī. Then the adhvaryu offers the cake to Ka silently. Then both adhvaryu and pratiprasthātṛ make an offering to Agni Sviṣṭakṛt. The fee (dakṣiṇā) is either a cow with its calf or a horse or six or twelve bulls.[2461]

The rite is concluded by the priests and the sacrificer and his wife going for a bath (avabhṛtha) in a river[2462] or the like taking with them the remainder of payasyā for Varuṇa and the scrapings from the pan that are treated like the refuse (ṛjīṣa of Soma). The remainder of payasyā serves as *havis* (sacrificial offering) at the avabhṛtha, a portion of which is offered to Varuṇa and the whole of what remains is offered to Agni and Varuṇa instead of to Agni Sviṣṭakṛt. The sacrificer and his wife silently come to the water, throw into the water the scrapings (niṣkāsa) that are placed in a vessel (sthālī) with a mantra (Vāj. S. III. 48, according to Kāt. V. 5. 30 and 'samudre te' Tai. S. I. 4. 45. 2, according to Āp. VIII. 8. 12). They do not plunge their heads into water but only splash water over their heads and rub each other's backs with water. They then put on new clothes and make a gift of the clothes so far worn (that they had already worn at the Vaiśvadeva-parvan) to one of the (five) priests or to another (worthy) person at their pleasure. After returning to the house the sacrificer puts a fuel-stick on the āhavanīya (with Vāj. S. VIII. 27). Jai. (VII. 3. 12-15) states that this avabhṛtha has the same characteristics as the avabhṛtha in

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2461. According to Āp. (VIII. 7. 5-7) a full grown bull is the fee or the sacrificer may give more at his pleasure and he says that some teachers prescribe a cow as the fee.

2462. According to Āp. VIII. 8. 15 the sacrificer invokes the water with 'devīr-āpaḥ' (Tai. S. I. 4. 45. 3) and repeats 'sumitriyā na āpa' (Tai. S. I. 4. 45. 2) when going into the water,

Somayāga and that the material offered therein is the scrapings from the pan and not the puroḍāśa (VII. 3. 16).

Sākamedha[2463]

This third parvan of the cāturmāsyas is described at great length in Baud., Āp. and Kāt. Only a few salient features are brought out below. 'Sākamedha' is used in the plural, since there are many rites therein and many and various offerings (com. on Kāt. V. 6. 1). It literally means 'kindling along with or at the same time as' (sākam edha). The name is probably given because the first offering in it is a cake on eight potsherds offered to Agni Anīkavat with the rising sun.[2464] It is performed four months after the Varuṇapraghāsas on the Full Moon day of Kārtika or Mārgaśīrṣa (according as the Vaiśvadeva-parvan was performed on the full moon of Phālguna or Caitra). The whole of this parvan requires two days. On the day previous to the full moon there are three iṣṭis offered at the three savanas (morning, midday and evening) to the three deities respectively, viz. to Agni Anīkavat a cake on eight potsherds in the morning, to Sāntapana Maruts *caru* (oblation of cooked rice) at midday, to Gṛhamedhin Maruts in the evening a *caru* boiled in the milk of all the cows belonging to the sacrificer (Āp. VIII. 9. 8). As regards this last caru it is stated (Āp. VIII. 10. 8 and VIII. 11. 8–10, Kāt. V. 6. 29–30) that if plenty of rice is cooked the priests and the sons and grandsons of the sacrificer (who have had the upanayana performed) eat the food to satiety and go to sleep that night in the same hall without indulging in any talk about poverty or hunger. Jaimini (V. 1. 19–22) refers to the text 'agnaye anīkavate prātar-aṣṭakapālaḥ &c.' and states as the conclusion that all the three rites are performed on one day and no part of the three is to be performed the next day. On that night the milch cows are let loose to mix up among their calves (which can then drink the milk of their mothers without let or hindrance). He, however, binds down that calf which is required for milking the cow that has lost its own calf (and which is to be milked the next morning for the offerings

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2463. Vide Tai. S. I. 8. 4–6, Tai. Br. I. 6. 10, Śat. Br. II. 5. 3– II. 6. 1–2, Āśv. II. 18–19, Āp. VIII. 9–19, Kāt. V. 6–10, Baud. V. 10–17.

2464. अथ पौर्णमास्या उपवसथेऽग्नयेऽनीकवते पुरोडाशमष्टाकपालं निर्वपति साकं सूर्येणोद्यता । बौ. V. 9; Āp. VIII. 9. 2 and तै. सं. I. 8. 4. 6 have the words अग्नये ... ... णोद्यता.

to the Manes). That night and in the next morning agnihotra is performed with rice gruel (and not with milk). On the next day (the principal day of Sākamedha) the sacrificer either before or after the daily agnihotra performs a homa with a *darvi* taking a portion of the boiled rice sticking to the bottom of the sthālī (pot) that had been cooked for the offering to Gṛhamedhin Maruts the previous evening. He fills the darvi[2465] (ladle) with a mantra (Vāj. S. III. 49, Tai. S. I. 8. 4. 1). Then the adhvaryu directs the yajamāna to fetch a bull and make it bellow. When the bull bellows, he offers the rice in the darvi into fire with a mantra (Vāj. S. III. 50, Tai. S. I. 8. 4. 1). If the bull does not bellow, then the oblation is offered after the brahmā priest directs 'offer'. Āśv. (II. 18. 11–12) states that the homa may be offered (if the bull does not bellow) at the thunder of a cloud or some make the āgnīdhra roar calling him 'brahmaputra' ('the son of the brahmā priest', whose assistant he is). The bull is given as fee to the adhvaryu. Then an iṣṭi is offered to Krīḍin Maruts with a cake cooked on seven potsherds and a *caru* to Aditi. This is followed by a *mahāhavis* (a great offering), which consists of eight offerings to eight deities. They are five offerings common to all cāturmāsyas, the 6th offering is a cake on twelve potsherds to Indra and Agni, the 7th is *caru* to Mahendra (or according to Āśv. II. 18. 18 to Indra, or Vṛtrahan Indra or Mahendra), the 8th is a cake on one potsherd to Viśvakarman[2466] (inaudibly). According to Āp. he offers the 8th offering of a cake after taking the names of the four months Sahas, Sahasya, Tapas and Tapasya (i. e. Mārgaśīrṣa to Phālguna). A bull is the fee of this *Mahāhavis* (or a cow according to Āp.).

After the mahāhavis comes the pitṛyajña which is called mahāpitṛyajña. To the south of the dakṣiṇa fire a new vedi having four corners in the four principal directions[2467] is prepared and has the same length and breadth as the height

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2465. According to the com. on Kāt. V. 6. 40 this darvi-homa is offered in the āhavanīya, while according to Āp. VIII. 11. 19 it is offered in Gārhapatya. The oblation is meant for Indra.

2466. According to Āśv. II. 18. 18, Ṛg. IV. 32. 1 and VI. 25. 8 are the anuvākyā and yājyā respectively for Indra or Mahendra and Ṛg. X. 81. 6 and X. 81. 5 respectively for Viśvakarman.

2467. According to Kāt. V. 8. 21 the four corners face the intermediate quarters and he relies on Śat. Br. II. 6. 1. 10. Vide S. B. E. vol. 12 p. 422 n. 3. for this special vedi.

of the sacrificer (Āp. VIII. 13. 2). He brings fire from the dakṣiṇa fire and lays it on the new vedi in the centre and all offerings that are to be offered in the āhavanīya are offered in this fire. In this mahāpitṛyajña the wife does nothing. In this yajña a cake on six kapālas is offered to Somavat Pitṛs or to Pitṛmat Soma, *dhānās* (fried barley) to Barhiṣad Pitṛs, *mantha*[2468] to Agniṣvātta Pitṛs. Āśv. II. 19. 21 adds another deity viz. Yama and according to some (vide Āp. VIII. 13. 16) the devatās and offerings are ājya to Pitṛmat Soma, a cake on six potsherds to Barhiṣad Pitṛs, fried barley to Agniṣvātta Pitṛs and mantha to Yama or Agni Kavyavāhana or Yama Aṅgirasvat Pitṛmat. The beating of grains (with a pestle) and grinding is done by the adhvaryu or āgnīdhra to the east of the gārhapatya fire with his face to the south. The cake is cooked on burning coals taken with a shovel from the gārhapatya to its south and the *dhānā* is fried on the dakṣiṇāgni. There are only four prayājas (omitting *barhis* out of the five at the darśapūrṇamāsa) and so also anuyājas. Instead of the usual direction (called āśruta) of the adhvaryu to the āgnīdhra 'O śrāvaya', in this rite he utters 'Om svadhā'; similarly the āgnīdhra responds (pratyāśruta) with 'astu svadhā' instead of the usual 'astu srauṣaṭ' and instead of the syllable 'vauṣaṭ' uttered at the end the words 'svadhā namaḥ' are employed. Instead of the concluding offering usually made to Agni Sviṣṭakṛt, in this rite it is made to Agni Kavyavāhana. In this rite two anuvākyās and one yājyā are repeated at each offering i. e. Ṛg. X. 15. 1, IX. 96. 11 are the two anuvākyās and Ṛg. X. 15. 5 the yājyā for Somavat Pitṛs, Ṛg. I. 91. 1 and I. 91. 20 are the anuvākyās and VIII. 48. 13 the yājyā for Pitṛmat Soma, Ṛg. X. 15. 4 and X. 15. 3 the anuvākyās and Ṛg. X. 15. 2 the yājyā for Barhiṣad Pitṛs, Ṛg. X. 15. 11 and 13 the anuvākyās and X. 15. 14 the yājyā for Agniṣvātta Pitṛs, Ṛg. X. 14. 4–5 the anuvākyās and X. 14. 1 the yājyā for Yama, Ṛg. X. 15. 9 and IV. 11. 3 the anuvākyās and I. 96. 1 the yājyā for Agni Kavyavāhana (vide Āśv. II. 19. 22, 24). The adhvaryu or sacrificer sprinkles water from a water vessel thrice

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2468. The cow that has no calf of its own but yields milk on having the calf of another is called निवान्या. Its milk is put in a vessel in which half ground barley grains are laid and then stirred once or thrice, according to Āp. VIII. 14. 14, with a piece of sugar-cane to which is tied a string. He does not directly touch the piece of sugar-cane when stirring, but stirs it by moving the string and the stirring is done from right to left. This preparation so stirred is called *mantha*.

round the vedi from right to left. He offers water for washing the feet to the three ancestors (of the sacrificer) in the north-west, south-west and south-east corners of the vedi respectively. He mixes portions of the cake, the fried barley and the *mantha* and prepares three balls therefrom and offers them facing the south on the three corners referred to above for the three ancestors with the appropriate mantras (etat te tata[2469] ye ca tvām-anu, etat te pitāmaha &c.). According to Āp. (VIII. 16. 7) he prepares three more piṇḍas for the three ancestors beyond the paternal great-grand-father and invokes them on the piṇḍas in the reverse order i. e. the sixth ancestor on the first (out of these other three piṇḍas), the fifth on the 2nd piṇḍa and the fourth on the 3rd. He then wipes off the remnants of the piṇḍas (piṇḍalepa) sticking to the hand on the north-eastern corner of the vedi with 'atra pitaro' (Vāj. S. II. 31 first half). The priests and the sacrificer with faces to the north leave that place, wear the sacred thread in the upavīta form and wait upon the āhavanīya with Vāj. S. III. 51–52 (= Tai. S. I. 8. 5. 1–2), and on the gārhapatya with Vāj. S. III. 53–55 (=Tai. S. I. 8. 5. 2–3). Then entering the vedi the sacrificer, wearing the sacred thread in the prācīnāvīta form, mutters the mantra 'amīmadanta' (Vāj. S. II. 31 latter half). They sprinkle the vedi from left to right and do all the rest as in piṇḍapitṛyajña. The sacrificer then folds his hands with 'namo vaḥ' (Vāj. S. II. 32) or makes six namaskāras (salutations) and invokes the blessing 'give us house' (Vāj. S. II. 32). This rite ends with Śaṁyu (Āśv. II. 19. 2, Kāt. V. 9, 32) i. e. 'tacchaṁyorā ...... śam catuṣpade' (Tai. Br. III. 5. 11) and there is no patnīsaṁyāja homa in dakṣiṇa fire and so on. The remaining portion of the material for offerings is thrown into the fire or into water or may be eaten by the priests.

The last rite in the Sākamedhas is the Traiyambaka homa. Vide Tai. S. I. 8. 6, Śat Br. II. 6. 2. 1–17, Āśv. II. 19. 37–40, Āp. VIII. 17–19, Baud. V. 16–17, Kāt. V. 10. This homa is offered to Rudra. Some of its peculiarities may be noted. In this the adhvaryu takes out material to prepare cakes cooked on one potsherd exceeding by one the children (the sons and grandsons together with their wives and unmarried daughters) of the sacrificer or at least four (if he is childless or has no more than a few children). Every thing is done facing the

2469. Vide Tai. S. I. 8. 5 for 'etat te &c.'.

north and all places where offerings are to be made must be to the north. He cooks the cakes on the northern side of the gārhapatya and may anoint the cake with clarified butter,[2470] he carries a single smoking firebrand kindled at the dakṣiṇa fire with the mantra 'eka eva rudro' (Tai. S. I. 8. 6). All (priests and relatives) go to a spot near by in the north-east and lay down one cake on earth dug out by rats from a hole with the words 'O Rudra! the rat is thy beast' (Tai. S. I. 8. 6. 1.) or if one has an enemy and one hates him one may think of him and offer that cake with the words 'that is thy beast'. He places the single firebrand in a spot where four roads meet and which has the usual five purifying rites performed on it and offers thereon with the middle leaflet of a palāśa leaf (used as the *juhū* ladle) portions cut off once each from all the cakes prepared for Rudra with the mantra 'O Rudra! this is your portion, may you partake of it together with Ambikā, your sister, svāhā' (Tai. S. I. 8. 6 = Vāj. S. III. 57). The remainder he places on the earth heap dug up by rats and covers it with earth. After coming back from the heap, the sacrificer and the priests mutter a mantra (Vāj. S. III. 58) or only the yajamāna mutters the same mantra (Tai. S. I. 8. 6). The yajamāna, his children and his wife and other ladies go round the fire thrice from right to left (as in pitṛyajña) with the famous mantra 'Tryambakam yajāmahe' (Tai S. I. 8. 6 and Vāj. S. III. 60) striking their left thigh with their right hand and again thrice striking their right thigh with their right hand. The unmarried daughter of the yajamāna desirous of a husband should go round the fire from right to left and again from left to right (thrice in each mode), with the above mantra altered to suit her case (Vāj. S. III. 60).[2471] The portions of the cakes that remain are thrown up in the air by the yajamāna so high that a cow (or bull) with upturned mouth cannot reach them and he catches them in his hand one after another.[2472] If he

2470. This anointing with ājya is called 'prāṇadāna' (bestowal of life or soul). Kāt. V. 10. 10–13 and Āp. VIII. 17. 9–12 differ in the order of offerings to Rudra and on the rubbish dug out by rats.

2471. Āp. VIII. 18. 2 says (against Kāt. V. 10. 15) that they go round from left to right. Her mantra becomes 'त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम्। उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः॥ (वाज. सं.) or मुक्षीय मा पतेः (as quoted in आप. VIII. 18. 3.)

2472. According to Āp. VIII. 18. 4 the portions of cakes are thrown up by the several persons and seized by them and then placed in the joined hands of the yajamāna and this is done thrice.

cannot catch them he touches them when they fall on the ground. They are then placed in two woven baskets (half and half), which are then hung from the two ends of a bamboo pole or the beam of a scale or a pole made of a sacrificial tree and he fastens them on two sides on a tree trunk, or a tree or a bamboo or ant-hill, in such a way that a cow or bull cannot reach them, with the mantra (Vāj. S. III. 61 first part, Tai. S. I. 8. 6 'eṣa te rudra bhāgaḥ). They mutter the mantra 'avatatadhanvā &c.' (Vāj. S. III. 61 latter half and Tai. S. I. 8. 6) repeatedly without taking breath and do so thrice (according to Āp. VIII. 18. 9). They (priests and yajamāna) return to the place where the other rites were performed and touch water. According to Āp. (VIII. 19. 1–3) a white horse is the dakṣiṇā or a white bull or a bull that has a white spot of hair.

Śunāsīrīya[2473]

Besides the five offerings common to all cāturmāsyas, the special offerings in this iṣṭi are a cake on twelve potsherds to Śunāsīrau (Vāyu and Āditya, according to com. on Kāt. V. 11. 5 and to Indra Śunāsīra, according to Āp. VIII. 20. 5 and com.), an oblation of fresh warm milk (not heated) direct from the cow to Vāyu, a cake on one potsherd to Sūrya. There is no uttaravedi in this rite, and no fire is produced by attrition. There are five prayājas, three anuyājas and one samiṣṭayajus, but according to Āp. VIII. 20. 6 there are nine prayājas and anuyājas. The dakṣiṇā for the rite is a plough with six bulls or two big bulls and for the cake to Sūrya a white horse or a white bull (Kāt. V. 11. 12–14), while according to Tai. S. I. 8. 7 it is a plough to which twelve oxen are yoked and according to Āp. (VIII. 20. 9–10) a plough with twelve or six oxen.

'Śunāsīrau' occurs in the Ṛgveda IV. 57. 5 and 8. In Ṛg. IV. 57. 4 and 8 the word 'śunam' occurs several times. The meaning is doubtful. According to Yāska's Nirukta IX. 40 Śuna and Sīra mean Vāyu and Āditya respectively ; while the Śat. Br. II. 6. 3. 2 appears to hold that *śuna* means prosperity and *sīra* means 'essence or sap' (sāra) and this iṣṭi is so called because the sacrificer thereby secures both prosperity and sap.

2473. Vide Tai. S. I. 8. 7, Tai. Br. I. 7. 1, Śat. Br. II. 6. 3, Āśv. II. 20, Āp. VIII. 20, Kāt. V. 11, Baud. V. 18.

European scholars see in this name a reference to the plough and ploughshare.[2474] Vide Vedic Index vol. II. p. 386.

Āgrayaṇa (offering of first fruits)[2475]

This is an iṣṭi, without performing which an *āhitāgni* was not to make use of freshly harvested rice, barley and millet. It was either performed on a New Moon day or Full Moon day, but the procedure was the same as that of the iṣṭi on New Moon. The time of the āgrayaṇa iṣṭi with rice is *śarad* (autumn) when one had ample rains.[2476] As barley crops became ready in vasanta (spring), the āgrayaṇa for yavas was to be performed in spring. Āśv. allowed an option that when the iṣṭi was once performed in the autumn one may not perform it in spring for the barley crop. The iṣṭi for millet crop (śyāmāka) was performed in the rainy season and therein a *caru* was offered to Soma. The iṣṭi was so called because therein the first fruits (agra) were first employed or eaten (ayana).[2477] According to Āp. (VI. 29. 6) there are 17 kindling verses (sāmidhenī), which number is obtained by inserting two additional verses called dhāyyā after the 8th or 9th sāmidhenī of the darśa-pūrṇa-māsa iṣṭi. The deities and offerings are a cake on twelve potsherds for Indra and Agni (or according to Āp. VI. 29. 10 and Āśv. II. 9. 13, it is either Aindrāgna or Āgnendra), a caru cooked in milk or water for All Gods (Viśve Devāḥ) silently, a cake on one potsherd to Heaven and Earth and caru to Soma (if the first fruits are millets). Kāt. IV. 6. 7 allows an option that the *caru* for All Gods may be of old rice. For him who performs only daily agnihotra or who does not

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2474. According to Āśv. II. 20. 3 the devatās of the 6th, 7th, and 8th offerings are Vāyu Niyutvat or Vāyu (simply), Śunāsīrau or Indra Śunāsīra or Indra Śuna and Sūrya. The anuvākyā and Yājyā verses of these are respectively Ṛg. VII. 92. 1 and 3 (Vāyu Niyutvat), VIII. 26. 25 and VII. 90. 2 (for Vāyu simply), IV. 57. 5 and 8 (for Śunāsīrau), Indra vayaṁ Śunāsīram-asmin pakṣe havāmahe sa vājeṣu pra ṇo viśat and X. 160. 5 (for Indra Śunāsīra), III. 30. 22 and X. 160. 5 (for Indra Suna), I. 50. 4 and I. 115. 1 (for Sūrya).

2475. Vide Śat. Br. II. 4. 3, Āp. VI. 29. 2 ff, Āśv. II. 9, Kāt. IV. 6, Baud. III. 12.

2476. यदा वर्षस्य तृप्तः स्यादथाग्रयणेन यजेत । ...... अपि वा क्रिया यवेषु । आश्व. II. 9. 3 and 5.

2477. अग्रे अयनं भक्षणं येन कर्मणा तदाग्रयणम् । प्रथमद्वितीययोर्ह्रस्वदीर्घत्वव्यत्ययः । com. on आश्व. II. 9. 1.

perform any iṣṭi except darśapūrṇamāsa Kāt. IV. 6. 11 and Āśv. II. 9. 4 prescribe that he may make his agnihotra cow eat the first fruits, viz., rice or barley bundles or food and with the milk of that cow perform on the āgrayaṇa day the homa. But this alternative was not open to the king who had to perform this iṣṭi (Āśv. II. 9. 6). According to Kāt. (IV. 6. 16-17) the caru of millets for Soma is performed only for the forest-dweller and a caru of bamboo seed is prescribed for Soma in summer. About the dakṣiṇā there are various opinions. According to Kāt. (IV. 6. 18) it is either a repaired waggon or silken cloth, madhuparka (i. e. honey, curds and ghee) or the cloth worn by the sacrificer in the rains. According to Āp. (VI. 30. 7) the first among the calves born before the Full Moon of Māgha is the fee, and cloth for iṣṭi with millets. Jai. has several sūtras about silk cloth and a calf being the dakṣiṇā in this rite and that rice cooked on dakṣiṇa fire is not the fee (vide X. 3. 34-38). Vide also Jai. XII. 2. 34-37 (about the characteristics of the *barhis*).

The āgrayaṇa sacrifice in the gṛhya fire has been already described (pp. 827-829) and it will have been noticed that it was a replica of the śrauta sacrifice meant for those who had consecrated the three Vedic fires.

Kāmyeṣṭi

In the Śrauta sūtras there are rules for the performance of several iṣṭis on the occurrence of certain events or for the purpose of securing some desired object. Āśv. II. 10-14, Āp. XIX. 18-27 and others mention several such iṣṭis, viz., the āyuṣkāmeṣṭi (for one desirous of long life), the svastyayanī (for safe journey), the putrakāmeṣṭi[2478] (for one desirous of a son or one adopting a son, Āśv. II. 10. 8-9), *Lokeṣṭi*, *Mahāvairājī* (Āśv. II. 11. 1-4) or *Mitravindā* (Kāt. V. 12, for one who is desirous of prosperity, territory, friends and long life, addressed to ten deities), *Saṁjñānī* (for the reconciliation of those who have fallen out), *Kārīriṣṭi*[2479] (for one who desires rain, Āśv. II. 13. 1-13, Āp. XIX. 25. 16 ff), *Turāyaṇa* (Āśv. II. 14. 4-6),

2478. The Kālikāpurāṇa quoted in the Vyavahāramayūkha (p. 114 text) prescribes that on adopting a son who is about five years old (or more) the adopter should perform the putreṣṭi.

2479. In the Kārīriṣṭi the sacrificer had to wear a dark garment having dark hem. Tai. S. (II. 4. 7-10) deals with this iṣṭi.

Dākṣāyaṇa[2480] (Āśv. II. 14. 7–10). These and other iṣṭis though very interesting from several points of view have to be passed over for want of space.

2480. For the Mitravindā vide Śat. Br. XI. 4. 3 ; for the Dākṣāyaṇa vide Śat. Br. II. 4. 4 and Śat. Br. XI. I. 2. 13 (S. B. E. vol. 44 p. 5), which says that the Dākṣāyaṇa need be performed only for 15 years, since therein two new moon and two full moon offerings are performed every month.

CHAPTER XXXII

PAŚUBANDHA OR NIRŪḌHAPAŚUBANDHA[2481]

(immolation of an animal in sacrifice).

The animal sacrifice is an independent sacrifice and it is also performed in soma sacrifices as a constituent part (*aṅga*). The independent animal sacrifice is called nirūḍhapaśubandha (offering of an eviscerated animal) and the subordinate ones are called saumika (Āśv. III. 8. 3-4). The nirūḍhapaśu is really a modification of an animal sacrifice in somayāga (called agnīṣomīya paśu) as Jai. VIII. 1. 13 declares, but in many sūtras the full procedure of both is set out in the nirūḍhapaśu section (vide Kāt. VI. 10. 32 and com. on Kāt. VI. 1. 31). The nirūḍhapaśubandha itself becomes the prakṛti (archetype or model) of all other animal sacrifices, except savanīya paśu and anūbandhyapaśu. The independent animal sacrifice is to be performed every six months or every year by the *āhitāgni* throughout his life.[2482] If done once a year it was to be performed in the rainy season (i. e. in Śrāvaṇa or Bhādrapada) on New moon or Full moon day or if done six monthly then at the beginning of the southward and northward passages of the Sun (dakṣiṇāyana and uttarāyaṇa). Then it may have to be performed on any day and not necessarily on amāvāsyā or paurṇamāsī. According to Āśv. (III. 1. 2-6) optionally an iṣṭi before and after the independent paśubandha rite may be performed and if performed it is offered either to Agni or to Agni-Viṣṇu or to Agni and Agni-Viṣṇu. In this sacrifice there is a sixth priest called Maitrāvaruṇa (or Praśāstṛ) in addition to the five required in the cāturmāsyas. An udumbara staff is given to the sacrificer when he is initiated for a sacrifice like Agniṣṭoma. In the paśubandha when the Maitrāvaruṇa enters the sacrificial ground after the priests are chosen the adhvaryu

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2481. Vide Śat. Br. III. 6. 4 ff, XI. 7. 1 ff, Tai. S. I. 3. 5-11, VI. 3-4; Kāt. VI, Āp. VII, Āśv. III. 1-8, Baud. IV.

2482. Manu IV. 26 also recommends an animal sacrifice at the beginning of the *ayanas*. Āp. VII. 8. 2-3 and Baud. IV. 1 set out the yajñapātras and other materials required in *paśubandha*.

(or yajamāna in some śākhās)[2483] hands over that staff (which in length would reach the mouth of the sacrificer) to the maitrāvaruṇa with a mantra and the maitrāvaruṇa accepts it with a corresponding mantra. The maitrāvaruṇa stands slightly bent to the south of the seat of the hotṛ resting his staff on the vedi and utters directions to the hotṛ to repeat yājyās. Till he utters the first praiṣa he is not to touch himself or any one else with the staff. The maitrāvaruṇa is to utter in a standing posture while holding the staff the praiṣas and the anuvākyās wherever a praiṣa is employed and do a few other acts standing; but the rest of his duties in soma sacrifices he does sitting. Jaimini (IV. 2. 16–18) has a discussion (arising out of Tai. S. VI. 1. 4. 2 'krīte some maitrāvaruṇāya daṇḍam prayacchati') on the question whether the handing over of the staff to maitrāvaruṇa is a *pratipattikarma* or an *arthakarma* (the conclusion is that it is the latter). The adhvaryu makes an offering of clarified butter in the āhavanīya, which is called yūpāhuti, with the *sruva* or with a *sruc* in which four ladlings of ājya have been poured, with the mantra 'uru viṣṇo' (Vāj. S. V. 41, Tai. S. I. 3. 4. 1). The adhvaryu, taking the rest of the ājya and the sruva, goes to a place where trees grow, accompanied by a carpenter (takṣan) holding an axe (Āp. VII. 1. 13 and Kāt. VI. 1. 5). The sacrificial post (*yūpa*)[2484] is to be made of the palāśa, khadira, bilva or rauhitaka tree according as one desires various rewards (Āp. VII. 1. 16), but in Soma sacrifices the yūpa must be of khadira, if possible. Jai. (VI. 3. 28–30) states that, if by accident the sacrificial post made of one kind of tree is destroyed during the continuance of the rite, another yūpa of the same tree or of a tree very similar to it is to be substituted. The tree to be cut must be full of leaves, must not have its top dried up, must be straight and growing on a level spot, and its branches must be turned upwards and it should be bent in some direction other than the south. Adhvaryu, brahmā, the sacrificer and carpenter touch the tree after selecting it with the mantra 'atyanyān' (Vāj. S. V. 42, Tai. S. I. 3. 5). The adhvaryu touches the trunk of the tree all round (where it is to be cut) with the sruva anointed with ājya with the mantra

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2483. प्रशास्त्रे शीर्षेण प्रमाणं दण्डमस्मै प्रयच्छेद् दक्षिणोत्तराभ्यां पाणिभ्यां मित्रावरुणयोस्त्वा बाहुभ्यां प्रशास्त्रोः प्रशिषा प्रयच्छामीति । आश्व. III. 1. 16; compare Kāt. VI. 4. 4, Āp. VII. 14. 5.

2484. Vide Śat. Br. III. 6. 4 to III 7. 1 for an extensive treatment of everything regarding the yūpa, and also Ait. Br. 6. 1–3.

'May god Savitṛ anoint thee with *madhu*' (Tai. S. I. 3. 5) or with 'Viṣṇave tvā' (Vāj. S. V. 42). He keeps obliquely a darbha blade on the trunk with the words 'oṣadhe trāyasvainam' (Tai. S. I. 3. 5 or Vāj. S. V. 42) and strikes the tree with the axe with the mantra 'O axe! do not injure it' (svadhite mainaṁ hiṁsīḥ,' Vāj. S. V. 42 and Tai. S. I. 3. 5). The first chip of the tree that is cut off, he keeps in a well-known place and the tree is cut at such a low height from the ground that the stump left in the ground would not strike against the axle of a cart going that way. The tree should be so cut that it should not fall to the south ; it should fall to the east or north or north-east (Āp. VII. 2. 7); when it is falling he repeats the mantra 'do not scratch the heaven with your top &c.' (Vāj. S. V. 43 or Tai. S. I. 3. 5). He offers ājya with the juhū on the stump of the tree with the mantra 'O tree, grow again with a hundred shoots' (Vāj. S. V. 43, Tai. S. I. 3. 5) and having touched one's body with 'may we grow into a thousand branches' (*ibid.*) he cuts off from the bottom upwards the twigs and knots of the felled tree. There were several views about the length of the yūpa (Āp. VII. 2. 11–17, Kāt. VI. 1. 24–26). According to some the yūpa may be of any length from one *aratni* to 33 aratnis, but Kāt. gives the usual length at 3 or 4 aratnis and Āp. (VII. 2. 17) also quotes the Śat. Br. (XI. 7. 4. 1) that the yūpa in nirūḍha-paśubandha is three or four aratnis in length, while in Soma sacrifices the other measures may apply. Kāt. (VI. 1. 31) states that in somayāga the yūpa may be from five to fifteen aratnis in length except 7, 10 or 14 aratnis and in the Vājapeya sacrifice the yūpa is 17 aratnis in length and in the Aśvamedha it is 21 aratnis. According to Āp. it must be in length at least as much as the height of the yajamāna or as much as the yajamāna with hands upraised. The girth of the yūpa is not fixed. That part of the yūpa which is to be planted in the pit is called *upara*, which is not to be chiselled and which is about a 5th of the whole log but the rest of it is to be chiselled from the bottom towards the top so as to make the yūpa have eight angles and it should be somewhat tapering towards the top. One corner or angle (out of the eight) should be more prominent than the rest and should face the fire. Out of the top portion of the[2485] tree that remains after making the yūpa the carpenter prepares a wooden head-piece, eight-cornered and of the length of the hand from the wrist to the tips of the fingers and contracted in

2485. अग्राच्चषालं पृथुमात्रमष्टाश्रि मध्यसंगृहीतम् । कात्या. VI. 1. 28.

the middle like a mortar. This piece is called *caṣāla* and is made hollow so as to fit in exactly on to the top of the yūpa like a turban and the peg-like top of the yūpa on which the caṣāla is fixed should protrude two or three *aṅgulas* beyond the *caṣāla* (Kāt. VI. 1. 30).

The nirūḍhapaśubandha occupies two days, though it may be performed in one day. On the first of the two days called upavasatha[2486] preliminary matters such as preparing the vedi, bringing the yūpa are performed.

The vedi (a single one) in the nirūḍhapaśubandha is prepared like the one in Varuṇa-praghāsas to the east of the usual āhavanīya fire-place (and not to the west as in darśa-pūrṇamāsa). The dimensions of the vedi are variously given. According to Āp. VII. 3. 7–9 the vedi is three or four aratnis on its western side, six aratnis in length from west to east and three aratnis on the eastern side and it is less in breadth towards the east or it is as wide as the axle on the west, of the length of the shafts of a cart and to the east as wide as that portion of a yoke which is between the outer holes thereof. On this vedi an uttaravedi (a high altar) is measured with the śamyā [2487] (yoke-pin) on the eastern one-third of the vedi. From the northern corner of the eastern side (the shoulder) of the vedi, a pit called *cātvāla* is measured one śamyā square about one prakrama to its north; it is dug with a spade taken with the mantra 'devasya tvā ...... ādade' (Vāj. S. VI. 1) and it is silently dug as deep as the knee or three *vitastis* (36 aṅgulas). The Tai. Br. I. 5. 10 gives the latter measure. The cātvāla is in front of the utkara and a passage is left between the utkara and the cātvāla which is contiguous to the north side of the mahāvedi (vide Śat. Br. III. 5. 1. 24–30). The earth dug up is heaped on the uttaravedi thrice [2488] with the mantra

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2486. Vide Āp. VII. 6. 3 and com. द्व्यहकालस्यापि विधिरुपपद्यते । चोदाप-नत्वात् । हविषपशुबन्धाः सोपवसथाः सद्योयज्ञा वेति ।

2487. The yoke-pin (śamyā) is of khadira wood and 32 aṅgulas long, having at the end eight knobs each of one aṅgula. Its length is variously given. According to the com. on Āp. I. 15. 13 it is one arm in length or 32 aṅgulas, while com. on Kāt. I. 3. 36 says it is one span in length. Its thicker part is called kumba.

2488. Āp. VII. 4. 5 and VII. 5. 1–2 give the several mantras which accompany the various operations of preparing the uttaravedi and the nābhi.

'a lioness art thou' (Tai. S. I. 2. 12. 2) and a fourth time silently and then is spread over the uttaravedi with 'uru prathasva ...... prathatām' (Tai. S. I. 2. 12. 2); he breaks up the clods with the śamyā, invokes the earth dug up, sprinkles it, spreads gravel on the earth so dug up and spread, pours down the remainder of the water contained in the prokṣaṇī vessel to the north of the uttaravedi by means of a channel made with one stroke of the sphya and cements together the borders of the uttaravedi (with water and earth). On the uttaravedi he makes a square hole (called *uttaranābhi*) a span in measure or measuring as much as a bull's or horse's hoof, invokes it and sprinkles it with water and the rest of the water is drained off to the south (as water was drained off to the north above). Then he covers the uttaravedi with twigs of udumbara or plakṣa tree and waits, if the paśubandha is so performed as to extend over two days. In the morning next day he pours clarified butter in a stream on the uttaravedi from the south-east corner to the north-west corner and from the south-west to the north-east carrying a golden piece in such a way that the butter will fall on the gold. Then he places three (pine) paridhis (enclosing sticks) which are of kārśmarya wood (according to Āp. VII. 7. 7) round the *nābhi* in the west, south and north and puts down on the uttaravedi certain materials viz. bdellium, fragrant and appetising grass, bunch of white wool from between the horns of a ram (*petva*). Having kindled idhma (a bunch of samidhs) at the āhavanīya fire, he carries forward the kindled sticks (in a vessel)[2489] which is supported on a vessel containing gravel (to prevent the scorching of the hands) to the uttaravedi and places them down on the nābhi over the bdellium and other things. This becomes the āhavanīya for all actions in the paśubandha and the original āhavanīya becomes the gārhapatya.[2490]

He takes a spade with a mantra (e. g. Vāj. S. VI. 1), draws to the east of the new āhavanīya an outline of the hole to be dug for inserting the yūpa. He digs a pit so deep that when the yūpa is erected therein its *upara* (the lower unchiselled portion) will not be exposed to view and he throws out to the east of the pit the earth dug out. The pit is so

2489. The baked clay vessel which is held beneath the vessel in which fire is carried is called upayamanī. The vessel in which fire is carried is called अग्न्युद्धरणपात्री.

2490. एष पशुबन्धस्याहवनीयो यतः प्रणयति स गार्हपत्यः । आप. VII. 8. 3.

dug that it is partly within the vedi (prepared for paśubandha) and partly outside[2491] (i. e. it is on the border). The yūpa is laid down in front of the pit, with its top to the east, is washed with water and sprinkled over with water in which barley grains have been mixed, a separate mantra (pṛthivyai tvā &c. as in Vāj. S. V. 26) being recited when sprinkling the bottom, middle and top of the yūpa. He places a handful of kuśas and the first chip (that was cut off with the axe from the tree) on the yūpa which are both subsequently thrown into the hole, the ends of the kuśas being towards the north and east ; and then places to the north of the top of the yūpa the caṣāla. The rest of the water taken for sprinkling is poured into the hole for the yūpa with 'Śundhantām lokāḥ pitṛṣadanāḥ' (Vāj. S. VI. 1, Tai. S. I. 3. 1. 1) in which there is a reference to the world of the pitṛs. He silently makes an offering of clarified butter in the hole with the sruva ladle. Then the adhvaryu or yajamāna sits to the south of the yūpa and anoints it with ordinary ājya (over which no saṁskāra has been performed) by means of a chip from its top to its bottom including all its angles (but excluding the upara). While the adhvaryu is doing this he issues a direction to the hotṛ priest to repeat a verse for the yūpa that is being anointed[2492] and the hotṛ repeats 'añjanti tvām' (Ṛg. III. 8. 1) and stops when he has repeated half of it (Āśv. III. 1. 8). Then the caṣāla is anointed both inside and outside and placed on top of the yūpa with a mantra (Vāj. S. VI. 2, Tai. S. I. 2. 2. 3). Then that angular part of the yūpa which is to face the fire together with the corresponding part of the upara is anointed in a continuous stream and the adhvaryu touches all round and holds with his hand that part of the yūpa over which a girdle would be placed later on. At the direction of the adhvaryu the hotṛ priest repeats the verses Ṛg. III. 8. 2–3, I. 36. 13–14 and III. 8. 5 (half), while the yūpa is being raised up. It is laid in the hole with a mantra (Vāj. S. VI. 3, Tai. S. I. 3. 6. 1 'yā te dhāmāni) in such a way that its top will slant towards the āhavanīya and its corner (which is more prominent than

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2491. अर्धमन्तर्वेदि मिनोत्यर्धं बहिर्वेदि । अनपरुद्धो भवति न निर्वृहतीति ।. This passage is discussed by Jai. in III. 7. 13–14 and his conclusion is that it indicates only the spot where the yūpa is to be erected. The com. on Kāt. VI. 2. 8 says 'आहवनीयात्पूर्वस्यां दिशि तथावटं खनति यत्र खातः सन्नर्धमन्तर्वेदि अर्धं बहिर्वेदि स्यात् ।'.

2492. यूपायाज्यमानायानुब्रू3हीति संप्रेष्यत्यूपायाज्यमानायानुब्रू3हीति वा । आप. VII. 10. 6. Āp. prescribes Tai. S. I. 3. 1. 2 'ud-divam' as the verse to be repeated. Kāt. VI. 8. 7. prescribes Vāj. S. VI. 2.

the rest) will face the āhavanīya fire. If there are eleven yūpas in an animal sacrifice, then those prominent corners of all eleven yūpas should face the āhavanīya. He fills from left to right the hole for the yūpa with earth with 'brahmavanim tvā' (Vāj. VI. 3, Tai. S. I. 3. 6. 2). The adhvaryu then strokes the earth thrice with the staff of the maitrāvaruṇa so as to make the ground round about the yūpa level with the rest of the ground with 'brahma dṛṁha kṣatram dṛṁha' (ibid) and sprinkles it with (ordinary) water all round. Two girdles of darbha are prepared one with two strands and two vyāmas[2493] in length (for the victim) and the other with three strands and three vyāmas in length (for the yūpa). The yajamāna touches the yūpa and the adhvaryu makes him recite 'observe the exploits of Viṣṇu' (Ṛg. I. 22. 19, Vāj. S. VI. 4, Tai. S. I. 3. 6. 2) and look at the head-piece with 'that is the highest step of Viṣṇu' (Ṛg. I. 22. 20, Vāj. S. VI. 5). Āp. (VII. 11. 3) says that he takes in his hand the girdle for the yūpa with 'devasya tvā savituḥ' and rubs up the yūpa with the hand having the girdle therein with Ṛg. I. 22. 19. Then he begins to encircle the yūpa with the middle of the girdle at a spot which is of the same height as the navel of the sacrificer or in the middle of the yūpa. He calls upon the hotṛ to repeat Ṛg. III. 8. 4 (yuvā suvāsāḥ) when the yūpa is being encircled with the girdle. The girdle is passed round the yūpa in three coils from left to right. When he has finished doing it he repeats 'parivīr-asi' (Vāj. S. VI. 6, Tai. S. I. 3. 6. 2). The two ends of the girdle are intertwined into one another and he inserts the tip of the girdle inside the loop at the other end. Āp. (VII. 11. 6-10) says that the girdle may be pushed down or higher up from the place indicated above or the ends may be dealt with differently according as the yajamāna desires rain or not or according as female or male progeny is desired for the yajamāna. To the north of the corner of the yūpa facing the āhavanīya he inserts in the middle or last coil of the girdle or in all coils of the girdle the *svaru*.[2494] Jai. (XI. 3. 5-7) concludes that the saṁskāras of prokṣaṇa (sprinkling), anointing (añjana), raising up (ucchrayaṇa)

2493. A vyāma or vyāyāma is equal to four *aratnis*.

2494. The *svaru* is the first piece that is severed when the yūpa was being hewn out of the tree trunk that was felled. Sabara on Jai. XI. 3. 9 remarks न यद्येकस्यापि यूपस्य बहवः स्वरवः संभवन्ति ...... यः प्रथमः शकलः परापतेत्स स्वरुः कार्य इति वचनात्।. Jai. (in XI. 3. 8-12) establishes that the svaru is only one like the yūpa, even if there are many animals to be sacrificed in the same yajña.

and surrounding with a girdle (parivyāṇa or parivyayaṇa) are performed on the yūpa only once and are not repeated at each time an animal is sacrificed. The girdle is an aṅga of the yūpa and not of the paśu, as otherwise as many girdles will be required for the yūpa as the number of victims to be sacrificed in a yāga (vide Jai. IV. 4. 22–24). The svaru is connected as an aṅga with the victim (for anointing the victim with it) and not with the yūpa (Jai. IV. 4. 25–28). Vide Jai. IV. 2. 1–6 also.

The animal to be sacrificed is bathed with scented water, is led between the *cātvāla* and *utkara* and brought in front of the yūpa to the east with the animal's face to the west. The animal is a he-goat (chāga) which must not have a broken horn and must not be devoid of an ear or eye or tooth or tail, must not be lame nor have only seven hoofs (instead of eight, as each of the feet has two hoofs). If the animal is defective in any one of these ways an expiatory offering of ājya has to be made to Viṣṇu or Agni-Viṣṇu or Sarasvatī or Bṛhaspati (Ap. VII. 12. 3). Then follows *Paśūpākaraṇa*[2495] which may be done in two days. He takes a darbha blade other than from those spread on the vedi with 'upāvīr-asi' (Vāj. S. VI. 7) and touches the animal (that stands facing the west) therewith with the verse 'near the gods' (upa devān, Vāj. S. VI. 7). Another way (according to Āp. VII. 12. 5–8) is: he takes two blades of kuśa reciting 'iṣe tvā' (Tai. S. I. 1. 1. 1) and takes a branch of plakṣa tree that has many leaves and twigs, that is not dry at the end and is not hollow and touches the victim with the blades and the branch and repeats the two mantras 'upo devān-daivīr-viśaḥ and 'prajāpater-jāyamānā' (Tai. S. I. 3. 7. 1 and III. 1. 1. 4) and the words 'I assign thee, who are dear to Indra and Agni.'[2496] Then he produces fire by churning from the *araṇis* and offers homa in accordance with the procedure of the Vaiśvadeva-parva (vide above pp. 1093–94). Āp. (VII. 12. 11) says that upākaraṇa may be done after the production of fire. He makes a loop of the

2495. तृणेन पशोरुपस्पर्शनं यस्माद्युक्तं तदुपाकरणम् । com. on Kāt. VI. 3. 26 ; देवतार्थत्वेन संकल्पनमुपाकरणम् । com. on Āp. VII. 12. 8.

2496. According to Āp. VII. 12. 9 the words 'इन्द्राग्निभ्यां त्वा जुष्टं' occur in five acts with the appropriate verb viz. उपाकरण, नियोजन (tying to the post), प्रोक्षण, वपोद्धरण (taking away the omentum) and हृदयाभिघारण (pouring clarified butter over the heart of the animal when about to be thrown as an offering). For example, he would say ' 'इन्द्राग्निभ्यां त्वा जुष्टं नियुनज्मि or इन्द्राग्नि...जुष्टं प्रोक्षामि '

girdle which has two strands and which is two vyāmas in length; he twines the loop round the right fore-leg of the animal and then fastens tightly the girdle on the right horn with the mantra 'ṛtasya tvā' (Vāj. S. VI. 8, Tai. S. I. 3. 8); and ties the raśanā (girdle) round the yūpa towards its north with 'devasya tvā' (Vāj. S. VI. 9 or Tai. S. I. 3. 8. 1). He sprinkles water over it with 'adbhyas-tvauṣadhībhyo' (Vāj. S. VI. 9). Then he makes the victim drink water (by holding below its mouth the agnihotra-havaṇī filled with water) for the last time with 'apām perurasi' (Vāj S. VI. 10, Tai. S. I. 3. 8. 1). Then he sprinkles water over the upper limbs and lower limbs (such as its heart and belly) and over the whole of its body. Then he performs all the procedure of the darśa-pūrṇamāsa beginning from the direction to the hotṛ to repeat a verse when the fire is being kindled up to the *prayājas* (i. e. the sāmidhenīs, pravara-varaṇa by the hotṛ, devatāhvāna, āghāras and pravaravaraṇa by the adhvaryu).

The paśu is meant either for Indra-Agni or Sūrya or Prajāpati and one has to dedicate the victim throughout one's life in every paśubandha to that deity which one chooses at the first animal sacrifice (Kāt. VI. 3. 29–30). He anoints the victim with ājya from the juhū ladle on its forehead, its shoulders and its hind parts after the last āghāra is offered (as in darśa-pūrṇamāsa) and before dhruvā-samañjana (ladling ājya in the dhruvā ladle with the juhū thrice, once with a mantra and twice silently). While the animal stands[2497] he offers the prayājas, that are eleven in the paśubandha (while in darśapūrṇamāsa they are only five and in cāturmāsyas they are nine). The method of offering these in paśubandha is as follows: the adhvaryu directs the maitrāvaruṇa to request the hotṛ to repeat the yājyā verses from the Āprī hymns of the prayāja offerings in succession. The praiṣas (directions to the hotṛ) that the maitrāvaruṇa utters are rather lengthy and hence the text of only one is given below.[2498] There are ten Āprī hymns in the

2497. If the animal has sat down it is made to stand up.

2498. अध्वर्युणा समिद्भ्यः प्रेष्येति प्रेषितः सम्मैत्रावरुण आह। होता यक्षदग्निं समिधा सुषमिधा समिद्धं नाभा पृथिव्याः सङ्गथे वामस्य वर्ष्मन्दिव इळस्पदे वेत्वाज्यस्य होतर्यज।. This is the praiṣa for *samidhaḥ*. In the other praiṣas the names of deities are also put in the objective case (e. g. होता यक्षत्तनूनपातम् or नराशंसम्). Vide Vāj. S. 21. 29–40 for the praiṣas of all the prayāja deities uttered by Maitrāvaruṇa with reference to the Āprīs.

Ṛgveda ascribed to ten different sages. They are : I. 13 (of Medhātithi Kāṇva), I. 142 (of Dīrghatamas Auchathya, an Āṅgirasa), I. 188 (of Agastya), II. 3 (of Gṛtsamada, a Śaunaka), III. 4 (of Viśvāmitra), V. 4 (of Atri), VII. 2 (of Vasiṣṭha), IX. 5 (of Kāśyapa), X. 70 (of Vadhryaśva), X. 110 (of Jamadagni). Out of these in Ṛg. I. 13 and I. 142 there are verses for both Tanūnapāt (2nd prayāja deity) and Narāśaṁsa ; while Ṛg. I. 188, III. 4, IX. 5 and X. 110 have only Tanūnapāt (and no Narāśaṁsa) and the rest have only Narāśaṁsa (and no Tanūnapāt). According to Āśv. III. 2. 5–7, persons of Śunaka and Vasiṣṭha gotras should repeat their own Āprī hymn (viz. II. 3 and VII. 2 respectively), persons of gotras other than these two should employ the Āprī hymn beginning with ' Samiddho adya ' (according to the com. Ṛg. X. 110 and not I. 188) or persons of any one of the ten gotras may employ an Āprī hymn[2499]

2499. The word 'āprī' appears to be used in two senses. One sense is 'a deity or deities' invoked by the verses of the hymn. Yāska (in the Nirukta VIII. 4–22) holds a lengthy discussion on the Āprīs, where he appears to regard the Āprīs as deities ; अथात आप्रियः । आप्रियः कस्मात् । आप्नोतेः प्रीणातेर्वा । आप्रीभिराप्रीणातीति च ब्राह्मणम् । तासामिध्मः प्रथमागामी भवति । (Nir. VIII. 4). The 2nd meaning of Āprī is 'a verse (yājyā) that gratifies a deity'. In this sense the word is used in the Ait. Br. VI. 4 'आप्रीभिराप्रीणाति । समिधो यजति । ... तनूनपातं यजति । नराशंसं यजति । इळो यजति । बर्हिर्यजति । दुरो यजति । उषासानक्ता यजति । दैव्या होतारा यजति । तिस्रो देवीर्यजति । त्वष्टारं यजति । वनस्पतिं यजति । स्वाहाकृतीर्यजति । ताभिर्यथऋषि आप्रीणीयाद् यथऋषि आप्रीणाति यजमानमेव तद्बन्धुताया नोत्सृजति ।'. In this passage the explanations of समिधो यजति and others have been omitted. The word Āprī is here derived from the root 'prī' to please, while Yāska also suggests an alternative derivation from 'āp' to obtain but cites no Brāhmaṇa text in support of that derivation. The Sat. Br. III. 8. 1. 2 derives 'Āprī' from 'pṝ' to fill. According to Yāska the first Āprī deity is 'Idhma', while according to the Ait. Br. it is 'Samidhaḥ'. It is to be noted that he explains all the verses of Ṛg. X. 110, as the Āprī hymn but as that hymn does not contain a verse about Narāśaṁsa he quotes one from another Āprī hymn a verse for him viz. Ṛg. VII. 2. 2 (in Nir. VIII. 7). Hence it is probable that he held the view that the Āprī verses for all persons should be taken from Ṛg. X. 110, while the Ait. Br. prefers the view that one should repeat that Āprī hymn that is ascribed to the founder of one's gotra. Yāska (Nir. VIII. 22) divides the Āprī hymns into three classes, those containing verses addressed to both Tanūnapāt and Narāśaṁsa, those addressed to Narāśaṁsa only and

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ascribed to the founder of his gotra if he is from among these ten sages. The words of Āśv. I. 5. 21–22 create some difficulty. Āśv. there prescribes that when uttering the yājyā at the time of offering the 2nd prayāja, the formula should contain an address to Tanūnapāt for all except for persons of Vasiṣṭha, Śunaka, Atri, Vadhryaśva and Rājanya gotras. These latter should utter a formula addressed to Narāśaṁsa. Here if 'rājanya' refers to Viśvāmitra, then the difficulty is that in the Āprī hymn (III. 4) ascribed to him, the 2nd deity is Tanūnapāt and not Narāśaṁsa; but it is possible that the word 'rājanya' stands for a kṣatriya sacrificer in general and does not refer to Viśvāmitra gotra at all. After ten prayājas are offered, the adhvaryu says to the slaughterer of the victim 'bring your two-edged knife.' The adhvaryu takes the *svaru* (chip of wood) and anoints the svaru and one edge of the knife with the clarified butter from the bill-like (or spout-like) part of the *juhū* ladle (according to Āp. VII. 14. 10 the svaru is anointed thrice) and holding the svaru below the knife touches with both the head of the victim (forehead, according to Kāt. VI. 5. 12) with a mantra (Vāj. S. VI. 11, Tai. S. I. 3. 8. 1). After placing back the svaru whence it was taken the adhvaryu gives the knife back to the slaughterer (śamitṛ) with the words 'let this edge be marked by you' (Śat. Br. III. 8. 1. 5). The animal when killed is cut up by the slaughterer with the un-anointed edge and the flesh when roasted is cut up with the edge that is anointed. The adhvaryu directs the maitrāvaruṇa to recite a mantra for indicating that fire (a fire-brand) is being carried round the victim and the maitrāvaruṇa recites 'agnirhotā no' (Ṛg. IV. 15. 1) or the verses Ṛg. IV. 15. 1–3 (according to Āśv. III. 2. 9). To the north of the cātvāla pit, he digs up a spot for establishing the

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those addressed to Tanūnapāt only. He mentions an 11th Āprī hymn occurring in the praiṣa (i. e. probably the praiṣādhyāya Āprī hymn). There are Āprī hymns in the other vedas also. For example, vide Vāj. S. 21. 12–22 (only Tanūnapāt), 29. 25–36 (containing addresses to both Tanūnapāt and Narāśaṁsa and being the same as Ṛg. X. 110 except the verse to Narāśaṁsa which is taken from Ṛg. VII. 3. 2), Atharvaveda V. 12 (same as Ṛg. X. 110), V. 27. The Tai. Br. III. 6. 3 contains all the Āprī verses of Ṛg. X. 110 and the verse Ṛg. VII. 3. 2. There is considerable literature on the Āprīs, both ancient and modern. Vide Tai. S. IV. 1. 8, Tai. Br. II. 6. 12 and 18 and Ait. Br. (Haug's tr. pp. 81–82), Max Muller's H. A. S. L. pp. 463–467.

Śāmitra fire.[2500] The āgnīdhra, lighting a fire-brand at the āhavanīya, carries it thrice round the victim, the yūpa, the āhavanīya fire, the place where the śāmitra fire is to be kindled, the cātvāla pit and the clarified[2501] butter, from left to right with the mantra 'pari vājapatiḥ kaviḥ' (Ṛg. IV. 15. 3, Tai. S. IV. 1. 2. 5). In modern times the priest perambulates all these together and not separately. The āgnīdhra throws the firebrand on to the āhavanīya fire and again goes round the above objects thrice from right to left. According to Āp. VII. 15. 4–6, the adhvaryu makes one, two, three or four offerings of ājya, with mantras called *apāvya*, when fire is carried round the victim, when it is set free from the yūpa and led on (Tai. S. III. 1. 4. 1–2). The āgnīdhra, again taking up the same fire-brand, starts to go with his face to the north and the victim is led after the āgnīdhra by the śamitṛ (who takes away the cord of girdle from the victim's head and ties it round its neck). The pratiprasthātṛ (an assistant of adhvaryu) touches the animal (that is being led northward) from behind with two utensils (spits) made of kārśmarya wood (used for roasting vapā, omentum), the adhvaryu touches the pratiprasthātṛ and the sacrificer touches the adhvaryu.[2502] A pit is got dug (by a servant) for covering in it the undigested food and the fœces of the victim when killed. They (the priests and yajamāna) should not pass beyond the place for the śāmitra fire. The adhvaryu takes two kuśa blades from those with which the vedi is strewn and says to āgnīdhra 'O3śrā3vaya'

2500. The fire on which the flesh of the victim is roasted is called Śāmitra. The burning fire-brand, after it is carried round the victim, is placed by the adhvaryu (who takes it from the āgnīdhra's hand) on a spot to the north of the cātvāla and that becomes the śāmitra fire. अभिपर्यग्निकृते देश उल्मुकं निदधाति । स शामित्रः । आप. VII. 16. 2–3. According to some the śāmitra fire is specially produced by attrition (vide Kāt. VI. 5. 14).

2501. There are several views here. Some hold that the fire-brand is to be carried round the victim alone, others hold that it is to be carried round the first five objects and others add *ājya*; others that the fire-brand is carried round the victim, the place of śāmitra and ājya. Vide Kāt. VI. 5. 2–3, Āp. VII. 15. 2 and com. thereon. This operation of carrying fire round the victim is called paryagnikaraṇa. According to the Tai. Br. III. 8. 17 the mantras 'meṣas-tvā pacatair-avatu' are apāvya and that the Prāṇas are apāvya (the mantras are Tai. S. VII. 4. 12. 1).

2502. The idea of this touching seems to be that some spiritual influence passes from the consecrated victim to the sacrificer.

and the latter replies 'astu śrau3ṣaṭ' and then the adhvaryu issues an upapraiṣa (a supplementary direction) to the maitrāvaruṇa to prompt (the hotṛ) to recite for the offerings to Gods.[2503] The hotṛ then recites the famous (but long) adhrigupraiṣa,[2504] which is an invocation to divine and human slaugh-

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2503. The maitrāvaruṇa is an assistant of the hotṛ and the praiṣa he utters is अजैदग्निरसनद्वाजं नि देवो देवेभ्यो हव्यवाट् प्राञ्जोभिर्हिन्वानो धेनाभिः कल्पमानो यज्ञस्यायुः प्रतिरन्नुपप्रेष्य होतर्हव्या देवेभ्यः ।. Vide आश्व. III. 2. 10, ऐ. ब्रा. VI. 5, तै. ब्रा. III. 6. 5.

2504. The adhrigu-praiṣa is : दैव्याः शमितार आरभध्वमुत मनुष्या उपनयत मेध्या दुर आशासाना मेधपतिभ्यां मेधम् । प्रास्मा अग्निं भरत स्तृणीत बर्हिरन्वेनं माता मन्यतामनु पितानु भ्राता सगर्भ्योऽनु सखा सयूथ्यः । उदीचीना अस्य पदो निधत्तात् सूर्यं चक्षुर्गमयताद्वातं प्राणमन्ववसृजतादन्तरिक्षमसुं दिशः श्रोत्रं पृथिवीं शरीरम् । एकधास्य त्वचमाच्छ्यतात्पुरा नाभ्या अपि शसो वपामुत्खिदतादन्तरेवोष्माणं वारयध्वात् । श्येनमस्य वक्षः कृणुतात् प्रशसा बाहू शला दोषणी कश्यपेवांसाच्छिद्रे श्रोणी कवषोरू स्रेकपर्णाष्ठीवन्ता । षड्विंशतिरस्य वङ्क्रयस्ता अनुष्ठ्योच्च्यावयताद्गात्रं गात्रमस्यानूनं कृणुतात् ऊवध्यगोहं पार्थिवं खनतात् । अस्ना रक्षः संसृजतात् । वनिष्ठुमस्य मा राविष्टोरूकं मन्यमाना नेद्वस्तोके तनये रविता रवच्छमितारः । अध्रिगो शमीध्वं सुशमि शमीध्वं शमीध्वमध्रिगा३उ अपाप । आश्व. III. 3. 1, शां. श्रौ. V. 17. This occurs in Tai. Br. III. 6. 6 and Ait. Br. VI. 6-7, where some expressions are also explained. Āśv. (III. 2. 11–30) explains how changes (ūha) are to be effected in this formula in different rites according to the limbs concerned, the deities and the number of victims. Āśv. (III. 3. 2 and 4) provides that the words शमितारः, अपाप and अस्ना रक्षः संसृजतात् are recited inaudibly and the passage 'अध्रिगो ...... अपाप' is repeated thrice. This whole formula is called adhrigu and adhrigu was also supposed to be a deity presiding over the slaughtering of a victim in sacrifice. Vide com. on Āśv. III. 2. 11. There were as remarked by Śāṅ. Śr. nine pauses to take breath at the end of each of the first nine sentences. The Nirukta (V. 11) explains 'adhrigu' as meaning a mantra and also states that the word is applied to Agni in Ṛg. III. 21. 4 and to Indra in Ṛg. I. 61. 1. The Nirukta quotes the words 'अध्रिगो शमीध्वं ...... अध्रिगो.' Jaimini considers questions arising from some of the words used in this formula; in IX. 3. 27–28 (when there are many victims in a sacrifice, the singular 'cakṣur' is still to be used), IX. 3. 29–31 (the word 'ekadhā' is explained), IX. 3. 32–40 (some śākhās read 'medhapataye' and some 'medhapatibhyām' and the word means 'devatā'), IX. 4. 1–16 (about '26 ribs' when there are two or more victims), IX. 4. 22 ('urūka' means 'vapā'), IX. 4. 23–24 ('praśasā' means 'praśastau'), IX. 4. 25–27 (the words 'śyena, śalā, kaśyapa, kavaṣa and srekaparṇa only mean that the limbs are to be taken out entire and when so taken out they resemble the hawk and other objects mentioned. Jai. (IX. 1. 45–49) says that in the Atirātra sacrifice of the ewe to Sarasvatī the adhrigupraiṣa does not occur. Different views were entertained as to who the śamitṛ was, the usual opinion being that he was a

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terers calling upon them to bring the animal to the holy doors of the sacrificial place, wishing that the parents, relatives and friends of the victim will consent to its death and expressing the hope that its several organs and limbs, such as the eyes and ears, will be merged in divinities like the sun and giving directions as to how its parts are to be cut and disposed of. On reciting this solemn formula the hotṛ, while still occupying his seat, turns to the right (i. e. he comes to face the west) and has the sacrificial place behind his back and the maitrāvaruṇa does the same. The adhvaryu throws one of the two blades taken up by him to the west of the śāmitra fire, the victim is held over that blade with its head to the west (or to the east, according to Kāt. VI. 5. 17) and feet to the north. Then its mouth is firmly held so as to stop its breathing and choke it to death or it is strangled to death without allowing it to give out a cry, by using a halter round its throat. The adhvaryu says 'kill it without[2505] allowing it to utter a cry' and then he along with the pratiprasthātṛ, āgnīdhra and the sacrificer come back to the āhavanīya which they face, turn from left to right and remain with their backs to the animal that is being killed (i. e. they do not see the actual slaying of the animal). According to Āp. VII. 16. 7 the sacrificer repeats at this time several verses such as Tai. S. III. 3. 1. 2, Tai. Br. III. 7. 7, the purport of which is that the victim may go to heaven, the sacrificer himself also may go to heaven after securing welfare in this world. When the śamitṛ declares that the victim is killed the adhvaryu says 'let it lie down for a moment.' If the paśu bleats while being strangled the adhvaryu then offers

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person other than the *ṛtviks* (though a few opined that one of the ṛtviks who choked or strangled the animal was called śamitṛ). Vide Kāt. VI. 7. 1–4 and the com. thereon. According to Jai. III. 7. 28–29, śamitṛ is the adhvaryu himself. Āśv. XII. 9. 12–13 shows that the śamitṛ may be a brāhmaṇa or a non-brāhmaṇa. The Ait. Br. VI. 7 and Āśv. III. 3. 4 state that the hotṛ is to utter inaudibly 'O (divine) slaughterers! whatever merit exists in this make that belong to us, whatever is sinful, make it go elsewhere'. The words शमितारः, अध्रिगाउ३, अपापं are called अवसानं (stops or pauses). The last is pronounced as अपापा.

2505. According to Kāt. VI. 5. 21 the adhvaryu only says 'kill it (the paśu), it has gone following (the gods)'; संज्ञपयान्वगन्नित्येव ब्रूयात्. The com. on Āp. VII. 16. 5. explains 'अक्षतस्य मारणं संज्ञपनम्' (it is killing without wounding or drawing blood). Śat. Br. III. 8. 1. 15 has the words संज्ञपया ... ... पचेति.

ājya in fire (as an expiation). The sacrificer and adhvaryu with vapāśrapaṇīs (spits) approach the dead victim with the words 'O slaughterers, may you approach' (Tai. S. III. 1. 4. 3). He then removes the cord (by which the victim was tied) with 'may Aditi remove this cord' (Tai. S. III. 1, 4. 2). He winds round the raśanā (girdle of the victim) into a loop, keeps it on the arteries of the victim leading to the ears, attaches it to a peg and throws it into the cātvāla pit (Āp. VII. 17. 4–6). According to Kāt. VI. 5. 26 he throws the tying cord into the *cātvāla* by means of the two vapāśrapaṇīs. Then the adhvaryu directs the pratiprasthātṛ to lead forward the sacrificer's wife from her seat to the vedi. When leading her who has a jar of water in her hands for washing the feet and other limbs of the paśu, the priest[2506] makes her recite a verse in honour of the sun 'namaste ātāna' (Vāj. S. VI. 12, Tai. S. I. 3. 8. 2). Āp. adds that the wife, priests and the sacrificer touch water on the cātvāla pit (VII. 18. 4) with a mantra (Tai. S. I. 3, 8. 2 'āpo devīḥ). The wife sitting down near the dead paśu washes with water the several parts of the victim's body viz. its mouth, nose, eyes, navel, penis, anus, feet (all together) with appropriate formulae in each case (viz. 'vācam te śundhāmi' &c. Vāj. S. VI. 14). With the water remaining in the jar the adhvaryu and sacrificer sprinkle the other parts, such as the head, with Vāj. VI. 15 (Tai. S. I. 3. 9. 1). The adhvaryu turns the animal on its back and places on the victim's body a blade of kuśa with its end to the east about four fingers[2507] below the navel of the animal with 'oṣadhe trāyasva' (Vāj. S. VI. 15), places the marked edge of the knife on that blade, makes a slit on the kuśa blade and the belly obliquely, takes in his left hand the portion of the blade cut off and anoints the ends of the other portion of the blade with blood (that spirts out from the slit) with 'thou art the portion of evil spirits' (Vāj. VI. 16), touches water and throws that blood-stained blade on the utkara.[2508] The

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2506. Kāt. (VI. 5. 28) says that where an animal is sacrificed in a Soma sacrifice (as the agnīṣomīya paśu or savanīya paśu in Agniṣṭoma) it is the neṣṭṛ who leads forward the wife. If the sacrificer has several wives they all are led and all repeat the formula (Vāj. VI. 12), but only one carries the water jar.

2507. The vapā (omentum) of the paśu is about four fingers below the navel.

2508. In Kāt. the mantras about paśu-bandha are taken from Vāj. S. VI. 1-22 and they are not mentioned here in many cases.

sacrificer treads[2509] upon the blood-stained blade with the left foot (and then touches water with his hand). The adhvaryu then pulls out from the belly of the victim the omentum, envelopes the two spits[2510] (vapāśrapaṇīs) with it, pierces the thin end of the vapā with one spit, severs it from the belly on all sides and sprinkles it with water holding the spits over the cātvāla pit. Then the pratiprasthātṛ heats the omentum on the śāmitra fire. The adhvaryu, pratiprasthātṛ and āgnīdhra come from the cātvāla to the āhavanīya. The āgnīdhra throws the śāmitra fire (viz. the firebrand and not the fire produced by attrition) into the āhavanīya and the adhvaryu also throws into it the portion of the blade held in his left hand (as stated at p. 1123 above). Āp. (VII. 19. 3) adds that the śamitṛ holds tightly by the closed fingers of his hands the two portions of the skin of the victim's belly till the omentum is offered into fire. The pratiprasthātṛ, standing to the north of the āhavanīya fire, heats the omentum on that fire, then carries it by the space between the yūpa and āhavanīya, goes round to the south side, and roasts the omentum on the āhavanīya. The adhvaryu takes clarified butter in the sruva ladle and pours ājya on the omentum that is being held for roasting on the āhavanīya by the pratiprasthātṛ with a mantra. When drops (stokas) of fat begin to drip from the omentum, the adhvaryu directs the maitrāvaruṇa to recite for the drops. The maitrāvaruṇa recites Ṛg. I. 75. 1 and Ṛg. III. 21. 1–5.[2511] When the omentum is well roasted, the pratiprasthātṛ says to the adhvaryu 'it is roasted, proceed.' The omentum is placed on the south corner of the western side (śroṇi) of the vedi on a branch of plakṣa tree stretched on the barhis (kuśa grass on the vedi). Then the hotṛ recites the mantra for srugādāpana (making the adhvaryu take up the juhū and upabhṛt ladles) and the adhvaryu issues a direction[2512] to the maitrāvaruṇa

2509. Āp. VIII. 18. 14 has the characteristic words which the sacrificer utters when treading अथैनत्सव्येन पदाभितिष्ठतीदमहं रक्षोऽवबाध इदमहं रक्षोऽधमं तमो नयामीति ।. This formula occurs in Vāj. S. VI. 16.

2510. The vapāśrapaṇīs are made of sticks of kārśmarya wood, one being straight and pointed while the other has two forks at the top.

2511. वपायां श्रप्यमाणायां तापवशाद्वपाया ये बिन्दवः पतन्ति ते स्तोकाः । com. on Kāt. VI. 6. 18. In each of the five verses of Ṛg. III. 21 the word 'stoka' occurs. Vide Āśv. III. 4. 1 for the verses that are to be repeated.

2512. The adhvaryu directs the maitrāvaruṇa in the words स्तोकेभ्योऽनुब्रूहि [illegible] and the latter says होता यक्षदग्निं स्वाहाज्यस्य स्वाहा मेदसः &c. (Āśv. III. 4. 3) and the hotṛ then repeats the last Āprī verse (whatever hymn is used) as the yājyā for the 11th प्रयाज.

priest to ask the hotṛ to recite the last Āprī verse as the yājyā for the 11th prayāja (which had remained to be recited). Having offered ājya (the 11th prayāja) into fire and having offered the two ājyabhāgas (according to Jai. X. 8. 5 and some others the ājyabhāgas are not offered in independent animal sacrifices nor in the animal sacrifice in soma-yāga, Āp. VII. 20. 8) he puts ājya in the juhū ladle, places a piece of gold thereon, then the whole omentum on that piece (taking it from the spits), places another golden piece on the omentum, on which he pours ājya.[2513] The adhvaryu then offers into the āhavanīya the omentum so treated to Indra and Agni (or Sūrya or Prajāpati as stated above on p. 1117). The anuvākyā and yājyā of the vapā are respectively Ṛg. I. 93. 1 and 5. According to Āśv. III. 4. 4. the *pradānas* (*yāgas*) in all paśubandhas are three, viz. vapā, puroḍāśa and havis. After offering vapā, the adhvaryu throws, while standing to the north, into the āhavanīya the vapāśrapaṇī spits, the one with two forks having the forks in the east and the other having its point turned to the west (according to Āp. VII. 21. 3 it is the pratiprasthātṛ who does this). The adhvaryu offers on the spits the *saṁsrāva* (the drippings). Āp. (VII. 21. 5) and some other sūtras prescribe that the fee of one bull and three milch cows or three other cows is given to the priests at this stage. The priests (six), the sacrificer and his wife go out to the cātvāla and there purify themselves by *mārjana* (purifying with drops of water) with 'idamāpaḥ pravahata,'[2514] Vāj. S. VI. 17 and Ṛg. X. 9. 8 (while Āp. VII. 21. 6 prescribes five, viz. the three 'āpo hi ṣṭhā' Ṛg. X. 9. 1-3, 'idamāpaḥ' Ṛg. I. 23. 22, 'nirmā muñcāmi' Ṛg. X. 97. 16 = Vāj. S. XII. 90). When doing this the maitrāvaruṇa lays down his staff (Āśv. III. 5. 1).

Now preparations are to be made for the paśu-puroḍāśa[2515] and the necessary utensils are placed to the east of the āhavanīya (the former āhavanīya i. e. the gārhapatya in this sacrifice) on kuśa grass by the āgnīdhra. The devatā of the puroḍāśa is the same as the devatā of the victim i. e. Indra and Agni (vide

2513. In this way the offering (omentum) becomes fivefold (पञ्चावत्त) and this is done even for those who ordinarily make an offering caturavatta. Vide Āp. VII. 20. 10-11 and Jai. X. 7. 72-73.

2514. The com. on Kāt. VI. 6. 28 expressly states that the wife also repeats the mantra (Vāj. S. VI. 17). Āśv. III. 5. 2 states that mārjana is performed with Ṛg. X. 9. 8 and 'sumitriyā na āpa' Tai. S. I. 4. 45. 2-3.

2515. पश्वर्थः पुरोडाशः पशुपुरोडाशः । com. on Āp. VII. 22. 1.

p. 1117 above). Jai. (XII. 1. 1-6) prescribes that the procedure (viz. prayājas) performed at the time of offering vapā is not to be repeated when the paśupuroḍāśa is offered. The adhvaryu separates the various organs (such as the heart, the tongue) from the corpse without cutting into parts each organ (according to the com. on Āp. VII. 22. 5 and 7 it is the śamitṛ who cuts up the several limbs). There is some divergence as to the limbs of the victim that are cut off and are used as avadānas and since animal sacrifices became rare or were altogether stopped in medieval times, the commentators do not explain all the words used in the ancient texts in the same way (vide Āp. VII. 22. 6, Kāt. VI. 7. 6-12 and Baud. IV. 8). According to Āp. VII. 22. 6,[2516] the limbs cut off are: the heart, the tongue, chest, the liver, the kidneys (vṛkyau, vṛkkau in Kāt.), left forefoot, the two flanks (pārśve), the right haunch, a third part (i. e. the middle one) of the entrails—these are meant for the devatās and are to be offered with the juhū ladle; the right fore-foot, the left haunch, the thinnest third of the entrails—these are for sviṣṭakṛt; the kloman (the right lung?)[2517], plīhan (the spleen), purītat (pericardium?), adhyūdhnī (a tubular vessel above the udder), vaniṣṭhu (large entrails?), medas (fat), jāghanī[2518] (the tail). Kāt. VI.

2516. According to Kāt. VI. 7. 6 it is the foremost (or upper) joint (pūrvanaḍaka) of the left forefoot (that is taken) among the first nine. Kāt. VI. 7. 6. describes the first nine as jauhavam (to be offered with the juhū) and the next three as connected with upabhṛt ladle. The three cut into upabhṛt are called *tryaṅga* and are meant for Sviṣṭakṛt. Vide Śat. Br. III. 8. 3. 18 (S. B. E. Vol. 26 p. 205). The whole of the entrails are taken off at once and divided only at the time of cutting and putting into the juhū ladle.

2517. According to com. on Kāt. kloman is गलशुण्डिका, while com. on Āp. says it is a fleshy gland called 'tilaka' resembling the liver. Purītat is pericardium according to com. on Kāt. and entrails (antra) according to com. on Āp. Medas according to com. on Āp. is the membrane covering the heart and the vṛkya.

2518. Vide Jaimini III. 8. 20-23 about jāghanī and patnīsaṁyāja and com. on Kāt. VI. 7. 10 for the various meanings attributed to jāghanī. Jaimini has several sūtras on paśu. In X. 7. 1-2 he establishes that the whole animal is not one offering, but that its several limbs are separate offerings. In X. 7. 3-9 he establishes that only eleven organs (heart &c.) are fit to be offered, that the shoulders, head, anūka and sakthin are altogether prohibited; in X. 7. 10-11 he declares that the three aṅgas, viz. the front portion of the forefoot, the middle of the entrails, and the śroṇi are offered to Sviṣṭakṛt; in X. 7. 12-17 he deals with the adhyūdhnī given to hotṛ and vaniṣṭhu to āgnīdhra.

7. 11 adds that kloman and the next three may be cut off or not. The medas (fat on the abdomen) is, according to Kāt., thrown on the *guda* (entrails) if the victim be thin. The tail is to be employed as an offering in the Patnīsaṁyāja, according to Kāt. and the largest part of the intestines (3rd of the whole) was to be employed as offering in *upayaj homa*. The undigested grass (inside the belly of the victim) is put in a pit dug up to the west of the śāmitra fire and to the north of the utkara and on it the blood of the victim is poured with the words 'thou art the portion of evil spirits' (Vāj. S. VI. 16). The victim's heart is held pierced on a pike (śūla) made of varaṇa wood one *aratni* long and is roasted on the śāmitra fire and all other parts of the victim except the heart are cooked in an ukhā (pot for boiling or cooking). According to com. on Āp. VII. 22. 9 this cooking is done by the śamitṛ. Jai. XII. 1. 12 prescribes that the cooking is done on the śālāmukhīya fire and not on śāmitra fire. The adhvaryu performs the operation of sprinkling butter on the juhū and upabhṛt, cuts two portions from the middle and front parts of the cooked material into the juhū, pours butter over it and offers it into fire for Indra and Agni, then cuts one portion (for Sviṣṭakṛt) into the upabhṛt, makes two pourings of butter over it and makes an offering to Agni Sviṣṭakṛt.[2519] Jai. (XII. 1. 10-11) concludes that the offering of the paśupuroḍāśa is made with the ladles used in darśapūrṇamāsa and not with the soma vessels (viz. the cups and camasas). Then a portion is cut off out of the remainder of the material from which puroḍāśa was offered and placed in a vessel called prāśitraharaṇa (which portion of the sacrificial food is eaten by the brahmā priest) and some portion is cut off as the iḍā, which is invoked with mantras and eaten by all the priests. He then thrice asks the śamitṛ whether the *havis* (the heart roasted on a pike) is ready cooked and the latter simply replies 'it is cooked'. Kāt. VI. 8. 1 prescribes that the śamitṛ should in his reply utter only the word 'śṛtam' and should not add any word like 'revered sir' (bhagavaḥ) or '*hi*'. The śamitṛ then

2519. According to Āśv. III. 5. 9 होता यक्षदग्निं पुरोळाशस्य जुषतां हविर्होतर्यज is the direction of the maitrāvaruṇa to the hotṛ and Ṛg. III. 1. 23 and III. 54. 22 are the puronuvākyā and yājyā of the offering of puroḍāśa to Agni Sviṣṭakṛt (in all animal sacrifices).

takes off the heart from the pike (śūla) on which it was roasted, and keeps it in a pot (kumbhī) and pours over it pṛṣadājya (clarified butter in which sour milk is mixed) with 'san te' (Vāj. S. VI. 18, Tai. S. I. 3. 10. 1) and ājya over the other portions of the paśu. The śamitṛ gives the hṛdaya-śūla (the pike on which the heart was roasted) to the adhvaryu who does not keep it on the bare ground nor throw it in water, nor does he touch with it himself or others (but holds it tied by a cord). He takes these (viz. the roasted heart and the cooked organs) between the yūpa and the āhavanīya fire and places them on the southern part of the altar (viz. its southern corner of the western side) over which kuśa grass is already spread. Then ājya is sprinkled over four utensils viz. juhū, upabhṛt, *vasāhomahavaṇī* (a *sruc* ladle with which the offering of *vasā* i. e. of the gravy is to be made) and the vessel in which iḍā is to be cut. Then a golden piece is placed in the juhū and the upabhṛt, which are then kept on twigs of plakṣa tree and then in the juhū and upabhṛt are cut by the pratiprasthātṛ (with the anointed edge of the knife) portions of the heart, then of the tongue and then of the chest (this order is stated in the Tai. S. VI. 3. 10) and then of the other limbs in any order (the whole of the entrails being at this stage cut in three parts). Two portions of the size of the fore-part of the thumb are cut both in the juhū (of the daivata limbs) and upabhṛt (of the limbs meant for Sviṣṭakṛt). While this is being done the adhvaryu directs the maitrāvaruṇa to repeat texts for the *havis* that is to be offered to Manotā and the maitrāvaruṇa repeats the whole hymn Ṛg. VI. 1 (in the first of which only the word Manotā occurs as an epithet of Agni, probably meaning 'thinker'). He takes the gravy in the *vasāhomahavaṇī*[2520] with 'red-asi' (Vāj. S. VI. 18), pours ājya over it twice and mixes the two together with the knife. The rest of the vasā he pours in the iḍāpātra to which are

2520. Vide Sat. Br. III. 8. 3. 14 (S. B. E. vol. 26 p. 203 where Manotā is of the feminine gender) and Ait. Br. VI. 10; the latter refers to Ṛg. VI. 1. 1–13 and says Vāk, Go and Agni are the three Manotās. The hymn also is called Manotā (vide Āśv. III. 4. 6 and com.). The manotā-mantra is the same, though the animal may be offered in some sacrifices to other deities. Vide Jai. X. 4. 42.

added the chest and other boneless parts.[2521] When the yājyā for Indra-Agni is half repeated, a part of the vasā is offered by the pratiprasthātṛ sitting to the north into fire with 'ghṛtam ghṛtapāvānaḥ' (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2) and with the remainder of the vasā he makes offerings in each direction with 'diśaḥ pradiśaḥ' (Vāj. S. VI. 19, Tai. S. I. 3. 10. 2). No vasā is kept for being partaken of by the priests (com. on Kāt. VI. 8. 22). Then the adhvaryu takes in the juhū a part of pṛṣadājya (mottled butter) from the pot of pṛṣadājya and offers to Vanaspati and after taking the contents of the upabhṛt into the *juhū* makes the offering to Sviṣṭakṛt (Āp. VII. 25. 14 and Kāt. VI. 8. 18–22 state that the order of these last offerings may be different). Then he touches the remaining organs and limbs of the paśu and keeps the juhū and upabhṛt in their places. Then the iḍā (to be eaten by the priests) is brought between the yūpa and the āhavanīya fire. After the iḍā is invoked the six priests and the sacrificer partake of it, but there are special portions assigned to each viz. the vaniṣṭhu is given to the āgnīdhra, the adhyūdhnī to the hotṛ and the chest to brahmā. Then they all purify themselves by mārjana. The adhvaryu then directs the āgnīdhra 'bring burning coals for *upayaj* offerings', directs the pratiprasthātṛ (called upayaṣṭṛ[2522] here) to attend to the coals; to the brahmā

2521. The whole animal is the sacrificial material (just as rice-grains are the material from which caru is prepared for offering) and *havis* is constituted by the heart and other organs of the animal. Vide com. on Kāt. VI. 8. 6 and Jai. X. 7. 1–2. The several organs and parts are taken out of the ukhā and spread over a large bamboo vessel (vaṁśa-pātrī), the last part being placed in the north. The adhvaryu performs on each of the eleven limbs (called jauhava) *prāṇadāna* (vivification) while no prāṇadāna is done for the portions to be offered to Sviṣṭakṛt. According to Āp. VII. 24. 5 only one portion is cut from the limbs meant for Sviṣṭakṛt. Several rules are laid down in Āp. VII. 24. 6–12 about the cutting of some parts. Out of the three parts of the entrails, one of medium thickness is cut in two and placed among the daivata portions, the thinnest part being for sviṣṭakṛt; the medas is cut in three parts, two being put in the two srucs and the third in the iḍāpātra. The medas is mixed in the broth of the victim's limbs. The iḍā is made from the first six out of the limbs (heart &c.) and the vaniṣṭhu is the 7th. The iḍā is increased by the addition of the limbs that have no bones viz. kloman, spleen and purītat.

2522. According to com. on Āp. VII. 26. 8 the hotṛ is the upayaṣṭṛ. According to Jai XII. 4. 8 this offering of the entrails is a saṁskāra (pratipattikarma) and when many victims are sacrificed in one rite, the entrails of all animals are offered as upayāja offerings.

priest he says 'shall I start' and also directs the āgnīdhra to place a *samidh* on the fire. The āgnīdhra brings red-hot coals from the śāmitra fire, and puts them down on the northern corner of the west side of the altar after removing the kuśas strewn thereon (in soma the coals may be optionally brought from the āgnīdhrīya fire-place and placed on hotṛ dhiṣṇya). The third and thickest part of the entrails (that has been kept aside) is cut obliquely into eleven parts, which are offered into the red-hot coals placed as above by the pratiprasthātṛ with his right hand, each with a mantra (for eleven mantras vide Vāj. S. VI. 21, Tai. S. I. 3. 11. 1), when the cry vauṣaṭ is uttered for each of the eleven anuyājas [2523] that are offered with pṛṣadājya here (Āp. VII. 26. 12). These eleven offerings of the entrails are called upayājas (additional offerings), vide Jai. XII. 4. 8. At the end of the 11th offering, the pratiprasthātṛ touches his mouth and the portion sticking to his hand is wiped on the *barhis* with the words 'adbhyastvauṣadhībhyaḥ' (Tai. S. I. 3. 11). At the end of the anuyājas, the svaru is placed in the juhū ladle and offered into fire with 'may thy smoke reach the sky, may thy flame reach heaven, fill the earth with thy ashes, svāhā!' (Vāj. S. VI. 21, Āp. VII. 27. 4). Āp. (VII. 27. 6–7) and others say the direction (praiṣa) for repeating the sūktavāka is uttered by the maitrāvaruṇa [2524] (and not by the adhvaryu). The hotṛ repeats it and the maitrāvaruṇa throws his staff into the āhavanīya fire (Āśv. III. 6. 21) and Āp. (VII. 27. 8) says that the three paridhis also are thrown into fire by means of the srucs except the dhruvā. The patnīsaṁyāja is performed with the tail of the animal, which is taken to the south of the sacrificial ground. There was a difference of opinion whether portions of the tail were offered to all the four deities of patnīsaṁyāja [2525] or to some only (vide Kāt. VI. 9. 14–20). According to Āp. (VII. 27. 10) and Kāt. (VI. 9. 15–19) only ājya offerings are made to Soma and Tvaṣṭṛ, the inside part of the tail (on which no hair grow) is cut up for the wives of the gods and the hairy part is cut up for Agni Gṛhapati. Whether

2523. The first मन्त्र is समुद्रं गच्छ स्वाहा, the remaining ten all have the words गच्छ स्वाहा with ten names of deities in the objective case, viz. अन्तरिक्षं, देवं सवितारं, मित्रावरुणौ, अहोरात्रे, छन्दांसि, द्यावापृथिवी, यज्ञं, सोमं, दिव्यं नभः, अग्निं वैश्वानरम्.

2524. The प्रैष of मैत्रावरुण is 'अग्निमद्य होतारमवृणीतायं यजमानः ...... होतरसि भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रू3हि.'

2525. For the patnīsaṁyājas, vide above p. 1076.

the sacrificer is *caturavattin* or *pañcāvattin*, all four or five portions are cut off from the tail and there is no under layer (upastaraṇa) and upper layer (abhighāraṇa) of ājya in this case. According to Kāt. VI. 9. 20 portions of the tail are offered to all devatās of patnīsaṁyāja. Vide Jai. XII. 4. 10-16 and III. 3. 20-23 on this. Iḍā is cut from the hairless portion of the tail for hotṛ and from the hairy portion for the āgnīdhra and the rest of the tail is handed over to the sacrificer's wife who passes it on to the adhvaryu or some brāhmaṇa. The śamitṛ had so far partaken of nothing, but he is now given the shoulder of the victim, but if he be not a brāhmaṇa he gives it to a brāhmaṇa. They offer three samiṣṭayajus,[2526] throw the barhis into fire, approach a pond (or reservoir of water) taking with them the spit (śūla) on which the heart was roasted. Āp. VII. 27. 15 says that they carry[2527] the śūla in such a way as not to touch it. The adhvaryu enters in the midst of the water and conceals the spit into the bottom underneath with its tip downwards with the mantra 'thou art sorrow; give him sorrow who hateth us and whom we hate' (Tai. S. I. 3. 11. 1-2 and also with Vāj. S. VI. 22 according to Kāt. VI. 10. 3), at the same time thinking of his enemy (without taking his name). If he does not enter water, then he may pour some water to the east of the yūpa and should conceal the spit at the place where the dry space and wet space meet. Āśv. (III. 6. 25-26) prescribes that all the priests, the sacrificer and the wife do not touch the śūla after it is thrust into the earth, do not look at it, and return, each taking one after another three fuel-sticks with a mantra for each and put them on fire with a mantra for each stick one after another, after doing homage to the āhavanīya with Ṛg. I. 23. 23. Then they all perform mārjana near the concealed śūla or the cātvāla with 'sumitriyā na āpa oṣadhayaḥ' (Tai. S. I. 4. 45. 2) or according to Kāt. VI. 10. 5 they touch water with 'dhāmno ...... sumitriyā na āpaḥ' (Vāj. S. VI. 22). Then they pray Varuṇa to free them from sin in the words 'dhāmno dhāmno rājan' (Tai. S. I. 3. 11. 2), and 'ud-uttamam' (Tai. S. I. 5. 11. 3). They lay *samidhs* on the āhavanīya as in Varuṇapraghāsa. The animal sacrifice ends with the saṁsthājapa as in darśapūrṇamāsa.

Kāmyāḥ Paśavaḥ:—Just as several kāmya iṣṭis were prescribed for securing various desired objects so various animal

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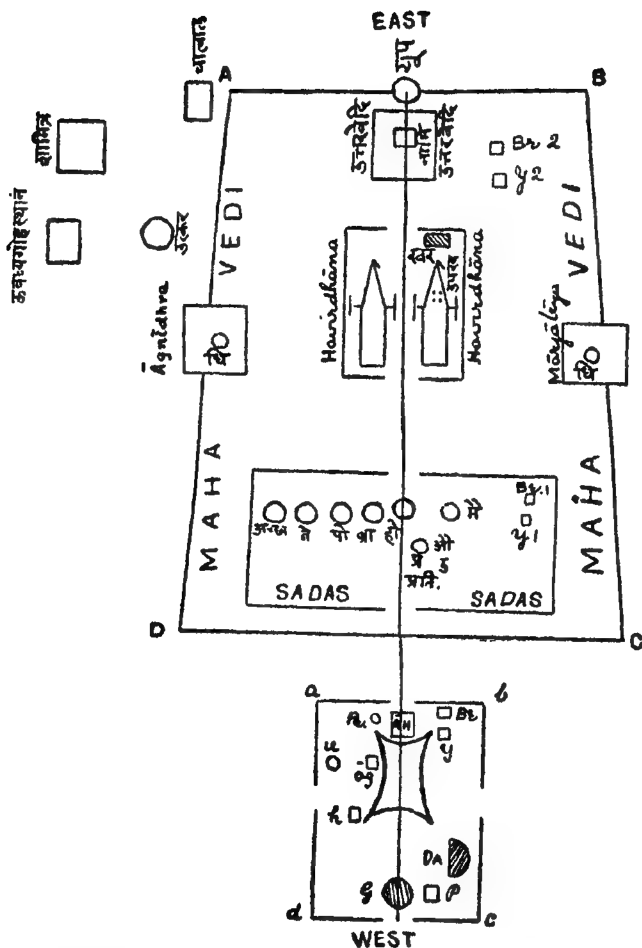
2526. For samiṣṭayajus, vide p. 1082.

2527. The priests, the sacrificer and his wife go to a pond.

sacrifices are found in the texts prescribed for the attainment of such objects as prosperity, villages, eloquence &c. Tai. S. (II. 1. 1–10) refers to several such sacrifices. For example, Tai. S. II. 1. 1. 1 says 'one who is desirous of prosperity should offer a white paśu to Vāyu; one who is desirous of a village should sacrifice an animal to Vāyu Niyutvat; one who having command over speech or words is not able to speak eloquently should offer an ewe to Sarasvatī' (II. 1. 2. 6). The Tai. Br. (II. 8. 1–9) contains the anuvākyās and yājyās of the vapā, puroḍāśa and havis offerings of many animal sacrifices. Āp. (XIX. 16–17) deals with kāmya animal sacrifices. Āśv. III. 7 gives the anuvākyās and yājyās of a group sacrifice (Aikādaśina) of eleven animals[2528] to Agni, Sarasvatī, Soma, Pūṣan, Bṛhaspati, Viśve Devas, Indra, Maruts, Indra-Agni, Savitṛ, and Varuṇa; while Āśv. III. 8. 1 sets out the anuvākyās and yājyās of eighteen animal sacrifices in addition.

These follow the procedure of the nirūḍhapaśubandha sacrifice and are all passed over here.

2528. The Aikādaśina animal sacrifice is a special form of the animal sacrifice, for which Āp. XIV. 5–7 may be consulted. It follows the procedure of savanīya paśu (Jai. VIII. 1. 14). In this there may be thirteen yūpas for eleven paśus or only one yūpa for all paśus. Eleven yūpas are the ordinary ones, the 12th is called upaśaya, the whole of which is chiselled, but is not implanted in a pit like the others; it lies near the yūpa to the south; the 13th is called pātnīvata and it is not higher than the navel when imbedded in the ground. The yūpas are so arranged as to rise on the south side i. e. the southern-most is the tallest of all. The paśu tied to the pātnīvata is meant for Tvaṣṭṛ, but it is let off and ājya is offered. Jai. (II. 3. 19) concludes that when the Vedic text says 'after carrying fire round the pātnīvata victim, it is let off', only a special matter is laid down concerning the pātnīvata victim. He further says (in IX. 4. 56–60) that the ājya offered is not a substitute for the victim, but is a separate rite in which the deity is the same. Vide Kāt. VIII. 8. 27 ff. If there be more yūpas than one, then the saṁskāras from añjana to parivyāṇa (surrounding with a girdle) are all to be done on one, then on another and so on. Vide Jai. V. 2. 7–9.



A B C D= Mahāvedi in soma-yāga
a b c d= Ordinary vihāra
A H= Āhavanīya fire
D A= Dakṣiṇāgni
G= Gārhapatya fire
Br= Brahmā priest seat
Y= Seat of sacrificer
P= Seat of wife
ag= āgnīdhra's seat
h= Seat of hotṛ
u= Utkara
Pr= Praṇītā water
Br 1= Seat of Brahmā when stotras are chanted in sadas
Y 1= Seat of yajamāna when stotras are chanted

Br 2= Seat of brahmā at time of Paśu offering
Y 2= Seat of yajamāna at time of Paśu offering
औ= औदुम्बरी post
उ= place of उद्गाता when chanting
प्र= place of प्रस्तोता when chanting
प्रति= place of प्रतिहर्ता when chanting
मै= Seat of मैत्रावरुण in सदस्
धि= धिष्ण्य
अच्छा= अच्छावाकधिष्ण्य
हो= होतृधिष्ण्य
::= four उपरव holes

CHAPTER XXXIII

AGNIṢṬOMA[2529]

Sacrifices are often divided for convenience into iṣṭi, paśu and soma. According to Gaut. VIII. 21 and Lāṭ. Śr. V. 4. 24 there are seven forms of soma sacrifices, viz. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptoryāma. The Agniṣṭoma is the model (prakṛti) of all soma sacrifices. The Agniṣṭoma is a one day (aikāhika or ekāha) sacrifice and it is an integral part of the Jyotiṣṭoma so much so that the two are often identified. Soma sacrifices are classified into those that are finished in one day (and so called ekāha), those that are celebrated for more than one day up to twelve (and so called ahīna), those that extend over more than twelve days (and are called Sattra). The dvādaśāha is both a sattra and an ahīna.[2530] The Jyotiṣṭoma occupies generally five days and the chief rites performed on these days are: (1) choosing of priests, madhuparka, dīkṣaṇīyeṣṭi, consecration of the sacrificer (dīkṣā); (2nd day) Prāyaṇīyā iṣṭi (i. e. opening iṣṭi), purchase of soma, ātitheyeṣṭi (iṣṭi offering hospitality to soma), Pravargya,[2531] Upasad (homage twice a day in the morning and evening); (3rd day) Pravargya and Upasad twice again; (4th day) Pravargya and Upasad, Agnipraṇayana, Agnīṣomapraṇayana, havirdhāna-praṇayana, animal sacrifice; (5th day called *sutya* or *savanīya*) pressing of soma, offering it and drinking it in the morning, mid-day and evening, the udayanīyā (concluding iṣṭi), avabhṛtha (final purificatory bath). In the following pages only a skeleton outline of

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2529. Vide Tai. S. I. 2–4, III. 1–3, VI. 1–6, VII. 1, Tai. Br. I. 1. 1, I. 4. 1, and 5–6, I. 5. 4, II. 2. 8, Śat. Br. III–IV, Ait. Br. 1–15, Āp. X–XIII and XIV. 8–12, Kāt. VII–XI, Baud. VI–X, Āśv. IV–VI, Satyāṣāḍha VII–IX, Lāṭ. I–II.

2530. Vide Jai. X. 6. 60–61 for sattra and ahīna. 'एकेन ह्यह्ना योगादैकाहिकत्वम् । बहुभिरहोभिरहीनत्वं प्राग्द्वादशाहात् । स तु कथमप्युभयात्मा । तद्ध्याविकमेव व्यासहस्रसंवत्सरं सततकालयोगनिमित्तं सत्रत्वम् । हविर्विशेषयोगादिष्ट्यादित्वमिति ।' तन्त्रवार्तिक p. 471 on जै. II. 2. 2.

2531. एका दीक्षा तिस्र उपसदः पञ्चमी प्रसुतः । तिस्रो वा दीक्षास्तिस्र उपसदः सप्तमी प्रसुतः । चतस्रो वा दीक्षास्तिस्र उपसदोऽष्टमी प्रसुतः । आप. X. 15. 1; also आश्व. IV. 2. 17 एका तिस्रो वा दीक्षास्तिस्र उपसदः सुत्यमहश्चरमम् I. Vide Jai. VI. 5. 28–29 where Śabara and Kumārila seem to disagree.

Agniṣṭoma is presented, derived from the principal Śrauta sūtras. Jai. in VI. 2. 31 declares that the performance of Jyotiṣṭoma is obligatory on all members of the three higher varṇas, just as upanayana is, since the word brāhmaṇa in Tai. S. VI. 3. 10. 5 (a brāhmaṇa when born comes charged with three debts) is only illustrative. Agniṣṭoma is so called because in it Agni is praised or because the last chant (*stotra*) is addressed to Agni.[2532] It is to be performed in *vasanta* (spring) every year and on the New Moon or Full Moon day (Āp. X. 2. 2, 5 and 8, Kāt. VII. 1. 4 and Sat. VII. 1 p. 562). The general view expressed in Jai. IV. 3. 37 was that one should perform a soma sacrifice after having performed darśapūrṇamāsa, cāturmāsyas and paśu sacrifice, but some held that it could be performed even before darśa-pūrṇamāsa, but after agnyādhāna (Āśv. IV. 1. 1–2 and Sat. VII. 1. p. 556). Jai. (V. 4. 5–9) also states this as the view of some. Jaimini, however, declares that all modifications of the Agniṣṭoma must be performed after one has begun to perform darśapūrṇamāsa (V. 4. 26). The intending sacrificer sends a person called *somapravāka* (inviter to officiate at a soma sacrifice) to invite brāhmaṇas who are thorough masters of the Veda, neither too young nor too old, with clear and loud voices and not deficient in any limb (Tāṇḍya Br. I. 1. 1, Drāhyāyaṇa Śr. I. 1. 10, Āp. X. 1. 1). He invites the principal four or all the 16 (or 17, including 'sadasya') priests (*ṛtvij*), who make inquiries whether some other person has refused the office and whether the fee will be excellent. Those portions of the choosing mantras are uttered inaudibly wherein the priests are invoked as if they were divinities and the portion *asau mānuṣaḥ* or *tvam mānuṣaḥ* is uttered loudly.[2533] When the priests come *madhuparka* is offered to them. The sacrificer goes to the king (of the country) to ask for a sacrificial ground (*devayajana*), even if he has one already, with the formula 'god Varuṇa, give me devayajana'.[2534] This is a mere

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2532. स वा एषोऽग्निष्टोमस्तं यद्स्तुवंस्तस्मादग्निस्तोमस्तमग्निस्तोमं सन्तमग्निष्टोम इत्याचक्षते परोक्षप्रिया इव हि देवाः । ऐ. ब्रा. 14. 5; अग्निष्टोमः प्रथमयज्ञः । आप. X. 2. 3; यज्ञायज्ञीयस्य स्तोत्रे अग्निस्तुत्या यस्य संस्था सोऽग्निष्टोमः प्रथममाहर्तव्यः । com. The Yajñāyajñīya is Ṛg. IV. 48. 1–2 (यज्ञायज्ञा वो अग्नये &c.) = सामवेद (उत्तरार्चिक) I. 6. 1–2.

2533. 'अग्निर्मे होतादित्यो मेऽध्वर्युश्चन्द्रमा मे ब्रह्मा पर्जन्यो म उद्गाता... इत्युपांशु देवतादेशनम् । असौ मानुष इत्युच्चैः । आप. X. 1. 14; 'अग्निर्मे दैव्यो होता त्वं मानुषः । &c. शां. श्रौ. V. 1.

2534. देवा इत्यन्तेऽस्मिन्निति देवयजनं सकलप्रयोगाङ्गभूतो भूमिप्रदेशः । com. on कात्या. VII. 1. 10.

form, but even the king has to make a similar request (in his case) to the hotṛ and other priests. The requirements of a proper devayajana have already been given above (p. 988n). In the western portion of the devayajana from which all roots are uprooted, a pavilion[2535] (*vimita*, a four-cornered maṇḍapa) is erected, the central ridge and the covering bamboos of which run from west to east, which has doors (two cubits wide) in all directions and which slightly inclines towards the east, or a rectangular house (śālā) may be built, twenty *aratnis* long and ten aratnis wide (Kāt. VII. 1. 19-25, Āp. X. 5. 1-5, Baud. VI. 1). A shed for cooking the *vrata* food is erected to the south of the pavilion and another to the west for the patnī (wife of the sacrificer). The sacrificer while in his house implants his gārhapatya and āhavanīya fires on the araṇis with a mantra 'ayam te yoniḥ' (Vāj. S. III. 14., Tai. S. I. 5. 2), comes to the devayajana, enters (along with the priests and his wife) the maṇḍapa by the eastern door with the araṇis in his hand, and touches the central post of the pavilion. The things that are required (sambhārāḥ)[2536] are also brought to the pavilion. In the pavilion a vedi is prepared and fires are established after being produced by attrition. Offerings of ājya with the sambhārayajus formulas (Tai. Ā. III. 8), with the *sapta-hotṛ* formulas (Tai. Ā. III. 5) are made and also a yūpāhuti is offered. Outside the pavilion to its north the sacrificer gets the hair on the head, arm-pits and on the face cut by a barber in a tent covered with mats, pares the nails of his hands first (of the right hand first from the small finger) and then of the feet. Jai. (III. 8. 3-11) establishes that it is the sacrificer (and not the adhvaryu) who pares his nails, cuts his hair, brushes his teeth, subsists on milk. Sat. VII. 1. p. 587 states that the nails of the left hand are pared first and then of the right hand. He brushes his teeth with an udumbara twig, then he bathes in a reservoir of water or in a kuṇḍa after putting a golden piece in it with mantras, performs ācamana and drinks water as a consecration.

2535. The pavilion is called prāgvaṁśa or prācīnavaṁśa and according to some it is 16 prakramas long (from west to east) and 12 prakramas wide (from south to north). It may have four or five (one in the north-east) doors and apertures in the four quarters. Vide Āp. X. 5. 5.

2536. Baud. VI. 1 enumerates thirteen requisites (sambhāras) that the yajamāna brings with him and thirteen more which are placed round about the wife.

All these from paring nails (called apsu-dīkṣā)[2537] except the cutting of hair are also undergone by the wife at the instance of the pratiprasthātṛ priest (but without mantras). The adhvaryu hands over a fine silken fresh garment to the sacrificer which the latter wears. In the afternoon in the prāgvaṁśa he partakes of food (rice)[2538] mixed with ghee and sprinkled over with curds and honey or whatever is liked by him. The wife also does the same. He takes up butter (navanīta) with two bunches of darbha grass and smears himself thrice with them beginning from the face. He applies collyrium with a darbha blade twice to the right eye and once to the left or thrice to both. The adhvaryu performs the purification (*pavana*) of the sacrificer outside the prāgvaṁśa to its north by three bunches of seven darbhas each rubbed twice over his body above the navel and once below the navel with mantras and the sacrificer also mutters mantras. The wife also does all this (smearing the body with butter, applying añjana and purification) without mantras at the instance of the pratiprasthātṛ. The sacrificer enters the pavilion by the eastern door and the wife by the western and occupy their respective seats. Then follows dīkṣaṇīyā iṣṭi[2539] which is so called because it effects a saṁskāra in the man intending to sacrifice and because after it is performed he is entitled to be called 'dīkṣita'. The conclusion in Jai. V. 3. 29–31 is that a man becomes a dīkṣita at the end of the dīkṣaṇīyā iṣṭi and has thenceforward to observe the rules laid down for a dīkṣita and that one does not become a dīkṣita by being given the staff or the girdle &c. At first six āhutis called dīkṣāhutis are offered, four with ājya taken from the dhruvā into the sruva, 5th with the sruc and the sixth is called pūrṇāhuti and is offered with sruc (in which twelve ladlings with sruva have been made). These six āhutis are called 'audgrahaṇa' (Āp. X. 8. 7 and com. on Śat. VII. 1. p. 591) or 'audgrabhaṇa' (Kāt. VII. 3. 16). In the dīkṣaṇīyā iṣṭi a cake

2537. For the word 'apsudīkṣā', vide Kāt. VII. 2. 7. According to Baud. the hair of the wife also is cut (VI. 3) The com. on Śat. VII. 1. p. 587 makes the interesting remark that according to the sūtrakāra the adhvaryu himself pares the sacrificer's nails, but that as in his time the priests had no instruction in such matters and as people had come to look with disfavour on such a practice, the barber pares the nails.

2538. According to some the meal takes place before the cutting of hair (vide Āp. X. 6. 10).

2539. दीक्षाप्रयोजना इष्टिर्दीक्षणीया । com. on आश्व. IV. 2. 1; शबर on Jai. V. 3. 31 says 'दीक्षणीयेति तादर्थ्यकरी समाख्या भवति'.

prepared on eleven potsherds is offered to Agni-Viṣṇu (or boiled rice with clarified butter). Some offered another offering of boiled rice to Aditi. Several matters that occur in the model iṣṭi (such as observing a vrata, the girding up of the wife, cutting off a portion for yajamāna, phalīkaraṇahoma, cooking anvāhārya rice as fee for the priests, samiṣṭayajus) are omitted in this iṣṭi (Baud. VI. 3 mentions ten matters that are omitted, Āp. X. 4. 12, Sat. VII. 1. p. 575). According to Jai. VIII. 1. 3–10 the several actions done in the model iṣṭi are not to be extended to somayāga unless the vedic texts expressly say so, and Jai. X. 1. 4 establishes that there is no ārambhaṇīyā iṣṭi in dīkṣaṇīyā and other iṣṭis of somayāga. The dīkṣaṇīyā ends with the patnīsaṁyājas and the eating of the 2nd iḍā (Sat. VII. 1. p. 578). Certain rules are laid down about the pitch of the voice in the several rites. According to Āp. X. 4. 9 everything is said inaudibly till the agnīṣomīya rite. According to Kāt. (VII. 2. 31–32) the voice reaches the highest pitch in the dīkṣaṇīyā iṣṭi, the mantras in the prāyaṇīyā and ātithyā iṣṭis are in a lower tone than in the dīkṣaṇīyā and the upasad mantras are repeated inaudibly. The dīkṣā (consecration) of the sacrificer and his wife proceeds as follows.[2540] To the south of the āhavanīya two black antelope hides (or one if two are not available) with the neck portion to the east are spread on the altar with the hairy part outside. He (the priest) sits to the west of the antelope skin bending his right knee; the sacrificer touches the white and black spots (or the line that joins them, Kāt. VII. 3. 23), then creeps upon the hide with his right knee bent and sits down on the western side of the hide. The sacrificer ties round his waist above the garment worn by him a girdle of three strands made of hemp and muñja grass, covers his right shoulder with a fresh garment and folds round his head a piece of cloth, he is given the horn of a black antelope about a span in length with three or five folds (from left to right), which he ties to the hem of his garment (or in the corner of his upper garment). He touches his forehead above the right brow with the horn, draws a line with it from west to east outside the vedi, and if he wants at any time to scratch

2540. All these several actions in the dīkṣā are done to the accompaniment of mantras as in Vāj. IV. 9 ff. and Tai. S., but they are not referred to for reasons of space. Elsewhere also mantras have been often omitted.

his body he does so with that horn. Jai. (XI. 4. 48–49) declares that the mantra is to be repeated only once even if the yajamāna feels the desire to scratch several parts of his body at the same time. The adhvaryu gives a staff of udumbara (or of some other sacrificial tree) which is as high as the sacrificer's mouth (or chin), which he raises up and keeps on his right shoulder. While the adhvaryu is doing these things for the yajamāna, the pratiprasthātṛ does the same things for the wife (without mantras) except that she has the yoktra girt round her upper garment, that her head is covered by a jāla (a net or fillet) of wool and she has a piece of some sacrificial tree one span long for scratching her body. The sacrificer and adhvaryu repeat long passages wherein the word dīkṣā occurs frequently (Āp. X. 10. 6 and X. 11. 1), and the adhvaryu makes him repeat the sambhāra-yajus mantras (Tai. Ā. III. 8). The sacrificer then contracts the fingers of both hands one after another with mantras (first the small fingers of both hands, then the ring-fingers of both hands and so on) and ultimately he clinches his fists. He observes silence. Some priest (like the pratiprasthātṛ) other than the adhvaryu inaudibly declares (to the gods) thrice and loudly proclaims to the world thrice 'this brāhmaṇa has undergone the consecration, son of so and so, grandson of so and so, great-grandson of so and so, the son of such and such a woman, grandson of such and such a woman and great-grandson of such and such a woman'. Even when the sacrificer was a kṣatriya or vaiśya, the announcement was still to be 'this brāhmaṇa [2541] &c.,' since after dīkṣā a person was supposed to be reborn and to be a child of holy prayer and to have become pure enough for receiving spiritual influences. The Śat. Br. III. 3. 3. 12 states 'he who is consecrated becomes an embryo'. Dīkṣā takes place in the afternoon (Āp. X. 12. 1) and the sacrificer observes silence till the appearance of stars in the evening. The adhvaryu directs the milking of two cows to supply milk for

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2541. अथैनं त्रिरुपांश्वावेदयति त्रिरुच्चैरदीक्षिष्टायं ब्राह्मणोऽसावमुष्य पुत्रोऽमुष्य पौत्रोऽमुष्य नप्तामुष्याः पुत्रोऽमुष्याः पौत्रोऽमुष्या नप्तेति। ब्राह्मणो वा एष जायते यो दीक्षते। तस्माद्राजन्यवैश्यावपि ब्राह्मण इत्यावेदयति। आप. X. 11. 5–6; compare कात्या. VII. 4. 11–12, Baud. VI. 5, Sat. VII. 1. p. 597. The reference by name will be like the following 'अदीक्षिष्टायं ब्राह्मणो गोपीनाथशर्मा वासिष्ठो गणेशशर्मणः पुत्रः केशवशर्मणः पौत्रः कृष्णशर्मणो नप्ता यमुनाख्यायाः पुत्रो लक्ष्मीनाम्न्याः पौत्रो रुक्मिणीनाम्न्या नप्तेति।' com. on Sat. or one may say 'यमुनाख्यायाः पुत्रः' &c.

the sacrificer and his wife who are to subsist on the milk of the two cows during the period of the sacrifice. This vrata (observance) of subsisting on milk is declared by Jai. (IV. 3. 8–9) to be *kratvartha* (an obligatory rule) and not puruṣārtha (recommendatory). Vide also Jai. VI. 8. 28. Some allowed rice or barley to be cooked in that milk. The two cows were milked in two separate vessels, one of which (meant for the sacrificer) was heated on the gārhapatya and the other (for the wife) was heated on the dakṣiṇa fire. A kṣatriya or vaiśya sacrificer could take gruel or āmikṣā respectively or all persons could subsist on milk or on rice cooked in milk or on fruits (if enough milk was not available) or if he had a desire for curds, he could use curds or use fried barley grains or he could take ghee. He was to take his food at midday or midnight long after ordinary men have taken their meals and he took his food from a pot which was not earthenware and the wife from a copper pot. Persons who were not dīkṣitas were not to see him when taking his milk or other vrata diet. The wife was also to take her milk or other diet in her own place. Vide Āp. X. 16 and Kāt. VII. 4. 19–34 for details. The dīkṣita and his wife (to some extent) have to observe certain rules (till the final bath) and people also had to observe some rules with reference to him. He has to keep awake on the night of the dīkṣā (Jai. XII. 1. 17), on the night when soma is purchased and on the night before the pressing day. He is not[2542] to speak with women or śūdras nor should a śūdra follow him. If he is obliged to speak to a śūdra he should do so by employing a messenger belonging to the three higher varṇas. He may speak to or bless another, but he was not to bow to another, even if the latter was his ācārya or father-in-law or a king. No one was to touch him or to address the dīkṣita by his name (but use only such terms of address as 'bhoḥ', 'dīkṣita' &c.). The sacrificer was not to keep aside the antelope horn till the fees were distributed. He could laugh covering his face with his hand and should not show his teeth. He was not ordinarily to answer calls of nature by day, but if he has to do so, he must do so in a shaded spot. He has to observe complete celibacy. While he is consecrated for the sacrifice, he does not go out by the

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2542. Āp. X. 12–15, Baud. VI. 6 give long lists of the observances for a dīkṣita out of which a few are set out above.

western door, nor does he perform the daily agnihotra, nor vaiśvadeva nor offering of bali nor perform the darśapūrṇamāsa iṣṭi (Jai. XII. 1. 19–23), but he may employ another to do all these. He must speak the truth and address people in a pure and conciliatory style adding the word 'canasita' when addressing a brāhmaṇa and the word 'vicakṣaṇa' when addressing a kṣatriya or vaiśya (vide Ait. Br. I. 6). He must always be in the pavilion at sunrise and sunset; he sleeps on the ground to the south of the āhavanīya with his head to the east and sleeps on his right side and does not turn his back to the fire. He always sits on antelope hide and never leaves it and his staff (except when answering calls of nature). No one is to eat the food given by a dīkṣita till the agnīṣomīya victim or its omentum is offered. It is recommended by all the sūtras that dīkṣā (consecration) should not be finished in one day, but it should extend over 12 days or a month or a year or till from being fat he becomes lean (vide Āp. X. 14. 8, X. 15. 4, Āśv. IV. 2. 13–15). Every day (while the dīṣkā lasts) the sacrificer observes silence from the afternoon till the appearance of stars and in the morning from before sunrise till the sun goes up. The dīkṣita is allowed to go himself or to send agents called (sanīhāra)[2543] to collect money and materials necessary for the sacrifice. He has to observe many rules on his journey (vide Āp. X. 19. 6–16).

After the day (or days of dīkṣā), the next day the first rite is the prāyaṇīyā[2544] (opening) iṣṭi. In this iṣṭi *caru* (rice) cooked in milk is offered to Aditi (Jai. IX. 4. 32–40) and four offerings of ājya to four more deities viz. Pathyā Svasti, Agni, Soma and Savitṛ in the four directions (viz. east, south, west and north) respectively. Caru is offered to Aditi in the centre. Agni Sviṣṭakṛt is the sixth deity. According to Āśv. IV. 3. 3 no ājyabhāgas are offered in this iṣṭi, but according to Kāt. VII. 5. 15 they are offered. The priests that officiate in this iṣṭi should as far as possible officiate in the Udayanīyā (concluding) iṣṭi. The rites of this iṣṭi end with the first Saṁyu,[2545] but there is no patnī-saṁyāja and no samiṣṭayajus.

2543. तस्माद्दीक्षितो द्वादशाहं भृतिं वन्वीत। यज्ञमेव तत्संभरतीति विज्ञायते। पूषा सन्येति सनीहारान् संशास्ति। आप. X. 18. 4–5, vide कात्या. VII. 5. 3–4.

2544. प्रतिपद्यन्तेऽनया यज्ञं दीक्षिता इति प्रायणीया। com. on Āp. X. 21. 1.

2545. Vide Jaimini X. 7. 38–42 for the propositions that the prāyaṇīyā ends with the first saṁyu and the ātithyā with the first iḍā.

The puronuvākyā verses in this iṣṭi become the yājyā verses in the udayanīyā iṣṭi and *vice versa* (vide Āśv. IV. 3. 2 for them). He keeps aside in a well-known place in the *prāgvaṁśa* the cooking pot (from which the leavings of rice sticking to the bottom are not removed according to some), the mekṣaṇa and the *barhis* (except the prastara) for use in the udayanīyā. Jai. (XI. 2. 66–68) refers to this use of niṣkāsa in the udayanīyā iṣṭi.

Then comes the purchase of soma (referred to in the Brāhmaṇas and Sūtras as 'rājan'). Soma is purchased from a brāhmaṇa of the Kutsa gotra or from a śūdra (Āp. X. 20. 12 allows it to be purchased from any brāhmaṇa).[2546] Jai. III. 7. 31 states that the vendor of soma is someone other than the priests. The seller of soma is asked to free it from the weeds that may be mixed up with it; the adhvaryu turns his back towards soma when this (weeding) is being done and neither the adhvaryu nor his assistants nor the sacrificer nor the latter's sons should do the weeding out nor does anyone of these see it being done (Sat. VII. 1, p. 609). The soma plant is placed on the southern part of the red hide of a bull by the pratiprasthātṛ spread on the place where uparavas (four sounding holes) will be made later on and the seller of soma sits on the northern part of the hide. A water jar is placed in front of soma. The doors of the sacrificial hall are shut, the adhvaryu pours into the juhū four times ājya from the dhruvā ladle used in the prāyaṇīyā (or five times for those who are *pañcā-vattins*), ties a piece of gold by a blade out of the darbhas spread on the altar, puts down into the juhū the blade with the gold and makes an offering into the āhavanīya of that ājya (this offering is called hiraṇyavatī āhuti); he takes out the piece of gold, casts the blade (with which it was tied) on the vedi and ties the gold piece with a thread. The doors of the hall are opened and the adhvaryu and yajamāna come out. To the south of the eastern door of the sacrificial hall stands a heifer (called *somakrayaṇī*), that is one, two or three

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2546. राजानं क्रीणन्ति । आश्व. IV.4.1; कौत्साद्राजानं क्रीणीयादन्यस्माद्वा ब्राह्मणा-द्विस्युक्त्वाहाप्यब्राह्मणादिति । आप. X. 20. 12 ; सोमविक्रयिणं प्रपादयति कौत्सं शूद्रं वा । सत्याषाढ VII. 1. p. 606, where the com. remarks 'स च ब्राह्मणः कौत्सः कुत्स-गोत्रः कुत्सितकर्मा वा । ... शूद्रः सच्छूद्रो गोपो नापितो वा । ... शाखान्तरे शमितृसोम-विक्रयिणौ कुलालाविस्याम्नानात्कुलालोपि पक्षे । निषादरथकारयोरावर्धमव्ययमनेतयोः । अयं च शूद्रो विमाभावे ग्रहण्यः ।'

years [2547] old, is tawny, has yellowish brown eyes or is red (but has no red eyes), has not given birth to a calf, has no deficiency and is not tied (vide Āp. VI. 20. 2–5 and Sat. VII. 2, p. 623 for further details). The cow is not held by her ear or her foot is not tied by a rope (she may be held by the neck, if necessary). She is invoked by the adhvaryu (who is sitting) with a mantra 'cidasi' (Vāj. S. IV. 19, Tai. S. I. 2. 4. 1). The cow is led towards the north, the adhvaryu and yajamāna follow her. After she goes six steps, at her 7th step, the brahmā and yajamāna sit down to the cow's right, behind her sits the adhvaryu and the neṣṭṛ priest to her north. They keep the golden piece on the spot where the 7th step is put by her (which is first covered with his folded hands by the adhvaryu) and make an offering of it to Aditi (adityai idam na mama). Taking the sphya the adhvaryu draws lines round the 7th foot-print (once with a mantra, twice silently) from right to left (Āp. X. 23. 3 adds that lines are drawn also with the antelope horn of the sacrificer); the dust on the lines is gathered with the hand and put into a pot (sthālī) and handed over to the yajamāna who passes it on to his wife who invokes the cow with a mantra. He washes his hand (that has the piece of gold in it) on the 7th foot-print (of the cow), pours some water on the dust collected in a pot, divides the dust into three parts, one of which is placed on the cold ashes of the gārhapatya, the 2nd on the cold ashes of the āhavanīya and the third is given to the wife who places it in the house. The adhvaryu ties the piece of gold to his small finger (on which it must be at the time of āpyāyana and pressing of soma and at the time of taking the aṁśu and adābhya cups). The adhvaryu directs the sacrificer's servant to bring a piece of cloth for tying soma, another for covering it all round and a turban; the first is carried by the adhvaryu or yajamāna and the rest by the pratiprasthātṛ. They go with their faces to the east towards the soma which is in a four-wheeled cart

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2547. अरुणयैकहायन्या पिङ्गाक्ष्या गवा सोमं क्रीणाति । quoted by Śabara on Jaimini III. 1. 12, who engages in a lengthy discussion about the purport of this passage. Vide तै. सं. VI 1. 6. 7 'एकहायन्या, क्रीणाति । ... अरुणया पिङ्गाक्ष्या क्रीणात्येतद्वै सोमस्य रूपं स्वयैवैनं देवतया क्रीणाति ।' where other requirements are set out. The idea was that the cow (the price of Soma) was to resemble the soma beverage in colour as much as possible. Vide also Jai. IV. 1. 25. The cow was called somakrayaṇī as soma was purchased with it; सोमः क्रीयते यया गवा सा सोमक्रयणी says com. on Sat. VII. 2 p. 623.

covered all round and above with mats &c. Detailed rules follow how soma stalks (*aṁśu*) are selected and taken with the hand, tied in the cloth and covered with the turban (Āp. X. 24. 7-14, Kāt. VII. 7. 12-21). The yajamāna pays homage to soma and waits upon Aditi (Āp. X. 25. 1). The adhvaryu hands over the soma (so tied and turbaned) to the vendor of soma[2548] and there ensues a dialogue (which is a mock drama) between the vendor and the adhvaryu wherein they higgle for the price of the soma (five times, beginning with a kalā or $\frac{1}{16}$th or the thigh of the cow and ending with the whole cow). Gold piece is also offered to the vendor of soma, who says 'soma is sold to you but offer me some other animals' and the adhvaryu replies 'yours are the gold piece, clothes, goats, another cow, a cow and bull and three other cows.' Adhvaryu comes with the soma in his right hand and pushes aside the garment from the sacrificer's right thigh and places the soma tied in a piece of cloth on the thigh of the sacrificer, who mutters the text 'śvāna bhrājāṇghāre[2549] &c.' (Vāj. VI. 27, Tai. S. I. 2. 7. 1). Ultimately the gold piece and somakrayaṇī cow are brought back, another is offered in exchange and the former is sent to the cowpen belonging to the sacrificer. Āp. (X. 27. 8) and Sat. (VII. 2. p. 644) say that according to some the vendor is always struck with sticks and clods of earth (i. e. there is a show of seizing the soma from him and driving him away with sticks, vide Kāt. VII. 8. 27 also). The sacrificer's staff is handed over to the maitrāvaruṇa priest (vide Jai. IV. 2. 16-18) and the sacrificer holds in both his hands the bundle of soma placed on his thigh, gets up, places his hand on his head and thereon the bundle of soma, approaches a cart (śakaṭa) kept to the south (of the place

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2548. The Śat. Br. III. 3. 3 (S. B. E. vol. 26. pp. 69-70) contains the higgling at length. Vide also Āp. X. 25. 1-16, Kāt. VII. 8. 1-21. Sat. (VII. 2. pp. 636-643) sets out what things are offered in exchange of soma and the dialogue between the adhvaryu and the vendor of soma. There were several options as to the things offered in exchange for soma. They were ten viz. seven cows, a gold piece, clothes, a she-goat; some said they were 13 (ten cows plus the other three) or only four (one cow and the other three).

2549. Śvāna, Bhrāja and others are supposed to be Gandharvas, guardians of the cow and other things offered, as the price of soma. Vide Śat. Br. III. 3. 3. 11 (S. B. E. vol. 26 p. 72). Jaimini (XII. 4. 5-7) states that ten things are offered as the price of soma and that soma is not purchased by offering these separately, but by offering them in one lot (*samuccaya*). Baud. VI. 14 enumerates them in one place.

where soma was bought) that is washed, is covered with a mat or the like and has all its parts complete. The adhvaryu spreads on the box of the cart a black antelope-skin with the neck portion to the east and hairy side upwards, places the soma thereon, covers it with another piece of cloth, ties a skin to a staff as a flag. Two oxen are yoked to the cart, the Subrahmaṇya priest (an assistant to the udgātṛ) standing on the ground between the two shafts of the cart drives the oxen holding two palāśa branches in his hand (as whips). The adhvaryu touches the cart and directs the hotṛ to repeat a verse for soma that is bought (or being taken round) and directs the subrahmaṇya priest to pronounce the Subrahmaṇyā invocation. The hotṛ stands three steps behind the cart between the two wheel-tracks, and while keeping his heels firm and unmoved throws up to the south with a verse (tvam vipraḥ, Āśv. IV. 4. 2) clods (or dust) thrice with the forepart of his foot, then utters standing 'him bhūrbhuvaḥ svarom' and a verse 'bhadrād abhi śreyaḥ prehi' (Āśv. IV. 4. 2). While following the moving cart between wheel-tracks he recites Ṛg. I. 91. 9–11, X. 71. 10, IV. 53. 7 (half) and stops. When the cart stops the hotṛ approaches the soma from the south side of the cart, and stands facing it. He touches the soma or the cloth covering it with two verses (called paridhānīyā viz. Ṛg. I. 91. 19 and VIII. 42. 3). Then the sacrificer touches the soma and comes to the sacrificial hall (śālā) along with all the priests. The subrahmaṇya priest recites the famous subrahmaṇyā litany[2550] (which is an

2550. The formula is : 'सुब्रह्मण्यो3म्। सुब्रह्मण्यो3म्। सुब्रह्मण्यो3म्। इन्द्रागच्छ हरिव आगच्छ मेधातिथेर्मेष वृषणश्वस्य मेने गौरावस्कन्दिन्नहल्यायै जार कौशिक ब्राह्मण गौतमब्रुवाण एतावद्दहे सुत्यां यावद्दहे स्यात् । देवा ब्रह्माण आगच्छतागच्छतागच्छत ।' लाट्यायन I. 3. 1 ff. and द्राह्यायण I. 3. 3–5. Vide Śat. Br. III. 4. 17–20 for the formula and explanation, Ait. Br. 26. 3 (explains why this nigada is called subrahmaṇyā in the feminine gender), Tai. Br. I. 12. 3–4. This litany is required on the 2nd and following days of the Agniṣṭoma and almost on all days of other Soma sacrifices. On the 2nd day, after the word गौतमब्रुवाण, the subrahmaṇya says 'त्र्यहे सुत्याम्', on the 3rd day द्व्यहे सुत्याम्, on the 4th day श्वः सुत्याम् and on the last day (soma-pressing day) अद्य सुत्याम्. Vide Jai. XI. 4. 27–29 about the indication of the day of soma in the Subrahmaṇyā in Dvādaśāha. As to the last sentence 'devā brahmāṇa' there were divergent views. Some employed only आगच्छ मघवन्, others employed the word 'आगच्छ' before देवा ब्रह्माण. Śabara on Jaimini XI. 4. 27 shows that he accepted 'सुत्यामागच्छ मघवन्' as the text of the call. Vide Drāhyāyaṇa I. 3. 10–12 for the views. Pāṇini (I. 2. 37–38)

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invitation to Indra). According to Lāṭ. I. 3. 1 this litany is recited after the performance of ātithyā iṣṭi, but according to Āp. and Kāt. it is recited before Ātithyā. At the time of each upasad the subrahmaṇyā litany is recited (Sat. VII. 4. p. 676). According to Lāṭ. the subrahmaṇya stands inside the spot where the altar would be prepared and recites the litany and the yajamāna touches him and the wife touches the yajamāna. The formula is 'O Subrahmaṇya (Indra who protects excellent prayers), come, O Indra ! O Lord of *hari* (bay) steeds ! Ram of Medhātithi ! Menā (wife or daughter ?) of Vṛṣaṇaśva ! Attacking buffalo ! Lover of Ahalyā ! O Kauśika ! O brāhmaṇa ! Thou who callest thyself Gautama !'. Then he should state 'in so

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(*Continued from last page*)

gives rules about the accents of the Subrahmaṇyā. According to Lāṭ. and Drāhyāyaṇa I. 3. 17 the subrahmaṇyā litanies after the upasads are finished are recited near the utkara outside the altar. The priest takes breath at each of the first two words (सुब्रह्मण्यो३म्), then again after मेने and after वृषण. This invocation is repeated thrice (Āp. X. 28. 6, Lāṭ. I. 3. 10). On the Agnīṣomīya day (day before pressing) before the reference to sutyā, the words 'asau yajate' (this, so and so, offers sacrifice) occur and the names (nākṣatra, gotra and vyāvahārika names) of the sacrificer are mentioned with the names of his ancestors (son of so and so, grandson of so and so, great-grandson of so and so) and then the names of his living descendants according to seniority by birth, both males and females, in the words 'father of such and such a son &c.'. Manu IX. 126 refers to this last. In Ṛg. I. 51. 1 and I. 52. 1 Indra has the appellation 'meṣa' and there is a legend that Indra became a ram and drank the soma of Medhātithi Kāṇva. In Ṛg. VIII. 2. 40 it is said that Indra in the form of a ram carried off Medhyātithi Kāṇva. In Ṛg. I. 51. 13 Indra is spoken of as born of the Menā of Vṛṣaṇaśva (menābhavo vṛṣaṇaśvasya) and Sāyaṇa quotes the Tāṇḍya that Menā was the daughter of Vṛṣaṇaśva. Indra is addressed as Kauśika in Ṛg. I. 10. 11. The legend of Indra's love for Ahalyā, the wife of Gautama, is well-known. Vide Rāmāyaṇa I. 48 and Viṣṇupurāṇa I. 9. 21. Jaimini (in IX. 1. 42-44) states that when the Subrahmaṇyā litany is uttered in Agniṣṭut and other rites and when for Indra the word Agni is substituted, there is no substitution of other adjectives in place of Harivat and others. Śabara, however, notes that yājñikas do substitute other words viz. they says 'अग्न आगच्छ रोहिताश्व बृहद्भानो धूमकेतो जातवेदो विचर्षण इति ।'. Kumārilabhaṭṭa in his Tantravārtika (p. 208 on Jai. I 3. 7) explains, like a modern comparative mythologist, that Indra in this legend means the Sun and Ahalyā means the night एवं समस्ततेजाः परमैश्वर्यनिमित्तेन्द्रशब्दवाच्यः सवितैवाहनि लीयमानतया रात्रेरहल्याशब्दवाच्यायाः क्षयात्मकजरणहेतुत्वाज्जीर्यत्यस्मादनेनैवोदितेनेत्यादित्य एवाहल्याजार उच्यते ।. Vide Haug's tr. of Ait. Br. pp. 383-84, S. B. E. vol. 26, p. 81-82.

many days, to the soma feast.' Then he adds 'Ye Gods and brāhmaṇas! come hither!' While the Subrahmaṇyā is being recited the sacrificer mutters certain prayers (Āp. X. 28. 5). Near the eastern door of the prāgvaṁśa the pratiprasthātṛ stands holding by the ear a goat (as a present to king Soma) that has white and dark spots of hair or red and dark ones, that is hornless, fat and bearded. The cart is stopped to the east of the prāgvaṁśa with its shafts to the east or north, the yoke-pins are taken out, the oxen are released from the yoke (or only one ox, the northern one, is released). While this is being done preparations are made for ātithyeṣṭi to receive hospitably as a guest king Soma. The adhvaryu and three other priests make ready a stool or couch (āsandī) of udumbara wood, having feet as high as the navel, with a board one *aratni* square plaited with cords of muñja grass, on which a black antelope skin is spread. On this the soma is placed after being taken out of the cart. Soma thus seated on the couch is brought inside the śālā by the eastern door, is taken to the west of the āhavanīya and established to the south of the āhavanīya to the east of the seat of the brahmā priest. Then follows the work of ātithyeṣṭi. The wife quickly takes out the materials for a cake on nine potsherds for Viṣṇu (who is the principal deity in this iṣṭi). In all iṣṭis (in Agniṣṭoma) after the dīkṣaṇīyā up to udayanīyā (the concluding iṣṭi) there is no agnyanvādhāna, no taking up of vrata, no subsisting on fast food, no gifts and no choosing of brahmā. There are only five prayāja offerings and no anuyājas.[2551] Fire is produced by attrition, and the iṣṭi comes to an end after the first iḍā. For details see Āp. X. 30 and Kāt. VIII. 1. After the iḍā is eaten there is tānūnaptra, a solemn convenant made by the sacrificer and the priests pledging themselves in the name of Tanūnapāt (the mighty blowing wind, that is the witness of all living beings) not to injure each other. They make this[2552] covenant by touching simultaneously clarified butter taken in a vessel of kāṁsya or in a camasa from the ājya in the dhruvā ladle used in the ātithyā and placed on the southern hip (south corner of west side) of the altar. That clarified butter used for this covenant is shaken by the adhvaryu and is kept by him in a vessel (which is not earthen-ware) in a well-known spot

2551. Vide Jaimini X. 7. 38-39 and 40 for the proposition that there are no anuyāja offerings in ātithyeṣṭi and that it ends with iḍā.

2552. अनाधृष्यमसीति यजमानसदृशा ऋत्विजस्तानूनप्त्रं समवमृशन्ति । आप. XI. 1. 2. Vide also Sat. VII. 3. p. 660.

and is given mixed with the fast milk (vrata-dugdha) to the sacrificer in the afternoon (for eating). Then follows the avāntara-dīkṣā (intermediate consecration) of the sacrificer, in which he offers a fuel-stick in the āhavanīya fire (with 'agne vratapās' Vāj. S. V. 6), the wife also silently offers a fuel-stick in gārhapatya; he touches water heated in a vessel called madantī, clenches his fists more closely, tightens his girdle and drinks only hot milk. All priests also touch the madantī water and together with the sacrificer strengthen[2553] the soma stalks with their hands holding golden pieces with the mantra 'aṁśur-aṁśu' (Vāj. S. V. 7, Tai. S. I. 2. 11. 1). Then they place their right hands one after another on the prastara which is on the southern end of the vedi with the palms turned upwards and cover the palms with their left palms turned downwards (this action being called nihnava, according to Āp. XI. 1. 12 and Kāt. VIII. 2. 9). Nihnava[2554] is a kind of salutation to Heaven and Earth.

Then follows Pravargya and after that Upasad or the Upasad may precede Pravargya (Āp. XI. 2. 5, Sat. VII. 4. p. 662). Both are done twice, in the morning and then in the afternoon, for at least three days (2nd, 3rd and 4th) if soma is to be pressed on the 5th, but if soma is to be pressed on the 7th or any later day (from the beginning) then there will be more Pravargyas and Upasads.[2555] The same barhis, prastara and paridhis employed in the ātithyā are used in the upasads and in the rite of Agnīṣomīya paśu.

Pravargya is separately dealt with in most sūtras, as in Āp. XV. 5–12, Kāt. XXVI, Baud. IX. 6 ff. It was supposed to provide the sacrificer with a new celestial body[2556]. It was an

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2553. This is called 'āpyāyana' (strengthening or increasing), which according to com. on Āp. XI. 1. 11 and Sat. VII. 3. 661 means 'touching with a mantra' or according to others 'sprinkling with water'. Vāj. S. V. 7, and Tai. S. I. 2. 11. 1 read अंशुरंशुष्टे देव सोमाप्यायतामिन्द्रायैकधनविदे, in which the word 'āpyāyatām' occurs.

2554. निह्नवो नाम नमस्कारः द्यावापृथिवीभ्यामेव तन्नमस्कुर्यादिति दर्शनात्। तेन पाणिनिधानं नमस्काराञ्जलिरूपेण कर्तव्यम्। com. on आश्व. IV. 5. 7.

2555. एवं सायंप्रातः प्रवर्ग्योपसद्भ्यां प्रचरन्ति। त्र्युपसत्के षट्कृत्वः। षडुपसत्के द्वादशकृत्वः। द्वादशोपसत्के चतुर्विंशतिकृत्वः। आप. XV. 12. 5.

2556. सोऽग्नेर्देवयोन्या आहुतिभ्यः संभवति ऋङ्मयो यजुर्मयः साममयो वेदमयो ब्रह्ममयोऽमृतमयः संभूय देवता यज्ञक्रतुना अप्येति...... यश्चैवं विद्वानेतेन यजते। ऐ. ब्रा. IV. 5.

independent rite by itself (apūrva) and was not the modification of any other rite (vide com. on Kāt. XXVI. 2. 5). It appears from Āp. XIII. 4. 3–5 that the Pravargya rite was not necessarily performed in every Agniṣṭoma. The gharma is styled Saṁrāṭ in Vāj. S. 39. 5, is identified with the sun, is said to be the head of Yajña and the hot milk was divine life and light. Vide Ait. Br. IV. 1, Śat. Br. XIV. 1–4, Tai. Ār. IV. 1–42, V. 1–12 ; and Haug's translation of Ait. Br. pp. 41–43 (note), S. B. E vol. 44, Intro. XLVI—L. An earthernware vessel, one span in height, is made, the middle of which is contracted (like a mortar), which has a rim or belt (mekhalā) about three fingers lower down from the top which is a large and deep bowl and has at the end a hole or spout for pouring in liquid. This is called mahāvīra and it resembles three pots placed on one another. There are two other earthenware vessels (which are called mahāvīra). There are also two milking bowls (pinvana) and two round plates called rauhiṇa for baking two cakes. All the three are heated with the fire of horse dung kindled at the gārhapatya (or dakṣiṇa according to some) fire, baked in a square pit like ordinary pans and then taken out. The two puroḍāśas baked on the round rauhiṇas are offered into fire in the morning and evening to Day and Night respectively. The vessel called mahāvīra is placed on a raised clay platform and fire is kindled round it, and when it is hot ghee is poured into it. The principal mahāvīra is the first vessel and the other two are not to have the different processes performed on them (they are *apracaraṇīya*, Āp. XV. 6. 11). These other two are kept covered with cloth on the big āsandī to the north of the stool on which soma is placed and to the south of the āhavanīya (Kāt. XXVI. 2. 17). To the boiling ghee in the principal vessel are added the milk of a cow and of a she-goat having a male young one. The hot milk thus mixed and contained in the mahāvīra is called '*gharma*', of which offerings are made to Aśvins, Vāyu, Indra (with Vasus and Rudras and Ādityas), to Savitṛ, Bṛhaspati, Yama. The sacrificer drinks (the priests only smell) the remainder by the upayamanī. The hotṛ repeats several mantras at various stages from the time the mahāvīra is placed on the raised platform up to the time when the hot milk is offered and the priest called prastotṛ chants sāmans. The whole of this ceremony is called Pravargya. A few interesting matters out of the numerous details of this rite are indicated here. All the doors of the sacrificial hall are screened with cloth, the wife's shed also is so screened and she is to sit in her

shed (and not to see the mahāvīra,[2557] but at a later stage she looks at it and repeats a mantra, Kāt. XXVI. 4. 13). Whatever wooden pātras are required in this rite they are[2558] made of udumbara and the cords are made of muñja grass. The paridhis were thirteen and of vikaṅkata and the fuel-sticks for boiling the gharma were to be of the same wood or of khadira, palāśa, udumbara and a few other trees. There were three black antelope skins to be used as fans and two rukmas (plates or bars) of gold and silver, two *vedas* (bunches of kuśa), one of which has its ends cut off. Special rules are laid down about the clay out of which the mahāvīra vessel is to be made (vide Āp. XV. 1. 9 ff.) viz.[2559] it was to be dug from a pit to the east of the āhavanīya fire; with that earth was to be mixed the dust dug by a wild boar and the clay from an ant-hill, pūtīka (a plant), the hair of a goat and of a black antelope skin; on it an ajā (she-goat) was to be milked. The clay so mixed is to be carried only by men of the higher castes and hot water is to be poured on the clay only from madantī vessels[2560] in order to mix the various ingredients. No śūdra nor woman is to look at all this. Two vessels for milking the cow and the she-goat are made of this very clay. The Mahāvīra is to be lifted up only with two wooden pieces like tongs (called pariśāsa or śapha) and never otherwise. The āsandī (stool or chair) on which the mahāvīra is to be placed is bigger than the one for king Soma (thereby bringing out its super-eminence as samrāṭ) and it is placed north of the seat for Soma. Two kharas (mounds covered with

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2557. The pravargya was an awful and mystic or recondite affair and so the wife was not to see it. 'उग्रो ह्ययं प्रवर्ग्यः' com. on Āp. XV. 5. 4.

2558. For the pātras and things required vide Kāt. XXVI. 1. 2 and 2. 10 and Āp. XV. 5. 7–20. Vide also Śat. Br. XIV. 1. 2 and com. on Kāt. XXVI. 1. 1.

2559. The Śat. Br. XIV. 1. 1. 10–11 explains by a legend the names gharma, pravargya, mahāvīra and samrāṭ. तद् (विष्णोः शिरः) घृङ्ङिति पपात। तत्पतित्वासावादित्योऽभवदथेतरः प्राङेव प्रावृज्यत तद्यद् घृङ्ङित्यपतत्तस्माद्घर्मोऽथ यत्प्रावृज्यत तस्मात्प्रवर्ग्यः। ते देवा अब्रुवन्। महान्बत नो वीरोऽपादीति तस्मान्महावीरस्तस्य यो रसो व्यक्षरत्तं पाणिभिः संममृजुस्तस्मात् सम्राट्। शतपथ XIV. 1. 1. 10–11. The Śat. Br. further on (XIV. 1. 1. 18ff) says that Dadhyaṅ Ātharvaṇa knew the doctrine of Pravargya (called Madhu) and imparted it to Aśvins and refers to Ṛg. I. 116. 12.

2560. In the Pravargya wherever water is to be used it is hot water and taken from the madantī vessel. According to Kāt. VIII. 1. 11 wherever after the avāntaradīkṣā water is required it is to be taken from the madantī (and it is to be hot) till the time when the sacrificer loosens his clenched fists.

sand) are made to the north of the gārhapatya and of the āhavanīya and a third mound (called ucchiṣṭa khara) is made in the north-east of the prāgvaṁśa, having a channel outside (the śālā) for wiping off the leavings. A silver blade or plate of one hundred *raktikās* (berries for weighing) in weight is inserted in the loose sand of the western mound, sheaths of reed grass kindled at the gārhapatya are thrown on the mound and the mahāvīra vessel is placed thereon. Then pieces of vikaṅkata wood (paridhis) are laid round the Mahāvīra by the adhvaryu and pratiprasthātṛ, in all 13, the last being placed by the adhvaryu. Then a gold bar or plate (representing the Sun) is placed on the Mahāvīra pot. The adhvaryu fans the fire thrice by means of the three fans made of black antelope skin from right to left and then thrice from left to right. When a blaze is produced the gold plate is taken away. According to the Ait. Br. IV. 2 and Āśv. IV. 6. 3 the hotṛ recites several verses (21 in number) when the empty Mahāvīra is being heated (they constitute the *pūrva paṭala*) and several operations such as anointing it are being performed. The Ait. Br. IV. 5 further prescribes 21 verses for recitation by the hotṛ when the cow is being milked (they are called *uttara paṭala*). Vide Āśv. IV. 7. 4 also.

According to Śat. Br. XIV. 2. 2. 44–46 and Jai. III. 3. 32–33 the Pravargya was not to be performed at a sacrificer's first soma sacrifice and it was not to be performed for anyone and everyone, but only for him who was well-known or was a complete master of the veda. On the day previous to the soma pressing day, the two performances of pravargya and upasad are combined and gone through in the morning and on that day takes place the 'udvāsana' (setting out or orderly discharge) of the pravargya either by laying out the pravargya apparatus in the form of a human body or by throwing them in the midst of water or in a river island &c. They (the priests and yajamāna) set out as a general rule (Āp. XV. 16. 6) all the implements on the uttaravedi, the principal mahāvīra vessel as the head is placed close to the front side of the navel of the uttaravedi, the two other mahāvīras are placed to its east, the bunch of kuśa grass (called veda) is placed on top of the mahāvīra to represent śikhā (top-knot of hair), the two lifting sticks (śaphas) are placed on two sides as arms and so on. Vide Śat. Br. XIV. 3. 1. 16, Āp. XV. 15, Kāt. 26.7.14 ff. According to Āp. XV. 11. 10–13 the yajamāna and some of the priests viz. hotṛ, adhvaryu, brahmā, pratiprasthātṛ and āgnīdhra drink the remainder of the milk (gharma) from the upayamanī (a large wooden spoon).

When a person performs pravargya he should not for a year partake of meat, should not approach a śūdra woman for sexual intercourse, should not drink water from an earthen pot and should not allow a śūdra to eat the leavings of his food (Āp. XV. 12. 13). According to Śat. Br. XIV. 3. 1. 32 ff the gold plate goes to the brahmā, the gharma to adhvaryu, while according to Āp. XV. 13. 1 the sacrificer gives the gold and silver plates to adhvaryu, the cow to hotṛ, the she-goat to āgnīdhra and a pregnant cow to brahmā.

Upasad[2561] is an iṣṭi. The several processes such as agnyanvādhāna found in the darśa-pūrṇamāsa are not performed in this iṣṭi, but a start is made from the carrying forward of the praṇītā water. Offerings of clarified butter are made in this iṣṭi to Agni and Soma with the juhū ladle and to Viṣṇu with the juhū after pouring therein the ājya taken in the upabhṛt ladle; that is, the principal deities are Agni, Soma and Viṣṇu and that besides the āhutis of ājya to these there are the upasad āhutis with the mantra 'yā te' &c. Vide the com. on Kāt. VIII. 2. 35 for all details. All actions done after the ātithyā iṣṭi such as the strengthening of soma, the ninhava, the recital of the subrahmaṇyā litany take place in each upasad (performed in the morning and afternoon for three or more days). There are no ājyabhāgas, no prayājas nor anuyājas and no offering to Agni Sviṣṭakṛt (Āśv. IV. 8. 8.). The three verses, Ṛg. VII.15.1–3, are repeated thrice each, so as to make nine kindling verses (sāmidhenīs) in the morning and Ṛg. II. 6. 1–3 (repeated thrice) are sāmidhenīs in the evening. Upasad offering is made by the sruva ladle with the mantra 'yā te agne ayaḥśayā tanūr'[2562] (Vāj. S. V. 8) on the first day, on the 2nd day with the same verse but reciting 'rajaḥśayā' for 'ayaḥśayā' and on the 3rd day with 'hariśayā' for 'ayaḥśayā'.

2561. According to the com. on Sat. VII. 4. p. 665 the word is derived from 'sad' (to shatter) with 'upa' and means 'that by which the allied cities became shattered'; 'उप उपगतानि संगतानि एतादृशानि पुराणि विशीर्णानि भवन्ति यया सोपसत्। उप उपगताः स्वेन सह सङ्गता अपि भ्रातृव्या विशीर्णा भवन्ति यजमानस्य यया सा। ...... तेषामसुराणां तिस्रः पुर आसन्नित्यत्रोपसद्विषयिण्याख्यायिका प्रसिद्धा।'. Vide Kauṣ. Br. VIII. 8 for the legend.

2562. या ते अग्ने अयःशया तनूर्वर्षिष्ठा गह्वरेष्ठा। उग्रं वचोऽपावधीत्त्वेषं वचोऽपावधीत्स्वाहा। वाज. सं. V. 8. The Tai. S. I. 2. 11. 2 reads 'या ते अग्नेऽयाशया रजाशया हराशया. Vide Jai. II. 1. 48 for the proposition that the very words तनूर्वर्षिष्ठा &c. are to be connected with the words रजाशया and हराशया (and no other ordinary words are to be coined for completing the sentence). Vide Jai. V. 3. 3 for another detail.

The upasad mantras show that they have reference to the sieges of iron, silver and gold castles. How these mantras came to be inserted here it is difficult to say. Vide Śat. Br. III. 4. 4. 3–4 (for the cities and their siege). Āp. XI. 4. 8 adds that if a hostile king gives battle or attacks the capital of a kṣatriya performing a soma sacrifice, on the first upasad a piece of iron should be placed in the sruva ladle and offered along with the clarified butter, on the 2nd upasad a piece of silver and on the 3rd a piece of gold should be so placed. The yājyās of the morning upasad become the anuvākyās in the afternoon and *vice versa*. Jaimini (X. 7. 43–46) establishes that Upasads are special iṣṭis (apūrva) and only those parts that are expressly stated in the texts are to be performed in them and not others that occur in the model iṣṭi. The procedure of upasad is like upāṁśuyāja (Śat. VII. 4. p. 666).

On the 2nd day of the upasads after the morning pravargya and upasad rites are performed the great vedi for the soma sacrifice is measured and made (Kāt. VIII. 3. 6, Sat. VII. 4. pp. 679–685 and Āp. XI. 4. 11). In front of the āhavanīya to the east a peg (śaṅku) is driven in the ground at a distance of 6 prakramas (Baud. VI. 22) or according to Kāt. VIII. 3. 7 at the distance of 3 prakramas to the east from the eastern post (i. e. the middle of the door) of the ordinary agni-śālā a peg is driven which is called *antaḥpātya* (intermediate) or *śālāmukhīya* (according to Baud.); 36 prakramas to the east from this peg another peg is driven, which is called *yūpāvaṭīya* (i. e. connected with the hole for yūpa). A cord is stretched between these two pegs and is called pṛṣṭhyā (spine). On both the south and north sides of the first peg (i. e. of antaḥpātya) pegs are driven at the distance of 15 prakramas and on the south and north sides of the 2nd peg two pegs are driven at a distance of 12 prakramas each. In this way the west side called śroṇi (hips) of the mahāvedi is 30 prakramas[2563] and the

2563. For prakrama vide p. 989 n. 2239 above. Instead of prakramas, the measurement may be only with the padas (footsteps of the sacrificer). Vide com. on Āp. XI. 4. 13. According to com. on Kāt. VIII. 3. 14 a pada is equal to two prakramas. Kāt. VIII. 3. 10 optionally allows 16½ prakramas on the north and south of the first peg i. e. the śroṇi (west side of the mahāvedi) will then be 33 prakramas (instead of 30). Even so early as the Tai. S. these measurements of the mahāvedi are given: 'त्रिंशत्पदानि पश्चात्तिरश्ची भवति षट्त्रिंशत्प्राची चतुर्विंशतिः पुरस्तात्तिरश्ची' तै. सं. (VI. 2. 4. 5).

east side called *aṁsa* (shoulders) is 24 prakramas and the length of the mahāvedi is 36 prakramas. A rope is passed all round the mahāvedi. Almost all the saṁskāras that are performed for the vedi in darśapūrṇamāsa are performed for the great vedi in somayāga (Sat. VII. 4. p. 685). An uttaravedi (a quadrangular platform raised high) is measured on the mahāvedi in its eastern part. This uttaravedi is on its west side (śroṇi) ten padas (i. e. five on the south and five on the north of the pṛṣṭhyā) and on its east side (aṁsa) eight padas (some hold that the uttaravedi is 10 padas on all sides i. e. a perfect square). The cātvāla pit (i. e. its southern shoulder or the middle point of the southern side) is 1½ padas (or one prakrama, according to Sat. p. 687) to the north from the northern shoulder of the mahāvedi towards the west, while the utkara near which the āgnīdhra sits is 12 prakramas to the west of the cātvāla [2564] (i. e. its western side or its middle) and one prakrama to the north of the line of the vedi. The utkara is about two padas in extent (com. on Sat. VII. 4. p. 687). The way to and from the vedi is between the utkara and the cātvāla pit. The vedi is prepared (i. e. its earth is loosened, clods are broken, roots taken out) with the sphya, a rib (of some holy animal) or an axe. For the nābhi vide at p. 1113 above. That day the vedi remains covered with the branches of udumbara or plakṣa tree.

On the next day both the pravargyas and upasads of the morning and afternoon are gone through in the morning. After the *udvāsana* of the pravargya, the bringing forward of the fire (agnipraṇayana) from the āhavanīya to the uttaravedi takes place. The fire placed on the nābhi becomes the āhavanīya for all actions in the soma sacrifice and the original āhavanīya becomes the gārhapatya (Āp. XI. 5. 9–10). Kuśa grass, the fuel and vedi are thrice sprinkled with water and the vedi is covered with that grass with the points of the blades to the east. Two carts, washed with water, with their yokes tightly bound but with no yoke-pins, are brought round from the agniśālā and placed in the mahāvedi, one about one cubit (aratni) to the south of the pṛṣṭhyā line and the other to the north about one cubit. The cart to the south (called dakṣiṇa-havirdhāna) is larger than the one to the north and the shafts of both are towards the east. These carts are called havirdhāna because

2564. For the cātvāla vide p. 984 above.

the soma plant (which is the *havis* in somayāga) is to be placed thereon.[2565] The south and north carts are respectively in charge of the adhvaryu and pratiprasthātṛ. They are then covered with grass mats or thatch made of split bamboos. A maṇḍapa (called havirdhāna-maṇḍapa) is erected by having six posts in front of the two carts and six behind them and having two bamboos on the posts from south to north. He suspends from the front part of the maṇḍapa a garland-like sheaf of twisted grass (rarāṭī). Various saṁskāras are performed on the axles of the carts by the wife and pratiprasthātṛ respectively. Detailed rules about covering the carts and similar matters are passed over (Āp. XI. 7–8, Kāt. VIII. 4). The havirdhāna maṇḍapa is higher in the east than in the west and has two doors one to the east and the other to the west (Śat. VII. 4. p. 701). No one is to take his meals or even to eat iḍā inside the havirdhāna maṇḍapa. The adhvaryu digs four round holes (in two rows, two in each row) below the fore part of the shafts of the southern cart (but not far from the axle), each hole being about one span in diameter, being at a distance of one span from each and all being connected by cross-way subterranean passages. They are one arm deep. They are dug in such an order that the hole to the north-east is the last (i. e. first south-east one is dug, then north-west one is dug, then south-west and then north-east or first north-west one, then south-east, then south-west and lastly north-east). On these holes are spread kuśa blades over which two wooden boards (adhiṣavaṇa-phalaka) are placed over which is spread the red skin of a bull (adhiṣavaṇa-carma), on which soma juice is extracted by means of four stones. These holes add to the noise of the stones by the sound reverberating through them and they are therefore called *uparava*.[2566] Jai. (XI. 4. 52–53) states that the mantra 'rakṣohaṇo' is to be repeated at each time when a hole is dug and not only once for all holes. The adhvaryu and the sacrificer

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2565. हविः सोमो धार्यतेऽनयोरिति हविर्धाने अनसी । com. on कात्या. VIII.3.21.

2566. उपरवा नाम कूपकाः । तेषां चोपर्यधिषवणफलके निधीयेते तयोरुपर्यधिषवणचर्म तत्र सोमोऽभिषूयते । तस्मिन्ग्रावभिर्हन्यमाने ध्वनिर्नोपरवत्सु विरास्ते कूपा गम्भीरमुपरवन्तीति उपरवा इत्यभिधीयन्ते । com. on Kāt. VIII. 4. 28 ; उप उपरिष्टात् ग्राव्णां रवः शब्दो येषु ते । com. on Śat. VII. 6 p. 703. Vide Kāt. VIII. 4. 28–VIII. 5. 24 and Āp. XI. 11. 1–XI. 12. 6 for detailed rules about the sounding holes (uparavas).

insert their right hands in the holes (the adhvaryu inserting his hand in the south-east hole and the sacrificer in the north-west and then a second time the adhvaryu inserts his hand in the south-west hole and the sacrificer in the north-east) and touch each other's hands and adhvaryu asks 'sacrificer! what is there?;' the sacrificer replies 'welfare (or happiness)' and the adhvaryu in a low voice says 'may that belong to us both.' This is done twice (Kāt. VIII. 5. 14–21). At the second time the yajamāna asks 'adhvaryu! what is there?', the adhvaryu replies 'welfare' and the yajamāna says 'let it be mine.' The uparavas are sprinkled with water beginning from the south-east one and ending with the north-east one with a mantra ('rakṣohaṇo &c.' Vāj. S. V. 25, Tai. S. I. 3. 2). Then the rest of the prokṣaṇī water is poured into them, kuśas are spread over their bottoms as in the hole of the yūpa (described above), a golden piece is placed thereon and offering of ājya is made. To the east of the uparavas or of the adhiṣavaṇa-carma or of the upastambhana[2567] a four-cornered mound (khara) is made for keeping the soma vessels on with the earth (dug up from the uparavas) that is sprinkled with water and mixed with sand. In front of this mound sufficient space is left to move about in the havirdhāna maṇḍapa. To the west of the utkara at a distance of six prakramas (which comes to about the middle of the north side of the great altar) is prepared the shed for āgnīdhra, which is half inside and half outside the great vedi, which has four posts and the beams of which run from west to east, which has a door to the south and is covered on all sides with mats. This shed is so made that its west side would be a continuation of the end of the western side of the havirdhāna maṇḍapa and this shed is a square having sides of five aratnis each (com. on Kāt. VIII. 6. 13). The *sadas* is measured at a distance of three prakramas from the western side of the great vedi to its east and has its length from south to north. The width of the *sadas* is nine aratnis (or half of its length) and its length (from south to north) 27 aratnis or as much as would be necessary for allowing room to all the priests, their dhiṣṇyas (seats) and the prasarpakas (assistants and spectators). In the midst of the sadas a post of udumbara is fixed which is of the height of the sacrificer above its pit and which is placed at a distance of one prakrama to the south of the pṛṣṭhyā. All saṁskāras that

2567. Upastambhana is a prop made of two upright staffs held together by a rope on which the front portion of a cart might rest.

are made on the yūpa and its pit are made in the case of this post except those referring to *śakala* (vide p. 1115 above). The udumbara post has an ear-like protuberance towards the east when it is fixed in the pit. On that protuberance a gold piece is offered with the juhū and ājya is poured on in such a way that some of it will trickle to the ground. This audumbarī is thicker than any post of the sadas. The posts on the borders of the sadas are as high as the navel of the yajamāna towards its sides, but in the middle they are as high as the audumbarī post. On the posts of the sadas beams are placed running from south to north and west to east. The middle of one third of this is covered with three mats that have their ends to the north, and then to the south and north of the middle portion three mats (on each side) are placed in such a way that their ends are turned towards the audumbarī post. The sadas is covered with nine mats in all that are well sewn together. The sadas is surrounded by screens and it has two doors to the east and west (just as the havirdhāna pavilion has). Some prepare the sadas first and then the uparavas or *vice versa* (Āp. XI. 10. 19). The doors of the prāgvaṁśa, the sadas and havirdhāna are so arranged (opposite each other) that a person sitting in one of these can see into all. Then eight dhiṣṇyas (seats) are to be prepared. The first is made in the āgnīdhra shed in its middle in such a manner that between it and the north side of the great vedi some space will be left for moving about. Six more dhiṣṇyas are to be made in the *sadas*. The earth for all these dhiṣṇyas is taken from the cātvāla pit. The six seats are made in the eastern portion of the sadas leaving between them and the eastern side of the sadas sufficient space to move about. The earth is spread on the seats by the adhvaryu who faces the north when preparing all the seats (except two) and who is touched by the sacrificer with the sphya. Over the earth sand or gravel is spread on all the seats. Out of the six seats the adhvaryu facing the west makes the seat for the hotṛ to the north of the pṛṣṭhyā line but touching it about one prakrama from the eastern door of the sadas (or on the pṛṣṭhyā line itself, according to Āp. XI. 14. 4). Then four more seats are made to the north of the seat of the hotṛ in order for brāhmaṇācchaṁsin, potṛ, neṣṭṛ and acchāvāka respectively, each of which is at the same distance from the next and the seat of the acchāvāka is (four aṅgulas) larger than those of the rest. The seats are either square or round (according to Sat VII. 7, p. 723) and of 18 aṅgulas in diameter

or on each side, and at the distance of one cubit or 18 aṅgulas from each other (com. on Kāt. VIII. 6. 22). To the south of the hotṛ's dhiṣṇya, the adhvaryu with his face to the north prepares at a distance of 4½ aratnis from the hotṛ seat the seat for maitrāvaruṇa (or praśāstṛ), which seat is also to the south-east of the audumbarī post. The seat of maitrāvaruṇa is prepared immediately after hotṛ's seat. These seven priests viz. āgnīdhra to maitrāvaruṇa are called the 'seven hotṛs' in soma-yāga according to Tai. Br. II. 3. 6 and Sāyaṇa thereon, but Āśv. I. 2. 26 seems to be opposed to this. Outside the sadas just opposite the āgnīdhra shed to the south is prepared the mārjālīya[2568] shed which is half inside the great vedi and half outside to the south and in the midst there is the mārjālīya seat made by the adhvaryu facing the south. The mārjālīya shed has a door facing the north. When all these several sheds and seats are got ready the adhvaryu and spectators have to enter and leave the great vedi by a route between the cātvāla pit and the utkara or between the cātvāla and the āgnīdhra shed and according to some on the day on which soma is pressed spectators may move about anywhere (Āp. XI. 13. 10–11).

On the uparavas slender kuśas with tips to the east or north are spread and over them are kept two boards (of udumbara or palāśa or kārśmarya wood) called adhiṣavaṇa-phalaka[2568a] between which there is a space of two aṅgulas (towards the west) which are one aratni long, are washed with water, their

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2568. The mārjālīya is so called because the sacrificial vessels are cleansed there. मृज्यन्ते शुद्धानि क्रियन्ते पात्राणि यत्र तन्मार्जालीयम् । com. on सत्या. VII. 7. p. 726; शुन्ध्यूरसीति मार्जालीयं बहिःसद्सं दक्षिणार्धे वेदेः सममाग्नीध्रीयेण यथा दक्षिणेनान्तर्वेदि संचरो भवति ।

2568a. According to com. on Kāt. VIII. 5. 25 the boards are of Varaṇa wood. They are so called because 'अधि उपरि अभिषूयते सोमो ययोस्ते अधिषवणफलके' com. on Kāt. VIII. 5. 25. The hide according to com. on Kāt. VIII. 5. 26 is of a bull and it relies on Ṛg. X. 94. 9 'अंशुं दुहन्तो अध्यासते गवि' for support. According to Āp. XII. 2. 14 the stones are four, according to Kāt. VIII. 5. 28 they are five. The fifth stone, according to Āp. XII. 2. 15, is called upara, it is very broad and on it soma stalks are to be crushed and round it the four stones (called grāvan) are placed, the grāvans being one span long and big and so tapering as to allow easy beating of soma stalks.

eastern face being curved like the board of a wheel and the western face being straight. In modern practice the boards are not curved on the east, but are straight. The wood is dry and well planed. In sacrifices in which soma is pressed on more days than one the boards are grooved and made to fit in each other and pierced with a nail. The boards are made firm by driving two pegs through them in front, two behind and one each to the north and south (so that they will not recede). Vide Baud. VI. 28. The space of two fingers between the two is filled with the dust dug out from the uparavas. One board is placed on the two southern uparavas and the other on the two northern ones. On the two boards is placed a hide (called adhiṣavaṇa-carma), which is red and cut up all round to fit in with the boards, with the neck portion to the east and the hairy portion up. On the hide are placed four stones (grāvan) for pressing soma juice. The adhvaryu then issues directions to spread barhis over the great vedi (except the uttaravedi, the khara, uparavas and dhiṣṇyas, Sat. VII. 7. p. 727) and for making the sacrificer take only one-fourth of the fast milk on which he is to subsist (according to Kāt. VIII. 6. 30, half of the milk). Then begins the procedure of the sacrifice of an animal to Agni and Soma (jointly). This is on the same lines as the nirūḍha-paśubandha which has already been described. The various actions such as paristaraṇa, placing the sacrificial pātras, prokṣaṇa are gone through. One more ladle called pracaraṇī made of vikaṇṭaka wood and resembling a juhū is used in addition (Āp. XI. 16. 6). The pratiprasthātṛ (or neṣṭṛ according to Sat. VII. 8, p. 736) brings the wife from her usual place (the patnīśālā). The sacrificer's near relatives who always share the same roof are called. The yajamāna touches the adhvaryu, the wife touches the sacrificer, the sons and brothers of the sacrificer touch the wife. They are all covered with a fresh piece of cloth and the adhvaryu offers with the pracaraṇī offerings of ājya called Vaisarjina[2569] to Soma (Kāt. VIII. 7. 1, Āp. XI. 16. 15). Then comes the carrying forward (praṇayana) of Agni and Soma. Fire is kindled on the āhavanīya and is carried to the uttaravedi. Numerous utensils and vessels are taken to the great vedi beyond the sadas for use in the animal sacrifice and in the pressing of soma next

2569. According to the Sat. Br. III. 6. 3. 2 the Vaisarjina offerings are so called because by them he sets free all (from the root 'sṛj' with 'vi').

day and kept in proper places.[2570] Fire is established in the āgnīdhra dhiṣṇya. The soma stalks are taken to the havirdhāna maṇḍapa and placed in the southern cart (havirdhāna) on a black antelope skin. The sacrificer consigns the soma to the care of gods with a mantra 'God Savitṛ! here is thy soma' (Vāj. S. V. 39, Tai. S. I. 3. 4. 2). Then the yajamāna gives up the intermediate dīkṣā after offering into the āhavanīya a samidh with the mantra 'Agne vratapate' (Tai. S. I. 2. 11. 1, Vāj. S. V. 40) i. e. he loosens his girdle and his fists (that so far had been clenched), gives up the vow of silence (to be observed at both sandhyās) and his fast food and he hands over his staff to maitrāvaruṇa (Āp. XI. 18. 6). He may on the next day (soma pressing day) partake of soma and the leavings of sacrificial food. Hereafter he may be addressed by name and food prepared in his house may be taken by others (Kāt. VIII. 7. 22). Then the sacrifice of the animal to Agni and Soma takes place (of the omentum, the paśupuroḍāśa and havis). Jai. after a lengthy discussion (VI. 8. 30–43) holds that this paśu must be a chāga (a goat). Jai. (VIII. 1. 12) states that the procedure of darśa-pūrṇamāsa is followed in this animal sacrifice and not of soma sacrifice. Vide also Jai. VIII. 2. 10–14. Animal sacrifice has already been described above (pp. 1109–1131); but there are a few points of difference between the nirūḍha-paśubandha and the agnīṣomīya paśu offered the day previous to the soma-pressing day; viz. the svaru is not offered into fire in the latter nor is the heart-spit discharged. According to Jai. III. 7. 43-45 the maitrāvaruṇa is the priest where praiṣa and anuvākyā are to be uttered (ordinarily the praiṣa is given by adhvaryu and the anuvākyā is uttered by hotṛ.). When the omentum is offered a direction is issued to the subrahmaṇya priest to chant the subrahmaṇyā[2571] litany for inviting Indra in which the sacrificer is described as the son, grandson and great-grandson of so and so and as the father and grandfather of so and so

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2570. Vide Kāt. VIII. 7. 5–8 and com. thereon and Āp. XI. 17. 1–5 for the utensils and vessels.

2571. हुतायां वपायां मार्जयित्वा सुब्रह्मण्य पितापुत्रीयां सुब्रह्मण्यामाह्वयेति संप्रेष्यति पितापुत्रीयैषात ऊर्ध्वं सुब्रह्मण्या भवति । आप. XI. 20. 3–4; vide also Kāt. VIII. 9. 12. The com. on Āp. says 'पितरश्च पुत्राश्च यस्यां कीर्त्यन्ते सा पितापुत्रीया.' Lāṭ. I. 3. 18–19 states 'प्रातरनुवाकोपक्रमवेलायामसौ यजत इति प्रत्येकं गृहीपाण्यजमाननामधेयान्यमुष्य पुत्रः पौत्रो नप्तेति पूर्वेषाम् । अथापरेषां यथाज्येष्ठं पितुंसा ये जीवेयुः ।'

(vide note 2550 above). Hereafter wherever the subrahmaṇyā is to be recited it is in this form. The agnīṣomīya rite ends with the Patnīsaṁyāja (Sat. VII. 8. p. 757). When the subrahmaṇyā call has been made, standing with his face to the west he brings in a jar the water from a flowing river that starts from a mountain,[2572] but he should not pass over a river that is near his place, even if it does not start from a mountain. He takes this water before the sun sets and from a spot in the river where the shadow of a cloud and sunshine meet or (if that is not possible) in the shadow of one's own body or of a tree or of the river bank. He should fill the jar with water against the stream with 'haviṣmatīr' (Vāj. S. VI. 23, Tai. S. I. 3. 12. 1). Śat. Br. III. 9. 2. 8–9, Kāt. VIII. 9. 8–10 and Āp. XI. 20. 10–12 suggest other alternative sources for the water. He enters with the jar of vasatīvarī water[2573] by the path between the utkara and cātvāla, takes it by the north of the āgnīdhra shed, enters the śālā by the eastern door and places the jar to the west of the śālāmukhīya[2574] fire. In the second watch of the night the adhvaryu carries the jar of vasatīvarī waters on his shoulder and takes it round the altar and fires in several ways (minutely described in Āp. XI. 21. 3–5, Sat. VII. 8. p. 759 and Kāt. VIII. 9. 18–23). At that time only the sacrificer and his wife are allowed to stay inside and all others have to go out. Ultimately the vasatīvarī jar is placed in the āgnīdhra shed (Āp. XI. 21. 5, Kāt. VIII. 9. 23) and the soma plant also is placed in the same hut but on the āsandī (a large stool or couch). The sacrificer[2574a] keeps awake or is kept awake that night in the āgnīdhra shed or in the havirdhāna shed and guards the soma stalks, while the wife keeps awake in the prāgvaṁśa (the

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2572. There was a difference of opinion as to whether the Vasatīvarī waters were brought before or after the subrahmaṇyā call. Vide com. on Kāt. VIII. 9. 12.

2573. Water which was to be employed next day in extracting soma juice is called वसतीवरी. The word probably means 'desirable for abode or dwellers' (as the Sat. Br. III. 9. 2. 16 seems to suggest). Those waters are carried round for protection and for repelling evil spirits.

2574. The शालामुखीय is the ordinary आहवनीय according to Sat. VII. 8. p. 736.

2574a. आग्नीध्रे हविर्धाने वा यजमानं जागरयन्ति । प्राग्वंशे पत्नीम् । आप. XI. 21. 12.

usual sacrificial hall). All the priests stay that night in the āgnīdhra shed and no one is to stay in the sadas. That night the pratiprasthātṛ draws milk in the evening for the payasyā (āmikṣā) to be offered to Mitra and Varuṇa the next day and the adhvaryu issues orders to milk the cows that yielded the fast milk for the sacrificer and his wife for making respectively from their milk *āśir* (i. e. soma mixed with milk) and for the graha (cup) of curds (dadhi) and to milk the cow that yielded the milk in the pravargya rite for dadhigharma [2575] (a warm beverage made with inspissated milk) and for the milk that will be heated but not mixed with butter milk (to be offered) to Mitra and Varuṇa and boiled milk mixed with butter milk and brought to the state of curds for the Āditya graha (cup). The priests deck themselves with ornaments and fine clothes and stay for the night in the āgnīdhra shed.

The last day (generally the 5th day) is called 'sutyā' (on which soma is pressed). The priests are awakened sometime after midnight long before dawn in order to be able to finish all actions up to *upāṁśu* (i. e. the extracting of Soma with upāṁśu stone before sunrise, com. on Āp. XII. 1. 1). Then the adhvaryu sips water and invokes the āgnīdhra shed, the havirdhāna shed, the sadas shed, the sruc ladles and vessels called vāyavya (that are contracted in the middle like a mortar, are one span in length and have a bowl on the upper part, Āp. XII. 1. 4). The adhvaryu makes 33 offerings of ājya called yajñatanū in the āgnīdhrīya fire with mantras (from Tai. S. IV. 4. 9. 1). The various [2576] pātras are placed on the khara (mound), the upāṁ-

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2575. दध्ना साध्यो घर्मो घर्मनामककर्मविशेषो दधिघर्मस्तदर्थम् । com. on Sat. VII. 8. p. 760.

2576. Among the several pātras the following deserve notice: द्रोणकलश (a vessel like a droṇa or trough in shape) with the दशापवित्र, kept below the southern havirdhāna cart to the west of the axle, the ādhavanīya trough (for cleansing soma) of clay placed on the box of the northern havirdhāna cart, the pūtabhṛt (that has a wide mouth) trough of clay at the mouth of the yoke of the same cart, three (or more) ekadhana jars (that hold water to be poured over soma in extracting the juice). The droṇakalaśa is square or round and the other two are earthen and like kumbhas. The daśāpavitra is a strainer made of the wool of a living ram, which wool must be white. It is to be about an aratni in length (vide com. on Kāt. IX. 2. 16). Vide Haug's tr. of Ait. Br. note on pp. 488–490 for the vessels and the method of extracting soma juice.

śupātra on the south corner of the eastern side of the great vedi and the antaryāmapātra on the north corner and between the two the grāvan (stone) called upāṁśusavana (employed in extracting soma). Āp. (XII. 1. 6–XII. 2. 13), Śat. (VIII. 1, pp. 770–777), and Kāt. IX. 2 describe at great length how and where the numerous pātras required on this day are placed. According to Kāt. IX. 2. 1 the unnetṛ priest arranges the pātras. Then preparations are made for the savanīya paśu (the animal to be killed and offered on the day of the pressing of soma) on the lines of the agnīṣomīya paśu offered the previous day. Then so early before dawn that birds have not begun to chirp or men to speak the adhvaryu issues directions, to the hotṛ to recite the prātaranuvāka (morning prayer) in honour of the gods that come early in the morning (viz. Agni, Uṣas and the Aśvins), to the brahmā priest to observe silence, to the pratiprasthātṛ to take out the materials (nirvāpa) for the savanīya cake and to the subrahmaṇya to recite the subrahmaṇyā litany (he will use the words 'adya sutyām' in the formula) and promises the hotṛ that he (the adhvaryu) will follow the hotṛ mentally in the latter's recitation. The hotṛ sits down between the yokes of the two havirdhāna carts and recites the prātaranuvāka in three parts (called *kratu*), the first for Agni, the second for Uṣas, and the third for the Aśvins.[2577] In each part he has to repeat at least one hymn in each of the seven metres viz. Gāyatrī, Anuṣṭubh, Triṣṭubh, Bṛhatī, Uṣṇih, Jagatī and Paṅkti. Āśv. (IV. 13. 6—IV. 15. 3) states the hymns to be recited, the minimum being at least one hundred ṛks. If all the hymns and verses specified by Āśv. are recited the total of the Āgneya section will be over 1324 (out of which verses in Gāyatrī are 320, in Triṣṭubh 591 and only one hymn, Ṛg. V. 6 of 10 verses, is in Paṅkti metre).

2577. In Ṛg. V. 77. 1 the Aśvins are called 'prātar-yāvāṇā' (early coming). Vide Ait. Br. VII. 5 'एते वाव देवाः प्रातर्यावाणो यदग्निरुषा अश्विनौ त एते सप्तभिः सप्तभिश्छन्दोभिरागच्छन्ति'. Certain verses are omitted from the hymns because they are addressed to some other deity or because they are in another metre than the one required. For example, in Ṛg. VIII. 11 the last verse is in Triṣṭubh and so it is omitted in the Gāyatrī group; similarly in Ṛg. X. 8 the last three Triṣṭubh verses are omitted as they are addressed to Indra.

About 250 verses[2578] are set out by Āśv. for being recited in the Uṣas kratu and about 407 in the Āśvina kratu of the prātaranuvāka (in all about 2000 verses i. e. nearly one-fifth of the whole of the Ṛgveda). The prātaranuvāka is to be recited in the low or base (mandra) scale (Āśv. IV. 13. 6). Āśv. further directs that even when the minimum of 100 verses or any number short of the one prescribed by him are recited, the order of the hymns set out by him is to be followed and that the three hymns Ṛg. VII. 12 (to Agni in Triṣṭubh), VII. 73 (to Aśvins in Triṣṭubh) and I. 112 (to Aśvins in Jagatī) are called maṅgala (auspicious) and that if the darkness of night is still there when he is about to finish the prātaranuvāka he should go on repeating Ṛg. I. 112 till sun-light appears (Āśv. IV. 15. 7 and 9).

While the Prātaranuvāka is being recited by the hotṛ, the āgnīdhra (according to Kāt. IX. 1. 15, the pratiprasthātṛ according to Āp. XII. 4. 4) priest takes out materials (nirvāpa) for five offerings which are a cake on eleven potsherds for Indra, dhānā (fried barley) for two Haris (bay horses of Indra), Karambha (barley flour with curds) for Pūṣan, curds for Sarasvatī, payasyā for Mitra and Varuṇa. There is an option that all five are meant for Indra, but the last four are in that case to Indra associated with the other deities in order as shown below.[2579] The adhvaryu asks the hotṛ to think of water and issues directions to the attendant of maitrāvaruṇa holding a maitrāvaruṇa camasa (a flat wooden dish or cup with a handle) that he should come with the adhvaryu, to the neṣṭṛ to fetch the wife or wives of the sacrificer, asks the other ṛtviks to hold the ekadhana pitchers and the āgnīdhra to wait near the cātvāla pit with vasatīvarī waters. The adhvaryu goes to a pond or

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2578. Vide Prof. Eggeling's note in S. B. E. vol. 26 p. 230 for the variation in tone when repeating the hymns and detached verses. The word kratu occurs in the Ait. Br. VII. 8 'तद्वाहुर्यत्त्रीन् क्रतूनन्वाहाग्नेयमुषस्य-माश्विनम्'.

2579. Payasyā is the same as āmikṣā. Vide com. on Āp. XII. 4. 11 and above n. 2448. इन्द्राय हरिवते धानाः, इन्द्राय पूषण्वते करम्भः, इन्द्राय सरस्वतिवते दधि, इन्द्राय मित्रावरुणवते पयस्या। com. on Kāt. IX. 1. 20. आप. differs in some details. He says that karambha is mantha (parched barley meal) mixed with water or ājya (com. on Āp. XII. 4. 13) and parivāpa (lājas of rice) are offered to Sarasvatī (Āp. XII. 4. 6 and 13). Vide Śat. VIII. 1. p. 783 which is 'इन्द्राय हरिवते ...... करम्भं सरस्वत्यै भारत्यै परिवापलाजा-निन्द्राय पुरोडाशमष्टाकपालम्।'

lake, makes offerings of ājya with the camasa of maitrāvaruṇa, fills it with water, the ekadhana pitchers also are filled and the wife fills a vessel called pannejana or pānnejana[2580] (a small vessel with water for washing the feet or thighs). While the ekadhana pitchers are being filled the hotṛ recites Ṛg. X. 30. 1–9 and 11 which are called 'aponaptrīyā verses' as the deity of those verses is 'apāmnapāt' (vide Ait. Br. VIII. 2, Aśv. V. 1. 8 and S. B. E. vol. 26. p. 232 *n.* 2).[2581] Then the water in the maitrāvaruṇa camasa and the vasatīvarī waters are mixed up together. And placing the vasatīvarī water in the hotṛcamasa the adhvaryu hands the camasa to the sacrificer, which water is thence-forward called nigrābhya (Āp. XII. 9. 1). Then the adhvaryu makes an offering of curds from a cup (called dadhigraha, Āp. XII. 7. 5–7). He also takes a few soma stalks from the heap of soma, places them on the *upara* (vide note 2582) and pours some vasatīvarī water over them, beats the stalks with the stone, extracts soma juice, fills a cup with it and offers it (this is called somagraha, Āp. XII. 7. 10–12). Āp. XII. 9 and Kāt. IX. 4 describe how soma is extracted to fill the Upāṁśugraha by using the Nigrābhya water, a portion of it is offered in the southern part of fire (the tyāga is 'idam sūryāya') and a portion is kept in the Āgrayaṇasthālī and a large coil of soma stalks is placed in the Upāṁśugraha for use in the evening pressing. Vide Haug's tr. of Ait. Br. p. 489 and S. B. E. vol. 26 pp. 244–245 n. 2 for the method of the pressing of soma for upāṁśu-graha (they slightly differ). Then comes the mahābhiṣava (the great or principal pressing of soma). The adhvaryu goes near the ādhavanīya trough and pours into it all the water that is in the maitrāvaruṇa camasa and a third part of the vasatīvarī water also is poured in that trough and also of the ekadhanā water. The rest of both kinds of waters is kept in the place of the ekadhanā water (viz. to the west of the axle of the northern havirdhāna and below it). The adhvaryu sits to the north of the adhiṣavaṇa-carma towards the east and behind him sits the sacrificer, to the south of the adhiṣavaṇa-carma sits the pratiprasthātṛ, to the west neṣṭṛ and to the north the unnetṛ (Āp. XII. 12. 2

2580. पत्न्या ऊरुप्रक्षालनार्था आपः पान्नेजन्यः तासामाहरणार्था स्थाली पान्नेजनी पन्नेजनं च पत्नीसंस्कारः । com. on आप. XII. 5. 8.

2581. There are two kinds of waters used in extracting soma, viz. वसतीवरी that are brought the preceding night and ekadhanā brought that very day (com. on Āśv. V. 1. 9.)

and Sat. VIII. 3. p. 825). A very large portion of the soma stalks is to be taken for the morning pressing and a small one for the midday one (Āp. XII. 9. 7). The adhvaryu takes hold of the stone called *upara*,[2582] places it on the adhiṣavaṇa hide, brings soma stalks thereon, nigrābhya water is poured on them, the stalks are beaten by the priests with the other stones held in their right hands, which have a golden ring or the like. This is called the first turn or round (*paryāga*). Then there is a second turn, when the stalks of soma scattered about in the first beating are collected and are again pounded. Then there is a third turn. The texts even prescribe how many times the stalks are to be beaten in each turn (vide Āp. XII. 10. 4-8, 9 and XII. 12. 8-9). The wet and pounded stalks are collected by the adhvaryu into a vessel called sambharaṇī,[2583] are put in the *ādhavanīya* trough which already contains water, the ādhavanīya contents are thoroughly stirred, the stalks are washed, pressed, then taken out and placed on the adhiṣavaṇa-carma. The four stones are again placed facing the *upara* (the central big stone), the sediment or dregs (ṛjīṣa)[2584] of the soma stalks are put over the face of the stones. The droṇakalaśa (a big trough) is carried from its place and kept over all the stones by the udgātṛ priests, who spread over it a woollen strainer or sieve held on a wooden frame or stool with its hem to the north and its centre (nābhi) made of the bunch of wool that was handed over to the sacrificer when soma was purchased (Āp. X. 26. 11 and XII. 13. 1). The unnetṛ priest takes in a vessel (camasa) the soma liquid from the ādhavanīya trough, pours it into the hotṛcamasa containing nigrābhya water held by the sacrificer, who pours a continuous stream on to the woollen strainer (from the hotṛcamasa). From the stream of soma juice flowing down from the strainer all cups (that are wooden) up to the dhruva cup are filled, the first being the cup called antaryāma. The soma that falls in the droṇakalaśa is called śukra (Kāt. IX. 5. 15). The Upāṁśu cup is offered before sunrise, while the adhvaryu offers the antaryāma cup when the sun rises (Āp. XII. 13. 12). The cups filled

2582. The stone (upara or adri) is called upāṁśusavana (Kāt. IX. 4. 6). Com. ' उपांशुग्रहार्थं सोमः सूयते येन स उपांशुसवन इति यौगिकी संज्ञा '.

2583. संभ्रियतेऽभिषुतः सरसः सोमोऽस्यामिति संभरणी धारणं महत्पूर्णपात्रमिति । com. on कात्या. IX. 5. 6.

2584. ऋजीषी सोमः । यत्सोमस्य पूयमानस्यातिरिच्यते तदृजीषम् । अपार्जितं भवति । तेन ऋजीषी सोमः । निरुक्त V. 12.

are Aindravāyava, Maitrāvaruṇa, Śukra, Manthin, Āgrayaṇa, Ukthya, Dhruva and they are placed on various spots of the mound (khara) described at p. 1155 above. As the cups are filled from the stream (dhārā) they are called *dhārāgrahas* (com. on Kāt. IX. 6. 26). The cups are wiped with the hems of the strainer or another strainer is employed for the purpose (Āp. XII. 14. 10–11). In the case of the maitrāvaruṇa cup the contents are mixed with boiled but cooled milk, those of the manthin with barley flour. The three grahas viz. Āgrayaṇa, Ukthya and Dhruva are filled to the brim. He then fills three cups called *atigrāhyas* for Agni, Indra and Sūrya (Āp. XII. 15. 9, only in Agniṣṭoma and not in other soma sacrifices). After the cups are filled, the droṇakalaśa trough is half filled with soma juice, then the stream of soma stops (Āp. XII. 16. 9, Kāt. IX. 6. 26), all fluid from the woollen strainer is wrung out into the droṇakalaśa and the strainer is kept aside. Then he pours from the maitrāvaruṇa camasa which is filled with ekadhanā waters into the ādhavanīya trough as much as would be necessary (for filling all soma vessels in the morning pressing); he spreads the strainer with its hem to the north on the mouth of the pūtabhṛt trough, pours thereon a portion of the soma juice that is in the ādhavanīya trough and then touches all the three troughs with distinct mantras (Āp. XII. 16. 11). Then the adhvaryu, prastotṛ, pratihartṛ, udgātṛ, the brahmā (being the last) come out of the havirdhāna shed touching each other with the right hand in the order stated (Tāṇḍya Br. VI. 7. 12, Āp. XII. 17. 1), adhvaryu being the first (some give a slightly different order). They perform (or according to Kāt. the adhvaryu alone performs) what are called 'viprud-dhomas'.[2585] When the soma is being pressed drops of it are scattered about. In order to make these drops go to the gods and also as a sort of expiation this offering of ājya is made to Soma (in all the three savanas). Then the five priests touching each other (adhvaryu being the leader, brahmā being the last and the sacrificer touching him) creep with heads bent in a stealthy manner (like hunters pursuing a deer, according to Āp. XII. 17. 3–4) towards the north for the purpose of the Bahiṣpavamāna

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2585. विप्रुष् (f) means 'a drop or spray'. स्कन्नानां विप्रुषां देवगमनार्थां वैप्रुषा नामैते चत्वारो होमाः । com. on Āp. XII. 16. 15; अभिषवकाले ग्रहणकाले च स्कन्नानां सोमबिन्दूनां स्कन्दनप्रत्यवायपरिहारार्थं विप्रुषामर्थं तत्र स्कन्दनप्रायश्चित्तत्वेन होमं कुर्यादित्यर्थ इति माधवाचार्याः । विप्रुड्ढोम इतीयमस्याहुतेः संज्ञा । com. on Kāt IX. 6. 30.

chant that is to be sung.[2586] The adhvaryu takes two blades from the grass strewn on the altar, throws one in the cātvāla pit and the other in front of the udgātṛ priests or gives a handful of kuśa grass to the prastotṛ with 'Vāyu makes the *him* sound' (Tai. S. III. 3. 2. 1). The udgātṛ priests ask the permission of the brahmā priest 'shall we chant' (and also of Maitrāvaruṇa, according to Āśv. V. 2. 11) and he replies 'yes, do chant' (after repeating in the morning pressing 'bhūr-indravantaḥ', but with 'bhuvaḥ' and 'svaḥ' in the other pressings). Vide Āśv. V. 2. 12–13. According to Āp. XIV. 9. 7, X. 10. 1 the brahmā repeats the text 'deva savitar &c.' and then one of the texts called stomabhāgas (in Tāṇḍya I. 9–10), the one employed here being the first viz. 'raśmirasi' (thou art a ray, to thee for residence, give impulse to residence) and then gives permission. All pavamāna chants are introduced in this manner (i. e. by giving a handful of kuśas to the prastotṛ &c.). In the case of stotras other than pavamāna, the adhvaryu makes the chanters start after giving them two kuśa blades with 'asarji ...... upāvartadhvam'. At the time of chanting the bahiṣpavamāna[2587] stotra, the priests and sacrificer sit inside the vedi not far from the cātvāla pit in a certain order and look at the cātvāla or they sit round the northern shoulder of the vedi. The udgātṛ sits facing the north, the prastotṛ sits facing the west and the pratihartṛ faces the south-east; in front of them with faces to the west sit adhvaryu and the pratiprasthātṛ and the sacrificer sits to the south of these.[2587a] They sit placing their right foot on the left thigh, look at the horizon and hold their mouths straight (neither hanging down nor up-lifted). This is the position of the chanters in all stotras (Lāṭ. I. 11. 18–23). Then the prastotṛ, udgātṛ and pratihartṛ chant the bahiṣpavamāna chant. The place where this chant takes place is called 'āstāva' (com. on Āśv. V. 3. 16).

2586. The purpose of this creeping is that the sacrifice is like a deer 'मृग इव हि यज्ञः' Āp. XII. 17. 4. Vide Sat. Br. I. 1. 4. 2 referred to in note 2308 above for the story of yajña having assumed the form of a black antelope.

2587. बहिः स्तूयमानं यत्पवमानं तद् बहिष्पवमानं बहिर्बहिर्भावं गतानपि पुनातीति बहिष्पवमानमिति वा । com. on Sat. VIII. 4. p. 847.

2587 a. Vide Baud. VII. 7, com. on Sat. VIII. 4 p. 848, in each of which the order is different. Āśv. V. 2. 4 says that while creeping out for a pavamāna, the maitrāvaruṇa and brahmā are always behind the sāman priests.

The Bahiṣpavamāna of sacrifices lasting for more than one day is chanted in the *sadas* except on the first day (vide Drāhyāyaṇa Śr. IV. 1. 13). The sacrificer and at least four of the other priests (but not adhvaryu) act as choristers (upagātṛ, Āp. XII. 17. 11–12). According to Lāṭ. I. 11. 26 and Drāhyāyaṇa III. 4. 6 the priests sing the chorus 'ho' and the sacrificer says 'om' continuously in the *mandra* (low) tone in the intervals between the prastāva and the other elements of the chant and also during the chanting of these elements except the nidhana, according to com. on Drāhyāyaṇa III. 4. 6 and stop from doing so at the finale (*nidhana*) which is to be sung by the three sāma priests together. Jai. (III. 7. 30) states that the choristers are some of the priests (ṛtviks) themselves (except adhvaryu) and not others. At the time of the first prastāva of the bahiṣpavamāna chant, the[2588] sacrificer mutters the famous prayer (set out on p. 5 above) 'asato mā sad gamaya ...... māmṛtam gamaya' (Br. Up. I. 3. 28 and com. on Kāt. IX. 7. 4), while according to Āp. XII. 17. 14 the sacrificer mutters the daśahotṛ texts (vide p. 993 above for them). The first stotra at each pressing is called Pavamāna (Āp. XII. 17. 8–9), that at the morning savana being called Bahiṣpavamāna, those at the 2nd and 3rd pressings being respectively called Mādhyandina pavamāna and Ārbhava or Tṛtīya Pavamāna. The other stotras are called Dhurya (com. on Kāt. IX. 14. 5).

According to Lāṭ. I. 12. 1 and Drāhyāyaṇa Śr. III. 4. 16–17 the prastotṛ takes the prastara bunch from the adhvaryu, asks the permission of the brahmā and the praśāstṛ and then hands over the prastara to the udgātṛ who touches his thigh with it, and keeps it down with a yajus mantra.

2588. अथातः पवमानानामेवाभ्यारोहः स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमयेति। Bṛ. Up. I. 3. 28. These three Yajus sentences are called abhyāroha and are to be recited only once with the accent that they have in the Śat. Br. According to Āp. XII. 17. 15–16 the sacrificer mutters at the beginning of the Bahiṣpavamāna stotra also 'śyenosi' and at the beginning of the first pavamāna of the other two pressings the following two mantras respectively. The Tai. S. III. 2. 1. 1 has the mantras 'यो वै पवमानानामन्वारोहान्विद्वान् यजतेऽनु पवमानानारोहति न पवमानेभ्योऽवच्छिद्यते श्येनोसि गायत्रच्छन्दा अनु त्वारभे स्वस्ति मा सं पारय, सुपर्णोसि त्रिष्टुप्छन्दा ...... पारय, सघासि जगतीच्छन्दा ...... पारय'. Vide Tāṇḍya Br. I. 3. 8 and Drāhyāyaṇa III. 4. 27 for these mantras.

The three sāman priests then commence the chanting of the Bahiṣpavamāna stotra, while looking at the cātvāla (Tāṇḍya VI. 7. 24). The verses in this stotra are nine, viz. Ṛg. IX. 11. 1–3, IX. 64. 28–30 and Ṛg. IX. 66. 10–12; they correspond to Sāmaveda II. 1. 1. 1–3 (Benfey) and S. V. vol. III. pp. 4–5, 7–8, 10–11. According to the com. on Lāṭ. VI. 10. 1 each sāman in a stotra has five parts called prastāva (preceded by 'hum' uttered by the sāman priests together), udgītha, pratihāra, upadrava and nidhana (*finale*), which are respectively chanted by the prastotṛ, udgātṛ, pratihartṛ, udgātṛ, all the three together.[2589] According to Lāṭ. I. 12. 7 the Bahiṣpavamāna is begun to be chanted after once uttering the syllable 'hum', while the udgītha in all cases begins with 'om' (Lāṭ. VI. 10. 13)[2590]. In other stotras the himkāra is made more

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2589. स्तोत्रगतस्य साम्नः प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानि भक्तयस्तस्पाञ्चविध्यमित्युक्तं तत्र प्रथमा भक्तिः प्रस्तावः। com. on लाट्यायनश्रौत VI. 10. 1; प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानि भक्तयस्तत्पाञ्चविध्यं स्मृतं व्याख्यास्याम ओंकारहिङ्काराभ्यां साप्तविध्यम्। पञ्चविधसूत्र I. 1 (ed. by Dr. Simon). The Tāṇḍya Br. IV. 9. 9 mentions these elements except upadrava and so does Chān. Up. II. 2. 1 where हिङ्कार is said to be one of the five elements of a sāman, while in छान्दोग्य II. 10. 3 उपद्रव also is mentioned.

2590. The first verse of the Bahiṣpavamāna is उपास्मै गायता नरः पवमानायेन्दवे। अभि देवाँ इयक्षते ॥. This will be chanted as follows: हुंम्। उंपास्मै' गायता नरोम्। ओं पा २ वा २ मानायेन्दावा २ इ। अभि' देवा ५ इयां १ २ १ २। क्षातो। सा ३ ४ ५ त् ॥ Here उपास्मै ... नरोम् is the प्रस्ताव, ओं ... वा २ इ is the उद्गीथ and so on. The other verses of the Bahṣipavamāna are set out below. लाट्यायनश्रौ. (VII. 10. 18–VII. 11. 14) illustrates how this verse is to be chanted. Vide Haug's tr. of Ait. Br. p. 120 for a note on this. In many rites the nidhana was not fixed but could be varied according to the desire of the yajamāna. Vide ताण्ड्यब्रा. VII. 1. 11 'इडां पशुकामाय निधनं कुर्यात्स्वः स्वर्गकामाय यशो ब्रह्मवर्चसकामाय आयुरामयाविने हंसीत्यभिचरते' and लाट्यायन VII. 11. 15, जै. II. 2. 28–29.

अंभि ते' मधुना पयोम्। ओं माथर्वाणो' अशिश्रा दे २ युर्वे' देवा यदा १ २ १ २ | हुं' आ २ | वायो। सा ३ ४ ५ म् ॥

सं नः पवस्व शं गवोम्। ओं शा २ जा २ ना २ ये शमर्वा ता इ शर् राजा १ नो २ षा धा १ २ १ २ | हुं' आ २ | भायो। सुवा ३ ४ ५ः ॥

(द्वितियस्तृचः) दविद्युततिया रुचोम्। ओं पा रि ष्टो' भा २ तोया रूपा २ 'सोमाः शुक्रा २ गोवा १ २ १ २ | हुं' आ २ | शाइरो। ईडा ३ ४ ५ ॥

'हिन्वानो' हेतृभिर्हितोम्। ओंमा वाजं वाज्यक्रमी' १ २ १ २ त् सी' 'दंतो वा १ २ १ २ नुंषा १ २ १ २ | हुं' आ २ | याथो | वा ३ ४ ५ क् ॥

(*Continued on next page*)

than once (vide com. on Drāhyāyaṇa Śr. III. 4. 22). The Lāṭ. Śr. itself illustrates (in VII. 10. 18–21) how the first verse is chanted. The nidhanas for the nine verses are (Lāṭ. VII. 13. 7) sāt, sām, suvaḥ, iḍā, vāk, ā (for the last four verses). The note below will, it is hoped, convey some idea (however vague) of the manner in which the sāman verses are manipulated for the purpose of chanting. It is very difficult (nay, almost impossible) to convey in print how the sāmans are sung. The difficulty is aggravated by the fact that the notations adopted in the mss. and the editions are different and hardly any two MSS. agree in all respects. Besides the present writer does not profess to have studied the intricacies of ancient Indian or modern European music and is not in a position to write a dissertation on this topic. He has, however, given below and elsewhere such general and useful hints as could be gathered from Sanskrit works. Those who are desirous of making a

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(Continued from last page)

ॠधक् सोम सुवस्तयोम् । ॐसंजोग्मोनो' दोयिवो कावायि पेवस्व सोरियाँ १ २ १ २ | 'हुं आ र | हेशो | ओं ३ ४ ५ ॥

(तृतीयस्तृचः) पवमानस्य ते' कवोम् । ॐ वाजिन्सर्गा' असृक्षाता २ अवन्तो' न श्रवाँ १ २ १ २ | 'हुं आ र | स्योवो । आ ३ ४ ५ ॥

अच्छा कोशं मधुश्चुतोम् । ॐमासृग्रं वारे' अव्याया २ इ अवोवशंत धाँ १ २ १ २ | 'हुं आ र | तोयो । ओं ३ ४ ५ ॥

अच्छा समुद्रमिन्दवोम् । ॐमास्तं गावो' न धेनावा २ः अम्मेन्नृतस्य यो' १ २ १ २ | 'हुं आ र । नोयिमो । ओं ३ ४ ५ ॥

This is taken from a Ms. in the possession of Svāmī Kevalānanda of Wai, Dist. Satara. The figures over the letters are shown in red ink in the Ms., the figures that come after the letters in the same line are shown in dark ink. In D.C. Ms. No.334 of 1883–84 which is on Agniṣṭoma audgātra all the nidhanas of the Bahiṣpavamāna have at the end the same figures, viz. $\frac{2}{2}$ $\frac{1}{3}$ $\frac{4}{5}$ and there are in it also a few more variations from the text printed above from the Wai Ms. A third Ms. (copied in 1755 A. D.) in the Bhau Daji collection at the Bombay Asiatic Society's Library has also been very useful in setting out the sāmans. In the Devatādhyāya Brāhmaṇa of the Sāmaveda (ed. by Burnell) it is stated that the devatās of the sāmans are determined by the nidhana. In all sāmans having a nidhana the deity is Indra except where special rules indicate other deities. 'अग्निरिन्द्रः प्रजापतिः सोमो वरुणस्त्वष्टाङ्गिरसः पूषा सरस्वतीन्द्राग्नी । इडानिधनानि पशुनिधनानि हुंकारनिधनानीत्याग्नेयानि । सर्वाणि निधनवन्त्यैन्द्राण्यन्यान्यादिष्टेभ्यः । सर्वाणि स्वाराणि प्राजापत्यानि यथा वामदेव्यम् ।......वाङ्निधनानि वारुणानि यथा यज्ञायज्ञीयम् ।' दैवताध्याय I.

close study of the *sāmans* may read the following: The Pañcavidha-sūtra, edited by Dr. Richard Simon (Breslau, 1913); Sāyaṇa's introduction to his commentary on the Sāmaveda in vol. I. of the B. I. edition; Nāradīya-śikṣā published in the Benares Sanskrit series; Satyavrata Sāmaśrami's learned notes in his edition of the Sāmaveda in five volumes (in B. I. Series); Burnell's Introduction to Sāmavidhāna Brāhmaṇa (1873), Introduction to the Jaiminīya text of the Ārṣeya Brāhmaṇa (1878, where on p. XV he gives diagrams of the hand and fingers employed in indicating the chanting of the sāmans), Introduction to Ṛktantra-vyākaraṇa, particularly p. XXXVIII (1879); 'the Vedic chant studied in its texual and melodic form' by J. M. Van der Hoogt (Wageningen, Holland, 1929) which presents a special study of *stobhas*; translation (with notes and Introduction) of the Pañcaviṁśa Brāhmaṇa by Dr. Caland (in the B. I. series, 1931); the Introduction to the recent edition of the Sāmaveda brought out by Pandit Sātavaḷekar at Aundh (1939); 'the Music of Hindostan' by A. H. Fox Strangways (Oxford, 1914), particularly pp. 249–279; a booklet 'the Ancient Mode of singing sāmagāna' by Mr. Lakṣmaṇa Śaṁkarabhaṭṭa Drāviḍa of Poona. It may, however, be stated here that even on reading these books no thorough knowledge of sāmagānas can be acquired. Thorough investigation and research have yet to be made in these gānas and the first endeavour must be to collect gramophone records of the methods of chanting adopted throughout India and then compare them. A generation or two hence, it is feared, hardly any learned sāma singers will be left.

Most of the sāman chants are taken from the Ṛgveda. In reciting a verse from the Ṛgveda attention has to be paid to the accents called udātta, anudātta and svarita. When the same verse is chanted as a sāman, one has to attend besides to the notes of the melody to which the verse is being sung. The way of marking the accents of the Ṛgveda verse is not followed when it is taken in the Sāmaveda. The svarita of the Ṛgveda is represented in the Sāmaveda Mss. in several ways, but generally by the figure 2 written above the letter and anudātta preceding an udātta is represented in the Sāmaveda saṁhitā by the figure 3 and udātta following an anudātta has the figure one placed on the letter. There are further detailed rules about these accents and also other marks which are not set out here. Only one further remark is made. The letter 'ra'

preceded by 2 is placed over a svarita coming after the udātta which follows another udātta. Modern sāma singers have generally no knowledge of these ancient rules and signs but only chant as they learned from their teachers, nor do their chants always agree with the notations in the several MSS. Further there is a certain monotony and sameness in their melodies. If one hears a modern singer sing songs in several *rāgas* like the *Jogī* or *Jhinjoṭī* or *Khamāch* a person totally ignorant of the rāgas can feel, however vaguely, the difference between the two. But this is not so when a Rathantara melody or a Bṛhat melody is sung. According to the Sāmavidhāna-brāhmaṇa (I. 1. 8 and 14) these notes (also called *svaras*) are seven, viz. kruṣṭa, prathama (1st), dvitīya (2nd), tṛtīya, caturtha, pañcama (or mandra) and antya (last) or atisvārya.[2591] Sāyaṇa explains that the seven svaras named above are arranged in a descending scale, though from the words first, second and so on one is apt to suppose that they are in an ascending scale. Sāyaṇa further states that these seven svaras are also called yamas.[2592] In the Nāradīya-śikṣā (Benares Sanskrit series) the seven svaras are stated to be prathama, dvitīya, tṛtīya, caturtha, mandra, kruṣṭa and atisvāra (1. 12). The kruṣṭa is the highest note and comes before prathama in many texts. The same work (III. 5) mentions the seven classical notes, ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣāda (which are indicated in modern India as *sa ri* or *re ga ma pa dha ni*). The Nāradīya-śikṣā then (V. 1–2) tries to establish a correspondence between the seven ancient names of the notes of sāma chanters and the seven notes of classical times by stating that the seven sāman notes mentioned (from prathama onwards) are respectively the same as the notes produced on the Indian *vīṇā* (lute) called madhyama, gāndhāra, ṛṣabha, ṣaḍja, dhaivata, niṣāda and pañcama. Pandit Sātavaḷekar (Introduction to the edition of the Sāmaveda p. 2) holds that the printed Nāradīya-śikṣā has

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2591. तयोऽसौ क्रुष्टतम इव साम्नः स्वरस्तं देवा उपजीवन्ति योऽवरेषां प्रथमस्तं मनुष्या जीवन्ति यो द्वितीयस्तं गन्धर्वाप्सरसो यस्तृतीयस्तं पशवो यश्चतुर्थस्तं पितरो ये चाण्डेषु शेरते यः पञ्चमस्तमसुररक्षांसि योऽन्त्यस्तमोषधयो वनस्पतयो यच्चान्यज्जगत्तस्मादाहुः सामैवाजामिति साम ह्येषामुपजीवनं प्रायच्छत्। सामविधानब्राह्मण I. 1. 8.

2592. त्रीणि मन्द्रं मध्यममुत्तमं च स्थानान्याहुः सप्त यमानि वाचः। अनन्तरश्चात्र यमोऽविशेषः सप्त स्वरा ये यमास्ते पृथग्वा॥ ऋक्प्रातिशाख्य XIII. 17 (published by Sanskrit Sāhitya Pariṣad, Calcutta). The com. says ये सप्त स्वराः षड्जऋषभगान्धारादयो गान्धर्ववेदसमाम्नाता ये वा क्रुष्ट-प्रथम-द्वितीय-तृतीय-चतुर्थ-मन्द्रातिस्वार्याः सामसु निगदितास्ते यमा वेदितव्याः।

wrongly transposed the places of *niṣāda* and *dhaivata.*[2593] The notations employed in the North Indian and South Indian MSS. of the Sāmaveda vary considerably and the confusion is made worse by the fact that the several śākhās (such as the Kauthumas, the Rāṇāyanīyas and Jaiminīyas) have various readings and varying notations of their own. The Nāradīya-śikṣā further points out (VI. 2-6) that the sāmans can be sung to the notes of the ordinary vīṇā and also to the accompaniment of the movements of the thumb and fingers of the hand (and so it calls the latter gātravīṇā, 'body-lute'). The reciter sitting cross-legged is to place his hands on the two knees, to touch by the tip of the thumb the middle parva (joint) of the fingers for indicating the several notes of the song (and not the root of the fingers) and to hold the hand in front of his nose like a cow's ear. The seven svaras are indicated as follows:[2594] the kruṣṭa is on the head (top) of the thumb, the prathama (i. e. madhyama of classical notes) is on the central part of the thumb; gāndhāra, ṛṣabha, ṣaḍja and dhaivata (i. e. 2nd, 3rd, 4th and mandra) are respectively indicated by (touching with the tip of the thumb the central joints of) the fore-finger, the middle finger, the ring finger and the small finger; and niṣāda is indicated at that part of the palm below the small finger which resembles a channel when the fingers are closed in a fist.

While the Bahiṣpavamāna is being chanted the unnetṛ priest pours the soma juice contained in the ādhavanīya vessel on to the pūtabhṛt trough over which the woollen strainer is stretched with its hem to the north. When the chant is finished the adhvaryu issues directions (praiṣa) to the āgnīdhra priest to kindle fires (on the dhiṣṇyas), to strew kuśa grass (on the vedi) and to deck the puroḍāśas and to the pratiprasthātṛ to come with the *savanīya* (to be sacrificed on the pressing day) paśu (animal). The āgnīdhra brings burning coals from the āgnīdhrīya fire and kindles fires on the dust (or sand) of the several dhiṣṇyas beginning with that of the hotṛ (in the order in which the seats were arranged and with the same mantras). The

2593. यः सामगानां प्रथमः स वेणोर्मध्यमः स्वरः। यो द्वितीयः स गान्धारस्तृतीयस्त्वृषभः स्मृतः॥ चतुर्थः षड्ज इत्याहुः पञ्चमो धैवतो भवेत्। षष्ठो निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः॥ नारदीयशिक्षा V. 1-2.

2594. अङ्गुष्ठस्योत्तमे क्रुष्टो ह्यङ्गुष्ठे प्रथमः स्वरः। प्रदेशिन्यां तु गान्धार ऋषभस्तदनन्तरम्॥ अनामिकायां षड्जस्तु कनिष्ठायां च धैवतः। तस्याधस्ताच्च योऽन्यास्तु निषादं तत्र विन्यसेत्॥ नारदीयशिक्षा VII. 3-4.

āgnīdhra spreads kuśas beginning from the gārhapatya up to the āhavanīya, along the pṛṣṭhyā line and decks the puroḍāśas. He offers soma into the āhavanīya, āgnīdhrīya and mārjālīya fires and ājya in others. The adhvaryu, whom the sacrificer touches, fills the Āśvina cup (*graha*) from the droṇakalaśa with the pariplavā (a small spoon resembling a sruc without its rod, Āp. XII. 2. 7) and the other cups that are not dhārāgrahas are also filled in the same way.

Then begin the rites for the offering of the savanīya paśu, commencing from the tying of a triple girdle round the post (yūpa). According to Kāt. IX. 8. 1 the girdle (raśanā) that was used the previous day at the time of sacrificing the Agniṣomīya animal is again used for the savanīya paśu, while according to Āp. XII. 18. 12 a new girdle is used. In the Agniṣṭoma the animal sacrificed on soma-pressing day is a goat for Agni. In the Ukthya sacrifice another goat (in addition) is sacrificed for Indra and Agni, in the Ṣoḍaśin sacrifice a third paśu (a ram according to Kāt. IX. 8. 4, a goat according to Āp. XII. 18. 13) is offered in addition and in the Atirātra a fourth one (a goat) to Sarasvatī in addition. Kāt. (IX. 8. 5–6) allows optionally a ewe. These four animals that are offered are called *stomāyana* (Kāt. IX. 8. 7) and *kratupaśus* (Āśv. V. 3. 4). Then the procedure of Nirūḍhapaśubandha described above is followed up to the offering of the vapā (omentum) and subsequent mārjana (purification with water). Then all the priests and the sacrificer enter the *sadas* and occupy places to the east of the audumbarī post and to the west of their several seats (dhiṣṇyās)[2595] and other places after looking (with mantras for each) at the several cups, the three troughs (ādhavanīya, pūtabhṛt and droṇa-kalaśa), the clarified butter and vessels and the sacrificer pays homage to all these (with mantras set out in Āp. XII. 19. 5 ff).

At this stage the pratiprasthātṛ brings the five savanīya offerings (vide p. 1163 above). The adhvaryu places them on the vedi, cuts off portions of the offerings, arranges them in one large vessel (or the juhū) in such a way that the cake for Indra is placed in the middle, the dhānā is to the east of it, karambha to the south, parivāpa to the west and āmikṣā to the

2595. This coming back to the dhiṣṇyas is called *sarpaṇa*. Vide Kāt. IX. 8. 25. Āśv. V. 3. 24 says 'पूर्वेणोदुम्बरीमपरेण धिष्ण्यान् यथान्तरमनुप्रविशन्ति'.

north. The portions meant for sviṣṭakṛt are placed in the Upabhṛt. The adhvaryu issues his direction to the maitrāvaruṇa to recite the anuvākyā for the puroḍāśa and other offerings to Indra in the morning pressing and to ask the hotṛ to repeat the yājyā for the same. The anuvākyās for the puroḍāśa and other offerings in the three savanas are respectively Ṛg. III. 52. 1, 5 and 6 and the anuvākyās in the three savanas for the sviṣṭakṛt offering are Ṛg. III. 28. 1. 4 and 5 respectively. The maitrāvaruṇa's praiṣa to the hotṛ and the latter's formula before the offering is made are given in the note below.[2596] The adhvaryu makes the principal offering into fire and then the sviṣṭakṛt. Portions of the remainder are cut off for the Brahmā priest, *iḍā* is cut off and placed on the seat of the hotṛ and the rest is kept securely for the sacrificer.

Then offerings of soma from the cups are made to the joint deities (*dvidevatya grahas*) viz. for Indra and Vāyu, Mitra and Varuṇa, and the two Aśvins. After this comes *camasonnayana.* The unnetṛ fills to the west of the uttaravedi nine *camasas* for the priests called camasādhvaryus, by first pouring in each some soma from the droṇakalaśa (this is upastaraṇa), then soma from the pūtabhṛt trough and then again from the droṇakalaśa (this is abhighāraṇa). The order in which the nine are filled is: first that of hotṛ, then for brahmā, udgātṛ, sacrificer, maitrāvaruṇa, brāhmaṇācchaṁsin, potṛ, neṣṭṛ, āgnīdhra (there is none for unnetṛ and acchāvāka here). The maitrāvaruṇa repeats Ṛg. I. 16, VII. 21 and IV. 35 in the three savanas respectively when the camasas are being filled (Āśv. V. 5. 14). Then follows *śukrāmanthi-pracāra.* The adhvaryu takes the soma cup called Śukra, the pratiprasthātṛ the Manthin cup and the camasādhvaryus the camasas that are placed on the uttaravedi. The camasādhvaryus are not ṛtviks chosen by the yajamāna but they are assistants chosen by the priests (the ṛtviks themselves). Vide Jai. III. 7. 27. Jai. (III. 7. 26–27) further says

2596. 'प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामनुब्रू3हि' is the direction to the मैत्रावरुण in प्रातःसवन, माध्यन्दिनस्य सवनस्येन्द्राय &c. in माध्यन्दिनसवन and तृतीयस्य सवनस्येन्द्राय &c. in तृतीयसवन. Vide आप. XII. 20. 15, Kāt. IX. 9. 6 and 8, Sat. VIII. 6. p. 863. The प्रैष is होता यक्षदिन्द्रं हरिवाँ इन्द्रो धाना अत्तु पूषण्वान् करम्भं सरस्वतीवान् भारतीवान् परिवाप इन्द्रस्यापूपः । मित्रावरुणयोः पयस्या प्रातःसावस्य पुरोडाशानिन्द्रः प्रस्थितान् जुषाणो वेतु3 होतर्यज ।. Vide आश्व. V. 4. 3. The होतृ says 'ये3यजामहे हरिवाँ इन्द्रो ... जुषाणो वेतु3वौ3षट्' (the words हरिवाँ ... वेतु3 are repeated from the above प्रैष of मैत्रावरुण). Vide ऐ. ब्रा. 8. 6 for हरिवाँ इन्द्रो ... इन्द्रस्यापूपः as the words of the याज्या.

that they are generally ten. They (adhvaryu and pratiprasthātṛ) cover the cups with two pieces of wood (chiselled off when the yūpa was made) that are sprinkled with holy water, wipe the cups from their mouths downwards with two pieces (of the yūpa, but not sprinkled) saying 'wiped off is Śaṇḍa' (adhvaryu says) and 'wiped off is Marka' (says pratiprasthātṛ). They place the cups on the south and north corners of the western side of the uttaravedi, go to the south and north of the yūpa, throw away the unsprinkled chips (referring to the repulse of Śaṇḍa and Marka)[2597] outside the vedi and the sprinkled ones are placed into the āhavanīya and standing on both sides of the yūpa they two offer the cups with their faces to the west and the camasādhvaryus (who are nine here and ten in other cases, vide com. on Kāt. IX. 11. 2) do the same with faces to the east and silently. All these offerings are made to Indra (com. on Kāt. IX. 11. 2). The pratiprasthātṛ pours what remains in the manthin cup into the śukra cup and the adhvaryu pours the mixture of the soma juice remnants of the two cups into the hotṛ-camasa. The adhvaryu directs attendants to refill the cups of the maitrāvaruṇa, brāhmaṇāc-chaṁsin, potṛ, neṣṭṛ and āgnīdhra with soma from the droṇakalaśa and the contents are offered into fire respectively for Mitra and Varuṇa, Indra, Maruts, Tvaṣṭṛ, Agni. Then the hotṛ, adhvaryu and pratiprasthātṛ partake of the remnants of the contents of the cups offered to the double deities (Indra and Vāyu, Mitra and Varuṇa, the two Aśvins). Vide Āp. XII. 25. 13. A keen controversy is carried on in the sūtras whether the adhvaryu or hotṛ drinks first. Vide Āp. XII. 24. 6, Kāt. IX. 11. 12–17. The contents of the cup for Indra-vāyu are drunk twice and of the rest once. The mantra in all cases of the drinking of soma by the priests is 'vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā' (Vāj. S. VIII. 37, Āp. XII. 24. 11. 12, Kāt. IX. 11. 19, Āśv. V. 6. 22). The remnants in the cups are poured into hotṛ-camasa. Then a very small part of the puroḍāśa is thrown

2597. It is rather strange that Prof. A. B. Keith says (in 'Religion and Philosophy of the Veda' part 2 p. 329) 'then are filled the goblets of the priests and offerings of the śukra and manthin cups made for the strange figures of Śaṇḍa and Marka'. As shown above the offerings of śukra and manthin were made to Indra. Baud. VII. 14 says चषस्कृते सहोभो जुहुतः । स प्रथमः संकृतिर्विश्वकर्मा ... तस्मा इन्द्राय सुतमाजुहोमि स्वाहेति ।. Āp. XII. 23. 8 has the same verse. Śaṇḍa and Marka (or Amarka) are here offered only chips of wood; they are said to have been the purohitas of asuras. Vide Tai. S. VI. 4. 10, Tai. Br. I. 1. 1, Vāj. S. VII. 12–13.

into the aindra-vāyava cup by the adhvaryu, a portion of the payasyā in the maitrāvaruṇa cup and the dhāṇā in the āśvina cup. Vide Jai. III. 8. 33 (where it is said that this effects a saṁskāra of the puroḍāśa &c). The pratiprasthātṛ then keeps these cups on the northern wheel-track of the southern havirdhāna cart. The adhvaryu and other priests make an offering of Vājina (Kāt. IX. 12. 1). The several priests drink soma from their camasas (in a rather complicated manner, for which vide com. on Kāt. IX. 12. 3 and Āp. XII. 25. 16–23). The hotṛ drinks once from all camasas and twice from his own camasa, the maitrāvaruṇa and other priests drink from their own camasas twice (Āp. XII. 25. 19–21).[2598] On drinking soma the priests touch their mouth and heart with Ṛg. VIII. 48. 3–4 'we drank soma and have become immortal &c.' Vide Āśv. V. 8. 26. All the camasas are then strengthened or replenished (āpyāyana) by the priests by repeating two mantras 'āpyāyasva' &c. (Ṛg. I. 91. 16 and 18 = Vāj. S. XII. 112–113, Tai. S. III. 2. 5. 3) and by filling them with soma from the pūtabhṛt trough and then they are placed under the southern havirdhāna cart to the west of the axle and are thence-forward called Nārāśaṁsa till the taking up of the Vaiśvadeva cup (Āp. XII. 25. 24–27, Kāt. IX. 15. 5–8). The adhvaryu takes a small portion of the puroḍāśa and while giving it to the acchāvāka priest who sits outside the sadas in front of the seat (dhiṣṇya) prepared for him says 'O acchāvāka, say whatever you have to say.' The acchāvāka holding the portion on a level with his mouth recites the three verses, Ṛg. V. 25. 1–3 (acchā vo agnimavase &c.). He combines the 'om' uttered at the end of the third verse with a long prose formula[2599] (nigada) which ends with 'O brāhmaṇa! call us who are brāhmaṇas'. The adhvaryu on hearing this requests the hotṛ to summon the acchāvāka (to the soma drink). When the hotṛ calls him, the acchāvāka

2598. The com. on Kāt. IX. 11. 23 states that the contents of the द्विदेवत्यग्रहs are not actually drunk, but only smelt or only brought in contact with the lips. When vessels are filled with the sacred soma no question arises as to ucchiṣṭa 'न सोमेनोच्छिष्टा भवन्तीति स्मरणात्सोमेन चमसेन सर्वेऽपि भक्षयन्ति' com. on Kāt. IX. 12. 3. Vide आश्व. V. 6. 3 न सोमेनोच्छिष्टा भवन्तीत्युदाहरन्ति.

2599. The nigada is given by Āśv. V. 7. 3 'अव्ययेन प्रणवेनोपसन्तनुयाद् यजमान होतरध्वर्यो ...... इन्द्राग्निभ्यां सोमं वोचतोपो अस्मान् ब्राह्मणान् ब्राह्मणा ह्वयध्वमिति ।'. The acchāvāka probably came to be so called from the first word 'acchā' of Ṛg. V. 25. 1 which he recites.

recites Ṛg. VI. 42 and a camasa is filled for him first with soma from the droṇakalaśa, then from the pūtabhṛt trough and again from the droṇakalaśa. After the acchāvāka recites Ṛg. VIII. 38.7 (as the yājyā) the adhvaryu makes an offering of soma from his camasa in the āhavanīya, the acchāvāka lays down the piece of puroḍāśa and sitting on his own seat drinks the remainder of soma himself from his camasa and also eats the portion of puroḍāśa given to him (Āśv. V. 7. 7 and 9). His camasa is then placed among the other camasas.

After the acchāvāka sits down, the brahmā, hotṛ, adhvaryu, maitrāvaruṇa and āgnīdhra partake of the iḍā of the *savanīya* cake and the other four offerings in the āgnīdhra shed (Āp. XII. 25. 8–15, Āśv. V. 7. 10, Kāt. IX. 11. 29 and IX. 12. 16). The sacrificer also partakes of it and the wife partakes of light food (rice &c.) in her shed (Kāt. IX. 12. 16–17, com. on Āp. XII. 25. 12). Āp. (XII. 25. 13) states that at this time take place several of the acts that are done in the darśapūrṇamāsa such as throwing the śākhā on fire, the offering of vājina, the two homas of piṣṭalepa and phalīkaraṇa &c.

Then comes the offering of *ṛtugrahas.* These cups are filled from the droṇakalaśa and are offered by the adhvaryu and the pratiprasthātṛ to the twelve months (Madhu, Mādhava, and so on, from Tai. S. I. 4. 14 or Vāj. S. VII. 30) or 13 months (when there is an intercalary month called Saṁsarpa in Tai. S. I. 4. 14. 1 and Aṁhasaspati in Vāj. S. VII. 30) or 14 (vide Āp. XII. 27. 1). There are 6 pairs of months, for the first of which the offering is made by the adhvaryu and for the 2nd by the pratiprasthātṛ with the mantra (Vāj S. VII. 30) 'upayāmagṛhītosi madhave tvā' (and so on). Baud. VII. 16 gives at length all the mantras for the twelve months. The praiṣas are uttered by the maitrāvaruṇa and when the adhvaryu enters the havirdhāna pavilion to make the offering the pratiprasthātṛ leaves it and *vice versa.* The vaṣaṭkāra for the first six is uttered respectively by hotṛ, potṛ, neṣṭṛ, āgnīdhra, brāhmaṇācchaṁsin and maitrāvaruṇa and the adhvaryu or pratiprasthātṛ (as the case may be) eats of the remains in the cup with that priest who utters the vaṣaṭkāra. In the next four the vaṣaṭkāra is uttered by hotṛ, potṛ, neṣṭṛ and acchāvāka and for the last two by hotṛ. After this a cup is filled from the droṇakalaśa or pūtabhṛt for Indra and Agni (Āp. XII. 27. 8, Kāt. IX. 13. 20). All the soma pātras from which soma was drunk by the priests are washed on the mārjālīya place (Āp. VII. 27. 10).

It would not be out of place to remark here that according to the Ait. Br. 35. 2–4 (referred to on p. 140 above) a kṣatriya sacrificer was not to drink soma, but if he desired he might drink the liquid obtained by pounding the young sprouts of the banyan tree and the fruits of that tree and of the udumbara and of other holy trees mixing them with curds.[2600] It is however to be noted that in classical Sanskrit literature sometimes kings are described as 'somapāḥ'. The sūtras (e. g. Sat. VIII. 7. p. 882, Āp. XII. 24. 5) say the same. Jai. (III. 5. 47–51) refers to this practice and says that the liquid so prepared and poured into a cup is called *phala-camasa* and is really an offering made on a coal taken from the āhavanīya to its north, and not a mere substitute for some eatable. Vide also Jai. III. 6. 36.

The adhvaryu with the ṛtu cup in his hand sits down near the door of the *sadas* in front of the hotṛ with his face to the east, mutters the words 'Iḍā, the summoner of gods' (Tai. S. III. 3. 2. 1). Then the hotṛ performs japa of a long passage[2601] (found in Āśv. V. 9. 1), he issues without uttering hiṁkāra a call (āhāva) to the adhvaryu loudly viz. 'Śom3sāvo3m' (let us both praise)[2602] and recites inaudibly the prayer called

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2600. स यदि राजन्यं वैश्यं वा याजयेत्स यदि सोमं बिभक्षयिषेन्न्यग्रोधस्तिभीराहृत्य ताः संपिष्य दधन्युन्मृज्य तमस्मै भक्षं प्रयच्छेन्न सोमम् । quoted by Sabara on Jai. III. 5. 47 and III. 6. 36. Vide Ait. Br. 35. 4 for the ingredients 'अथास्यैष स्वो भक्षो न्यग्रोधस्यावरोधाश्च फलानि चौदुम्बराण्याश्वत्थानि प्लाक्षाण्यभिषुणुयात्तानि भक्षयेत् ।'. Vide note 61 above.

2601. सुमत्पद्वग्दे पिता मातरिश्वाच्छिद्रा पदा धादच्छिद्रोक्था कवयः शंसन् । ...... क इदं शंसिष्यति स इदं शंसिष्यति । Āśv. V. 9. 1. This is the *japa*. The Ait. Br. X. 6 has the whole of it except the first five mystic letters, but it appears to explain those five and also the rest of the passage. Vide Haug's note on p. 151 of tr. of Ait. Br. for the whole formula.

2602. This summons is called 'āhāva' (from the root 'hve' to call) and this is the āhāva in all śastras in the morning pressing (Āśv. V. 9. 2). The most common pratigara uttered by the adhvaryu is ओथामो दैव (pronounced as दैवा) while at the first āhāva it is the one given above in the text. Vide Āśv. V. 9. 4–10, Āp. XII. 27. 11–17, Sat. VIII. 8. pp. 896–898 for various modes of the pratigara. The Tai. S. III. 2. 9. 5 puts the pratigara as 'śoṁsāmo daiveti pratyāhvayate'. प्रतिगर is explained as प्रतिगीर्यते प्रत्युच्चार्यत इति (com. on Āśv. V. 9. 4 and Sat. VIII. 8. p. 897). In the mid-day pressing the āhāva is अध्वर्यो शोंसावो3म् (Āśv. V. 14. 3) at the beginning of all śastras and in the evening pressing it is अध्वर्यो शोशों3सावो3म् (Āśv.

(*Continued on next page*)

'tūṣṇīṁśaṁsa.' The adhvaryu stands up or bends his body with his face to the west at the door of the sadas and makes the response (*pratigara*) with 'śoṁsāmo daiva' (Āśv. V. 9. 5). There are several āhāvas and several pratigaras in the course of reciting all the texts connected with a śastra. The tūṣṇīṁśaṁsa is of three clauses or six clauses (vide below).[2603] Then he loudly repeats twelve clauses called *nivid*, pausing at the end of each clause 'fire kindled by the gods, kindled by Manu...... the hotṛ chosen by the gods......May the god bring the gods hither, may the god worship the gods, may he, Jātavedas, perform the rites' (Ait. Br. X. 2, Āśv. V. 9. 12).[2604] The Ait. Br. explains these clauses, says that they are to be loudly recited and calls them a *puroruc* for Jātavedas (Ait. Br. X. 7). This *nivid* is not to be combined with the Tūṣṇīṁśaṁsa, but the last word of the former is to be combined with the first verse of the ājya śastra, which is the name of the hymn Ṛg. III. 13 (verses 1–7). The first verse of this hymn is recited

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(Continued from last page)

V. 18. 4). The āhāva is required at the beginning of all śastras whether recited by the hotṛ, the maitrāvaruṇa, brāhmaṇācchaṁsin or acchāvāka. Vide Āśv. V. 10. 10–12 about the śastras these priests recite and how each of the śastras they recite in the morning and evening pressings contains four āhāvas and how the śastras in the mid-day pressing have five āhāvas. Āśv. (V. 10. 13–17) specifies the places where āhāva is to be uttered. Various explanations are given of the pratigara e.g. Sāyaṇa on Ait. Br. XII. 1 explains 'शोंसामो दैवोम्' as 'हे होतस्त्वं शंस तत्र आमोदैव हर्ष एवास्माकमतोऽनुज्ञा दत्ता ।'. It appears that the āhāva and pratigara came to have a mystic significance and so several permutations and combinations of them arose. Vide Āp. XIII. 13. 8-10, Sat. IX. 3. p. 925 where three different forms of pratigara in the Vaiśvadeva śastra of the evening pressing are given. Vide Haug's tr. of Ait. Br. pp. 141–142 n. on आहाव and प्रतिगर.

2603. भूरग्निर्ज्योतिर्ज्योतिरग्नी३म् । इन्द्रो ज्योतिर्भुवो ज्योतिरिन्द्रो३म् । सूर्यो ज्योतिर्ज्योतिः स्वः सूर्यो३मिति त्रिपदस्तूष्णींशंसः । षळु वै षट्पदः । पूर्वैर्ज्योतिःशब्दैरग्रेऽवस्येत् । Āśv. V. 9. 11. When six clauses are required the three clauses are each divided into two parts, the first ending with the first word 'jyotir' in each clause. The Ait. Br. IX. 7 says that the first clause in the above is the tūṣṇīṁśaṁsa in Ājyaśastra and Praugaśastra of the prātaḥsavana, the 2nd of the Niṣkevalya and Marutvatīya śastras of the mid-day pressing and the third of the Vaiśvadeva and Āgnimāruta śastras of the third pressing.

2604. अग्निर्देवेद्धः, अग्निर्मन्विद्धः, अग्निः सुषमित्, होता देववृतः, होता मनुवृतः, प्रणीर्यज्ञानाम्, रथीरध्वराणाम्, अतूर्तो होता, तूर्णिर्हव्यवाट्, आ देवो देवान्वक्षत्, यक्षदग्निर्देवो देवान्, सो अध्वरा करति जातवेदाः । ऐ. ब्रा. X. 2.

thrice, each half of that verse being kept separate from the next half (Āśv. V. 9. 15, 20–21) and 'om' being added to the end of the verse. At the end of the sixth verse the hotṛ repeats the āhāva (śo3ṁsāvo3m) and the adhvaryu responds with the pratigara 'śo3ṁsāmo daiva.' And then the hotṛ recites the 7th verse of Ṛg. III. 13 (which being the last verse of the śastra is called paridhānīyā, Āśv. V. 9. 23). At the end of the śastra, the adhvaryu responds with the word 'om' (Āśv. V. 9. 10). After the recitation of the śastra the hotṛ mutters 'the recitation is concerned in speech; to thee for glory' (Tai. S. III. 2. 9. 1). The adhvaryu then takes the Aindrāgna cup of Soma and the camasādhvaryus take the camasas and after āśravaṇa and pratyāśruta the adhvaryu issues a direction to hotṛ 'O reciter of an *uktha* (i. e. śastra), repeat a yājyā verse for Soma.' Then the hotṛ recites Ṛg. III. 25. 4 as the yājyā (Āśv. V. 9. 26) and when he utters 'vau3ṣaṭ' the adhvaryu offers the soma from his cup into the āhavanīya fire and after a second vouṣaṭ is uttered (with the words 'somasyāgne vīhi3 vau3ṣaṭ') the camasādhvaryus only shake the Nārāśaṁsa cups. The adhvaryu first partakes of the remnant from the soma cup and then the other priests who have camasas eat the contents of the camasas (Āp. XII. 28. 1–3).

It will have been noticed from the preceding description that there are six or seven elements connected with the recitation of the śastras: (1) the inaudible *japa*, (2) āhāva and pratigara, (3) tūṣṇīṁśaṁsa, (4) the *nivid* or *puroruk*, (5) sūkta, (6) japa of words 'uktham vāci' (Āśv. V. 10. 22–24) with certain words added that differ at different times (this is called ukthavīrya), to which the adhvaryu responds with 'ukthaśāḥ' &c., (7) the yājyā (Āśv. V. 10. 21).[2605] Only the Tūṣṇīṁśaṁsa does not occur in the other śastras.

In the Agniṣṭoma there are twelve *stotras* and twelve *śastras*. The words śastra and stotra in their etymological sense mean 'praise or laud,' but a stotra is a laud that is sung to a melody and a śastra is a laud that is only recited (vide Śabara on Jai. VII. 2. 17). A śastra always belongs to and follows a stotra. In the prātaḥsavana the hotṛ begins his āhāva after the

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2605. Vide Haug's note 3 on pp. 177–178 to his tr. of Ait. Br. about the several ways in which the words 'uktham vāci' occur in the several śastras. The Ait. Br. speaks of these elements and in X. 1 expressly says 'ब्रह्म वा आहावः क्षत्रं निविड् विड् सूक्तम्'.

udgātṛ makes *hiṁkāra* in the stotra he chants and in the other two savanas the hotṛ does so after the *pratihāra* element of the stotra (Āśv. V. 10. 1–3) when the prastotṛ draws his attention by uttering the word 'eṣā' (this) at the time of the *prastāva* of the last verse in the stotra.[2606] The ājyaśastra is the first śastra in the Agniṣṭoma and the āgnimāruta is the last. Jai. (II. 1. 13–29) establishes that when the vedic text says 'he recites the prauga śastra' or 'he chants the ājya stotra,' what is meant is not that these stotras and śastras are merely some subordinate matters in connection with the devatā of the rite, but they are really principal matters. In X. 4. 49 Jai. states that in the Agniṣṭut sacrifices there is no *ūha* of the stotras and śastras of the Agniṣṭoma, but they are sung and recited as in Agniṣṭoma. In the morning savana (pressing of soma), five stotras are chanted viz. Bahiṣpavamāna and four Ājyastotras; in the mid-day pressing five more viz. the mādhyandina pavamāna and four Pṛṣṭhastotras (vide Haug's tr. of Ait. Br. p. 193 n. 29) and in the evening pressing two stotras viz. the Ārbhava pavamāna and the Agniṣṭoma-sāman (viz. yajñā-yajñā vo &c.). The corresponding twelve śastras are: in the morning the Ājyaśastra (by hotṛ), Praugaśastra (by hotṛ) and three ājyaśastras (by maitrāvaruṇa, brāhmaṇācchaṁsin and acchāvāka, these three priests being called hotrakas); in the mid-day pressing the marutvatīya śastra (by hotṛ), niṣkevalya śastra (by hotṛ) and three more by the three assistants of the hotṛ; in the evening pressing the two śastras are vaiśvadevaśastra and āgnimārutaśastra (both by the hotṛ). The Bahiṣpavamāna is chanted in the Trivṛtstoma, the four ājyastotras and the mādhyandinapavamāna in the Pañcadaśastoma, the four Pṛṣṭha-stotras and the Ārbhavapavamāna in the Saptadaśastoma and the yajñāyajñīya in the Ekaviṁśastoma (vide Tāṇḍya Br. XX. 1. 1). *Stoma* means a group of verses and pañcadaśastoma and similar words mean that the verses (usually three) are increased to 15, 17, 21 &c. by repetition in various patterns (which are called *viṣṭuti*). There are three viṣṭutis of the pañcadaśastoma. These patterns differ in the order and number of repetitions. The prastotṛ marks the several turns, the number of verses and the order by means of small sticks a span long (called *kuśas*) cut from the udumbara tree and placed on a piece of cloth spread in the

2606. स्तोत्रमग्रे शस्त्रात्। एषेति प्रोक्त उद्गातुर्हिंकारे प्रातःसवन आह्वयीरन्। प्रतिहार उत्तरयोः सवनयोः। आश्व. V. 10. 1–3 ; उत्तमां प्रस्तुत्यैषेति शंसितारमीक्षेत। लाट्यायन II. 6. 11.

midst of the singers. Vide Lāṭ. II. 6. 1–4. For example, the first ājyastotra (Ṛg. VI. 16. 10–12 = S. V. II. 1. 1. 4, ed. by Benfey) is raised to fifteen verses in three *paryāyas* (turns) of five verses each. If the three verses are denoted by a, b, c then the 15 verses will be a a a b c (first paryāya), a b b b c (2nd paryāya) and a b c c c (third paryāya). Vide Tāṇḍya Br. II. 4. The 2nd viṣṭuti of the pañcadaśastoma is represented by a a a b c, a b c, a b b b c c c and the third viṣṭuti by a b c, a b b b c and a a a b c c c (vide Tāṇḍya Br. II. 5–6). The word stoma is to be distinguished from *stotra*. The latter is a chant of a certain number of verses set to a certain melody out of those mentioned in the gānas of the Sāmaveda. Stobhas are musical interjections and flourishes introduced in the sāman chants such as 'hāu', 'hāi', 'ī', 'ū', 'hum' (vide Chān. Up. I. 13). Hāu and hāi are stobhas employed in the Rathantara and Vāmadevya sāmans respectively. Jai. IX. 2. 39 defines stobha as that which is in addition to the letters of the ṛk (that is being chanted) and has other varṇas than those of the ṛk (adhikam ca vivarṇam ca Jaiminiḥ stobha-śabdatvāt). The word *sāman* means, no doubt, a chant (gīti), but since stobhas are necessary to bring out the melody and help in musical appreciation they are included in the connotation of the word sāman[2607] (Jai. II. 1. 36, IX. 2. 34–38). Śabara states that there are a thousand (numberless) means of adding to the charm of the melody (gīti), which only conveys certain notes produced by internal effort and which is denoted by the word sāman. The chant has a fixed extent and is sung on a ṛk verse. In order to effectuate that chant resort is made to change of letter (as in '*ognāyi*' for 'agna' in 'agna āyāhi vītaye), to *stobha* and the other devices stated below[2608]. Since the ṛk verses are

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2607. शबर on IX. 2. 35 says 'ऋक्-स्तोभस्वर-कालाभ्यासविशिष्टायां गीतौ सामशब्दो वाचकः।'. The टुप् टीका demurs to this and remarks 'यद्यपि स्तोभा न सामशब्दवाच्यास्तथाप्यतिशयिष्यन्ते। कथम्। सामोपकारकत्वादृगक्षराणाम्। तस्योपकुर्वतो ह्यनेन साहाय्यं कुर्वन्तः स्तोभा उपकुर्वन्ति।'. In another place शबर says 'सस्तोभस्वरकालाभ्यासविकारायां हिंकारप्रणवप्रस्तावोद्गीथप्रतिहारोपद्रवनिधनवत्यामृचि सामशब्दोऽभियुक्तैरुपचर्यते।' on जै. VII. 2. 1.

2608. सामवेदे सहस्रं गीत्युपायाः। आह। क इमे गीत्युपाया नाम। उच्यते गीतिर्नाम क्रिया। सा आभ्यन्तरप्रयत्न-जनितस्वरविशेषाणामभिव्यञ्जिका। सा सामशब्दाभिलप्या। सा नियतपरिमाणा ऋचि च गीयते। तत्संपादनार्थो ऋगक्षरविकारो विश्लेषो विकर्षणमभ्यासो विरामः स्तोभ इत्येवमादयः सर्वे समधिगताः समाम्नायन्ते। शबर on जै. IX. 2. 29. Vide footnote of सत्यव्रत on p. 12 of the Introduction to सामवेद vol. I (B. I. series) for explanation of these words.

sung to a certain melody the ṛks are the skeleton, the notes of the melody are the flesh that clothes the bare bones, they are super-imposed over the ṛk, and the stobhas are embellishments or flourishes like the hair on one's body. This very apt and happy figure is employed by the Sāmavidhāna Brāhmaṇa to illustrate the relationship of the ṛks, the notes and the stobhas.[2609] Each sāman chant is primarily connected with certain verses, e. g. when we speak of Rathantara without more the verses meant are Ṛg. VII. 32. 22–23 abhi tvā śūra &c. = S. V. II. 1. 1. 11 (Benfey) and S. V. vol. III. pp. 83–84 (B. I. series); and when one refers to the Vāmadevya sāman without further qualification the verses intended are Ṛg. IV. 31. 1–3 (kayā naścitra ābhuvat) = S. V. II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87–89 (B. I.). These are called the own (svakīya) verses of the respective sāmans (vide com. on Drāhyāyaṇa II. 1. 1) and that one verse occurring in the pūrvārcika part of the Sāmaveda, which is the first in the sāman as set out in the Uttarārcika portion, is called the *yoni* of the sāman (Jai. VII. 2. 17 and Śabara thereon). But the verses that are the own verses of a sāman can be sung to another melody. Tāṇḍya XV. 10. 1 says 'the kavatī verses' are the verses 'kayā naścitra &c.' which are the svakīya verses of the Vāmadevya. When some texts say 'he chants the Rathantara on the Kavatī verses' what is meant is that, not minding the Vāmadevya melody to which the verses 'kayā naścitra &c.' primarily attach themselves, they are to be sung to the Rathantara melody in that particular rite. So the word sāman as applied to Rathantara, Bṛhat, Raivata and others means simply a melody and not one or more ṛk verses that are sung[2610] (vide Jai. IX. 2. 1–2).

Jaimini deals in about 60 adhikaraṇas with matters arising out of the relation of the Sāmaveda to sacrifices in V. 3, IX. 1, IX. 2, X. 5–6 and elsewhere. Some of the conclusions are very interesting and may be briefly indicated; viz. the ūhagrantha is of human authorship (IX. 2. 1–2), the ṛk is principal and the melody is an attribute of it (IX. 2. 3–13), the whole

2609. तस्य ह वा एतस्य साम्न ऋगेवास्थीनि स्वरो मांसानि स्तोभा लोमानि । सामविधानब्राह्मण I. 1. 10. The Calcutta edition of the Sāmaveda (vol. II pp. 519–542) contains a pariśiṣṭa on *stobhas*. Similarly the छान्दोग्य I. 6. 1 says इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं साम गीयते ॥

2610. स्वरादिविशेषाद्यपूर्वीमात्रस्वरूपमृगक्षरव्यतिरिक्तं यद् गानं तदेव रथन्तरशब्दार्थः । सायण's Introduction to सामवेद vol. I. p. 10 (B. I. series).

melody is to be sung on each ṛk of the sāman (IX. 2. 14–20), the verses of a sāman should as far as possible be in the same metre (IX. 2. 21–22), the ṛk verses set out in the Uttarārcika are to be taken for singing the melody on (IX. 2. 23–24), that two verses have to be arranged as three by repetition of the 4th or last pāda in certain melodies (IX. 2. 25–27), that in the Yajñāyajñīya sāman for the words 'girā girā' in the original 'irā irā' has to be substituted in the melody (IX. 1. 50–51).

After the recitation of the śastra and the partaking of remnants of soma the adhvaryu takes the Vaiśvadeva cup, fills it from the droṇakalaśa, touches it with two kuśa blades, hands over the blades to the prastotṛ priest and urges the sāman priests to chant a stotra. This is the mode in all cases of dhurya stotras. Stotras other than the Bahiṣpavamāna are chanted near the Audumbarī post in the *sadas*; the prastotṛ sits facing the west behind the adhvaryu, the udgātṛ sits to his west facing the north, and the pratihartṛ sits facing udgātṛ, but looking towards the south-east (Tāṇḍya VI. 4. 14, Drāhyāyaṇa III. 3. 28). The stotra chanted after the Vaiśvadeva cup is taken and the three following ones are called ājyastotras[2611] (com. on Āp. XII. 28. 6). The 2nd śastra is called *prauga* (Āśv. V. 10. 6) which is recited after the taking up of the Vaiśvadeva cup and is supposed according to the Ait. Br. XI. 2 to confer food. This śastra is made up of Ṛg. I. 2 and 3 (in all 21 verses), which are divided into seven triplets addressed to seven deities in order viz. Vāyu, Indra-vāyu, Mitra and Varuṇa, Aśvins, Indra, Viśve Devas, Sarasvatī. Each of the seven triplets is preceded by a verse called *puroruk*. The first puroruk is preceded by 'hiṁ' and 'bhūr-bhuvaḥ svaro 3m.'[2612] The 2nd verse of Ṛg. I. 2 is repeated thrice (and not the first as is usual, com. on Āśv. V. 10. 6). At the end of the recitation the priest mutters

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2611. The first ājyastotra is Ṛg. VI. 16. 10–12, S. V. II. 1. 1. 4 (Benfey), S. V. vol. III. pp. 14–15; the 2nd is Ṛg. III. 62. 16–18, S. V. II. 1. 1. 5 (Benfey) and S. V. vol. III. pp. 16–17 (B. I. series), the third is Ṛg. VIII. 17. 1–3, S. V. II. 1. 1. 6 (Benfey), S. V. vol. III. pp. 18–19 (B. I. series), and the 4th is Ṛg. III. 12. 1–3, S. V. II. 1. 1. 7 (Benfey), S. V. vol. III. pp. 19–21 (B. I. series).

2612. The first triplet with introductory words and puroruk will be हिं भूर्भुवः स्वरो3म् । शों3सावों3 वायुरग्रेगा यज्ञप्रीः साकं गन्मनसा यज्ञम् । शिवो नियुद्भिः शिवाभों3 वायवायाहि &c. Vide Haug's tr. of Ait. Br. pp. 158–159 for the seven puroruk verses and how they are to be recited. Eight puroruk verses are set out at the end of the Nirṇayasāgara ed. of the Ṛgveda in *pothī* form. The puroruk वायुरग्रेगा &c. is in Tai. Br. II. 4. 7 and Vāj. S. 27. 31.

'uktham vāci ślokāya tvā' (instead of 'ghoṣāya tvā'), and Ṛg. I. 14. 10 is the yājyā of the Prauga-śastra. This cup is offered and the remnants of it and of the camasas are drunk by the priests. Then from the Ukthyasthālī containing soma a third is taken for filling three cups to Mitra and Varuṇa, Indra, and Indra-Agni. Stotras and śastras follow at each of these three cups, the śastras being repeated respectively by the maitrāvaruṇa, brāhmaṇācchaṁsin and acchāvāka. For want of space all these three śastras cannot be set out at length here. Āśv. V. 10. 26 very succintly incticates them. Each of these śastras has four parts, (1) a triplet called *stotrīya* (because those very verses have been chanted in the corresponding stotra); (2) then another triplet called *anurūpa* which should agree in metre, deity and even the sage (according to some) with the stotrīya triplet (Āśv. V. 10. 26-27); (3) the core or principal part of the śastra, hence called uktha-mukha (vide Śāṅ. VII. 11. 3); (4) a yājyā verse. For example, in the maitrāvaruṇa śastra, Ṛg. III. 62. 16-18 constitute the stotriya triplet (those three verses are chanted as the 2nd ājyastotra), Ṛg. V. 71. 1-3 form the anurūpa triplet, Ṛg. V. 68. 1-5 and Ṛg. VII. 66. 1-9 are the uktha-mukha and Ṛg. VII. 66. 19 is the yājyā of the śastra. This brings the prātaḥsavana to an end, and the adhvaryu makes an offering at the end with the words 'May Agni protect us in the morning savana'. At the bidding of the adhvaryu the maitrāvaruṇa asks all the priests to come out of the sadas and they come out by the way they went in.

Then before the mādhyandina savana begins the priests again enter the sadas, and the yajamāna enters by the eastern door. The procedure of the mid-day pressing is in main outlines the same as that of the morning one (Āp. XIII. 1. 2). There is no hurry in the first two pressings, but the third pressing is got through with speed (Āp. XII. 29. 12). There are a few points of difference. In the mid-day pressing there are no cups for the joint deities (dvidevatya grahas), no cups for the seasons (Āp. XIII. 1. 4). The great pressing is done as in the morning pressing, but in a loud voice (Āp. XIII. 1. 8). In this pressing the vasatīvarī waters are taken in the hotṛcamasa, are handed over to the yajamāna and become the nigrābhyā for pressing soma. The cloth in which soma stalks are tied is loosened and given for wearing as a turban to the priest called grāvastut and it is taken back from him after he recites the praise of the crushing stone (Āp. XIII. 1. 5 and com.). The cups taken are five, viz. śukra and manthin, āgrayaṇa, two marutvatīya and ukthya

(also taken either before both marutvatīya cups or between the two). The grāvastut (praiser of the stones used in crushing soma stalks) enters the havirdhāna pavilion by the eastern door, throws away a blade of kuśa on a spot which is to the north-east of the northern point of the axle of the southern havirdhāna cart and stands opposite the soma stalks with face to the south-east. He takes the cloth in his joined hands, folds it round his head and face from left to right thrice (so as to make it look like a turban). When the stalks of soma are placed for being crushed he should recite certain verses by the middle tone (Āśv. V. 12. 7–8), which is the tone for all vedic texts in the mid-day pressing. The texts repeated by the grāvastut are (Āśv. V. 12. 9–11): Ṛg. I. 24. 3, V. 81. 1, VIII. 81. 1, VIII. 1. 1, X. 94 (this hymn is called Arbuda), Ṛg. X. 76 and 175. Before the last verse of Ṛg. X. 94, the two hymns Ṛg. X. 76 and X. 175 are recited. Either between the latter two hymns or after them or before them he recites as many pavamāna verses as are required up till the taking up of the cups, finishes the last verse of Ṛg. X. 94 and hands back the turban to the sacrificer. Āśv. further directs that from the hymn Ṛg. X. 94 which has 14 verses the 4th is taken out and the last is the paridhānīya (the finishing verse) and the rest (12 verses) are divided into four triplets and each of the triplets is either preceded or followed by a triplet out of the following viz. Ṛg. I. 91, 16–18, IX. 8. 4, IX. 15. 8, IX. 107. 21, VIII. 72. 8, VIII. 72. 16, IX. 17. 4, IX. 67. 14–15 (which together come to twelve verses). The four triplets are respectively recited by the grāvastut at the time of sprinkling water on the soma stalks, pounding with the hands, extracting juice, and collecting the soma juice in the ādhavanīya trough (Āśv. V. 12. 15–19). In the mid-day pressing the place of the Bahiṣpavamāna is taken by the Mādhyandina-pavamāna stotra (Āp. XIII. 3. 7). This stotra consists of Ṛg. IX. 61. 10–12, X. 107. 4–5, X. 87. 1–3, that is Sāmaveda II. 1. 1. 8–10 (Benfey) and S. V. vol. III. pp. 22–23, 41–42, 78–80. The yajamāna mutters several texts before the mādhyandina pavamāna is chanted and during its chanting (Āp. XIII. 3. 1).

After the chanting of the Mādhyandina-pavamāna comes the rite called Dadhigharma, if the sacrificer has performed the Pravargya rite (Āśv. V. 13. 1). The pratiprasthātṛ brings curds in the ladle (sruc) made of udumbara ; the curds are heated on the āgnīdhrīya fire. The hotṛ when asked ' is the

havis heated' repeats Ṛg. X. 179. 2 as the anuvākyā and X. 179. 3 is the yājyā and after he says 'vau3ṣaṭ' the curds are offered in the āhavanīya, and when he repeats 'agne vīhi' and also a second vauṣaṭ another offering of the heated curds is made and the remnants of curds are eaten by those who partake of the remnants in the Pravargya rite. Then the paśupuroḍāśa (of the animal killed in the morning) and the other offerings (such as puroḍāśa on eleven potsherds) are made and the remnants eaten. Then ten camasas are filled (including that of acchāvāka). Then offerings of soma from the śukra and manthin cups are made respectively by the adhvaryu and pratiprasthātṛ and the camasādhvaryus offer the soma taken in their camasas and the remnants are partaken by the priests. After this come the offerings of ājya called dakṣiṇāhuti or dākṣiṇa homa (Kāt. X. 1. 4., Śat. IX. 2. p. 910). The procedure here resembles the Vaisarjina homa described above (p. 1158). Gold is tied by the hem of the garment that covers the yajamāna and his family, it is placed in the ājya contained in the juhū, and two āhutis are offered with 'udu tyam' (Ṛg. I. 50. 1) and 'citram (Ṛg. I. 115. 1) in the gārhapatya fire, the piece of gold is taken out and the yajamāna holding that gold piece and ājya in his hand approaches the dakṣiṇās (the various articles that constitute the fee) placed to the south of the mahāvedi. Vide Śat. Br. IV. 3. 4 about dakṣiṇā (derived from 'dakṣay' to invigorate) where it is stated that no priest should officiate at a soma sacrifice for a fee less than one hundred cows. Āp. (XIII. 5. 1—XIII. 7. 15) gives numerous rules about the dakṣiṇā to be distributed among the sixteen priests. The dakṣiṇā may consist of 7, 21, 60, 100, 112, or 1000 cattle or an unlimited number or a man may give all his wealth except the share of the eldest son[2613] and when he gives a thousand cattle or all his wealth he has to give one mule in addition (Āp. XIII. 5. 1-3). He may also give goats, sheep, horses, slaves, an elephant, clothes, chariots, corn of various kinds, asses. A man may give his own daughter in marriage (in the daiva form) as fee (Āśv. V. 13. 7). With regard to the cows meant as fee Āp. states that the yajamāna drives them with the black antelope skin so as to form them into four groups. One group (i. e. ¼ of the whole number) is given to the adhvaryu and his assistants

2613. Prof. Keith in 'Religion and Philosophy of the Veda' part 2 p. 330 says 'after which the fees should be given consisting of 7, 21......cattle or all the sacrificer's goods save his eldest son'. He obviously means 'save his eldest son's share'.

in such a way that the pratiprasthātṛ, neṣṭṛ and unnetṛ receive respectively half, one-third and one-fourth of what the adhvaryu gets; that is, as stated by Kāt. X. 2. 25 and the com. on Āp. XIII. 2. 12, twelve cows are given to each of the four principal priests, 6, 4 and 3 respectively to each of their assistants in the order stated above in note 2228 (supposing one hundred cows are to be distributed). Jai. (as indicated below) and Manu VIII. 210 refer to this rule of distribution. The āgnīdhra is the first recipient of gifts, receiving a piece of gold, pūrṇapātra and a pillow woven with threads of all colours. The pratihartṛ is the last recipient (Āp. XIII. 6. 2, Kāt. X. 2. 39). Gifts are made to the priests while they sit inside the *sadas* and to the adhvaryu and his assistants in the havirdhāna pavilion. To a brāhmaṇa of the Atri gotra (who is not a ṛtvik) a gold piece is given before everybody else or after the āgnīdhra (Āp. XIII. 6. 12, Kāt. X. 2. 21). After the āgnīdhra come brahmā, udgātṛ and hotṛ (Kāt. X. 2. 26). Apart from the gifts meant for the ṛtviks something is given according to ability and inclination to the camasādhvaryus, the sadasya and to sight-seers in the sadas (they are called prasarpakas), except to those who belong to the Kaṇva or Kaśyapa gotra or those who ask for a gift (Āp. XIII. 7. 1–5, Kāt. X. 2. 35). Āp. (XIII. 7. 6–7) says that generally no gift is to be given to one who is not a brāhmaṇa, but a gift may be given to a non-brāhmaṇa who knows the Vedic lore, while no gift is to be made to a brāhmaṇa who is not learned. Kāt. X. 2. 38 states that the wife also joins in making gifts. After the anuvākya is repeated by the maitrāvaruṇa for the marutvatīya cup to be described below no gifts are made (Āp. XIII. 7, 14, Kāt. X. 3. 2). On making the gifts the sacrificer does obeisance (namaskāra) to the priests and utters an invocation as to animals donated in the words 'who gave to whom?'[2614] Drāhyāyaṇa (V. 3. 14–19) states that before accepting a gift every priest murmurs the famous mantra 'I take thee at the impulse of god Savitṛ.... &c' (Tāṇḍya I. 8. 1) and after receiving the gift each donee murmurs 'who gave to whom' (Tāṇḍya I. 8. 17). The gifts are taken away by the path between the āgnīdhrīya shed and the sadas and then by the tīrtha (Drāhyāyaṇa V. 3. 13). Jai. (X. 2. 22–28) declares that the making of gifts to the priests is not merely a formal act as part of the sacrificial rites, but is intended to induce the priests to give

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2614. क इदं कस्मा ... कामैतत्ते । वृष्टिरसि द्यौस्त्वा ददातु पृथिवी प्रतिगृह्णात्वित्यतीतान्यनुमन्त्रयते । Āśv. V. 13. 15. For क इदं &c. vide note 2391.

their services in return for the gifts. In Jai. X. 3. 39–49 it is concluded that in the words 'the dakṣiṇā is 112' the vedic text refers only to cows and not to the various kinds of corns, in X. 3. 50–52 that the division of the gifts is to be made by the sacrificer and not left to be done by the priests and that all the priests do not share equally, but according to the Vedic texts some get half (they are ardhinaḥ), others one-third (they are called tṛtīyinaḥ) and still others one-fourth (X. 3. 53–55). Jai. XII. 1. 32 states that as valuable gifts are given in Somayāga, there is no rice cooked (called anvāhārya) for the priests in the iṣṭis of Somayāga as there is in darśapūrṇamāsa (note 2390).

When the gifts are taken away by the priests the sacrificer casts away the antelope horn in the cātvāla pit with two mantras (Āp. XIII. 7. 16). Jai. (IV. 2. 16–19) says that this casting away is the final disposal of the horn (it is a pratipatti-karma) and (in XI. 3. 13–14) that this casting takes place on the last day in sacrifices like the Dvādaśāha. The adhvaryu offers five offerings of ājya called Vaiśvakarmaṇa (i. e. for Viśvakarman) in the āgnīdhra fire with five mantras from Tai. S. III. 2. 8. 1–3 (Āp. XIII. 7. 17 and Sat. IX. 2. p. 911). The adhvaryu and the pratiprasthātṛ take two cups for (Indra) Marutvat and offer them. The remnants of the cup in prati-prasthātṛ's hand are poured in the adhvaryu's cup; from this mixture a portion is poured in the cup of the pratiprasthātṛ. The priests partake of the remnants. Then a third Marutvatīya cup is taken to the accompaniment of the śastra called marutvatīya[2615]

2615. The parts of the मरुत्वतीयशस्त्र may be briefly indicated here from Āśv. V. 14. 3ff. हिं भूर्भुवः स्वरो3म् । अध्वर्यो शों3सावो3म् (आहावः) । शों3सामो दैवो3म् (प्रतिगरः) according to Ait. Br. or शों3सामो दैव according to Tai. S. (vide note 2602 above). Then Ṛg. VIII. 68. 1–3 (triplet called pratipad), Ṛg. VIII. 2. 1–3 (a triplet called anucara), Ṛg. VIII. 53. 5–6 (called Indranihnava pragātha); Ṛg. I. 40. 5–6 (called Brāhmaṇaspatya pragātha); Ṛg. III. 20. 4, I. 91. 2, I. 64. 6 (three verses called Dhāyyā); VIII. 89. 3–4 (Marutvatīya pragātha), Ṛg. X. 73. 1–6 ; a *nivid* 'Indro Marutvān' (Āśv. V. 14. 20, Śāṅ. VIII. 16. 1 gives the whole in 20 short clauses); Ṛg X 73. 7–11 ; japa in the words 'ukthaṁ vacīndrāya śṛṇvate tvā' (Āśv. V. 14. 26); and lastly Ṛg. III. 47. 4 as the yājyā. This śastra follows after and is connected with the Mādhyandina pavamāna stotra (com. on Kāt. X. 3. 7). According to Kāt. X. 3. 8 the pratigara of adhvaryu here is 'modāmo daiva.' According to Āśv. V. 14. 7–8 pratipad and anucara consist of three verses and pragāthas consist of two ṛk verses. A pragātha is called Bārhata when the two verses are in Bṛhatī and Satobṛhatī metres and it is called Kākubha when there is a combination of verses in the Kākubh and Satobṛhatī metres.

recited by the hotṛ (Āp. XIII. 8. 2) and at the end of the recitation of that śastra it is offered. Then a cup for Mahendra is taken. The stotra for Mahendra is called Pṛṣṭha,[2616] and is chanted at this time, being sung in Ratha ntara melody (Lāṭ. II. 9. 7, Āśv. V. 15. 2–3). Then follows the Niṣkevalya śastra by the hotṛ. After the Māhendra cup is offered, the pratiprasthātṛ, neṣṭṛ and unnetṛ take up three grahas (cups) called Atigrāhya respectively for Agni, Indra and Sūrya (Āp. XIII. 8. 7–9). Then three Ukthya cups are offered as in the morning pressing. Then three Pṛṣṭhastotras[2617] are chanted,

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2616. The Ṛg. verses of the Rathantara sāman are (VII. 32.22–23); अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते । अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥. These two are respectively in the Bṛhatī and Paṅkti metres and together constitute a Bārhata Pragātha. Vide Jai. IX. 2. 25–28 and Śabara thereon. In chanting these to the Rathantara melody they are to be made into three, by repeating the 4th pāda of the first with the first half of the 2nd verse and the last of this with the latter half of Ṛg. VII. 32. 23. The Wai Ms. writes it as follows: हुंम् । ओंभित्वा शूर नोनुमो वा । ॐ मादुग्धो इव धेनवे ईशानमन्य जगतः सुवा २ ३ ईशाम् । ओं ईशानेमा २ ३ इन्द्रा ३ । सूंस्थू २ ३ ४ षा ओवा ६ हाँउवा ॥ अंस् ॥ ईशोवा । ओं नामिन्द्रेसुस्थुषो न त्वावा अन्यो दिवियाः नै पा २ ३ थिवाः । नै जातो नो २ ३ जाँ ३ । नो यिष्या २ ३ ४ ताउ वो ६ हाउवा । अंस् ॥ नै जोवो । ॐ तो न जेनिष्यते अश्वायन्तो मघवन्निन्द्रे वा २ ३ जिनोः । गेव्यन्तेस्त्वो २ ३ हा ३ । वोमा २ ३ ४ हो ओ वो ६ हाँ उवा । अंस ॥ The Wai Ms inserts after जगतः, दिवियाः, मघवन्नि certain स्तोभs in which the letter भ occurs several times e.g. ओं वागभाभु भौभि भभे भ भ भी भो भ भ भ भ भ भः । (after जगतः). This is probably in accordance with लाट्यायनश्रौत VII. 11. 6–8. ताण्ड्य. VII. 6. 11 says that अस् is the निधन of रथन्तर ; vide ताण्ड्य VII. 7. 1 and 3 for प्रस्ताव and प्रतिहार of रथन्तर. The Ms. in the Bombay Asiatic Society's Library places the letter 'ra' wherever in the other two there is a vertical stroke and it has no figure over 'him' and 'om.' There are a few other differences also (not noted here). In the B. I. edition (vol. III. p. 85) the scheme is a good deal different as the following (only the first verse is taken) will show: आभित्वा शूर नोनुमाः । अदुग्धा आयि । वो ३ धोयिनो ३ वाः ईशानमस्य जगतः सुवर्दृ । शाँ २ ३ ४ मै ही । ईशाना २ ३ ४ मी । द्रेसू ३ आंउवा २ ३ । ऐ ३ । स्थुषैआँ ॥

2617. The 2nd पृष्ठस्तोत्र is वामदेव्य, Ṛg. IV. 31. 1–3, Sāmaveda II. 1. 1. 12 (Benfey) and S. V. vol. III. pp. 87–89 ; the 3rd is नौधस, Ṛg. VIII. 88. 1–2, Sāmaveda II. 1. 1. 13 and S. V. vol. III. pp. 91–92 ; the 4th is कालेय, Ṛg. VIII. 66. 1–2, Sāmaveda II. 1. 1. 14 (Benfey) and S. V. vol. III. pp. 101–102.

each followed respectively by the śastras recited by the maitrāvaruṇa, brāhmaṇācchaṁsin and acchāvāka. This closes the mid-day pressing of soma.

The evening pressing commences with the taking of the Āditya cup (a cup the deity of which is Aditi). In the third pressing the Vedic texts are to be uttered in the highest tone (Āśv. V. 17. 1). The procedure in this pressing resembles that of the mid-day pressing (Sat. V. 3. p. 915). The adhvaryu, the sacrificer, the pratiprasthātṛ, āgnīdhra and unnetṛ enter the havirdhāna shed by the eastern door and the wife enters by the western door (Kāt. X. 3. 2–3). The doors of the havirdhāna shed are shut when there are many persons sitting inside the vedi (Āp. XIII. 9. 2, Sat. IX. 3. p. 915). The adhvaryu takes into the Āditya cup a part of the remnants of the soma from the cups for the joint deities. In the middle or western part of the āditya cup he adds curds and then again takes the whole of the remnants of the soma from the cups for the joint deities (that has been poured in the ādityasthālī). He stirs the contents of the cup with the *upāṁśusavana* stone used in crushing the soma stalks and mixes them well together. He then takes out the stone and places it among the stones used for crushing soma stalks. The āditya cup is not placed down, but is covered with darbhas or with the right hand of the adhvaryu, who comes out after the doors of the havirdhāna are opened, takes it to the uttaravedi, stirs the contents with darbhas in such a way that a few drops fall down out of the cup. After the usual praiṣa and the other procedure the adhvaryu throws the darbhas on the āhavanīya and offers the contents of the āditya cup into fire. At the time of offering the contents and also immediately after doing so he does not look at the offering but looks elsewhere (Āśv. V. 17. 3). He does not partake of the remnants of soma in the āditya cup but keeps it with the remnants of soma therein among the several vessels. He puts on the ṛjīṣa (the dregs of soma stalks) that is left after the two pressings the stalks (aṁśu) that are in the adābhya vessel and the upāṁśupātra and silently extracts soma juice therefrom. In the āgnīdhra shed the sacrificer's wife prepares by churning 'āśir' (milk mixed with soma) and enters the havirdhāna shed by the western door. The yajamāna enters by the eastern door, spreads on the mouth of the pūtabhṛt trough the strainer and pours thereon along with his wife the *āśir* with four mantras (Tai. S. III. 2. 8. 4–5). He

fills the āgrayaṇa cup from four streams (the fourth being from the remnants of soma in the ādityapātra), while in the mid-day pressing there are only three streams (Sat. IX. 3. p. 918, Āp. XIII. 10. 11). In this pressing no turban is given to the grāvastut priest. Then the Viprud-dhoma is performed. The Ārbhava [2618] pavamāna is then chanted on the lines of the Mādhyandina pavamāna.

The *havis* prepared from the various limbs of the (savanīya) paśu sacrificed in the morning is then offered (Āp. XIII. 11. 3, Āsv. V. 17. 4). After the iḍā is partaken of by the hotṛ, the puroḍāśa (cake baked on 12 potsherds, Sat. IX. 3. p. 920) is offered to Indra and the rest of the procedure up to the laying down of the Nārāśaṁsa cups is followed. Then soma of the third pressing is offered by the adhvaryu from the hotṛcamasa and by the camasādhvaryus from their camasas and as elsewhere the priests and camasādhvaryus partake of the remnants. After the Nārāśaṁsa cups are laid down each of the priests who drink soma from camasas takes from the softest part of the puroḍāśa three small balls (or pills), places them on the ground to the south of his own camasa and they then offer them to their own father, grand-father and great-grand-father with the appropriate mantras [2619] (Āp. XIII. 12. 9, Āśv. V. 17. 5). They mutter the namaskāra mantras (vide note 2438 above) and the sacrificer utters the Ṣaḍ-ḍhotṛ mantras (Āp. XIII. 12.

2618. The third pressing is connected with the Ṛbhus as the praiṣa of the adhvaryu shows : तृतीयस्य सवनस्यर्भुमतो विभुमतः प्रभुमतो वाजवतः सवितृवतो बृहस्पतिवतो विश्वदेव्यावतस्तीव्राँ आशीर्वत इन्द्राय सोमान्प्रस्थितान्प्रेष्य (Sat. IX. 3, p. 921, Āp. XIII. 12. 2). The Ṛbhus are three viz. Ṛbhu, Vibhvā and Vāja (Ṛg. I. 161. 6 and IV. 33. 3, IV. 34. 1) and their exploits are narrated in Ṛg. 1. 20, I. 110 and 111, I. 161, Ṛg. IV. 33–37 &c. The Ait. Br. (28. 4) narrates the myth that the Ṛbhus were mortals but were made immortal by Prajāpati and were given a share in the third pressing. It is therefore that the first stotra in the third pressing is called Ārbhava-pavamāna. This स्तोत्र is constituted by Ṛg. IX. 1. 1–3, IX. 108. 1–2, IX. 106. 1–3, IX. 101. 1–3, IX. 75. 1–3 = Sāmaveda II. I. 1. 15–19 (Benfey) or S. V. vol. III pp. 105–107, 115–116, 121–123, 131–133, 165–169.

2619. Vide note 2435 for the mantras. Āśv. and Lāṭ. II. 10. 4 say the mantra is 'अत्र पितरो मादयध्वं यथाभागमावृषायध्वमिति।.' Kāt. X. 5. 11 notes that the procedure of Piṇḍapitṛyajña from piṇḍadāna to smelling the piṇḍas is observed but without water and (in X. 5. 12) gives it as his opinion that it is really the yajamāna's ancestors that are offered pieces of the puroḍāśa and not those of the camasādhvaryus.

10-11) which are in Tai. Ār. III. 4. Then the Sāvitra cup is offered (Āp. XIII. 13. 1, Āśv. V. 18. 1). The Vaiśvadeva cup is thereafter filled from the Pūtabhṛt trough, but there is no stotra chanted for this cup; the vaiśvadeva śastra however is recited by the hotṛ (Āśv. V. 18. 5-13). Then rice (caru) is boiled for being offered to god Soma. The adhvaryu wears the sacred thread in the prācīnāvīta form, cuts off to the south of the āhavanīya one oblation from the boiled rice with his right hand and another with the mekṣaṇa, crosses to the north of the āhavanīya, and with his face to the south offers in the southern part of the āhavanīya fire the oblations of rice, the yājyā being 'tvaṁ soma pitṛbhiḥ saṁvidānaḥ' (Ṛg. VIII. 48. 13). Ājya is poured on the remnants of the *caru* in the pot, the adhvaryu sees his face in the clarified butter (Āśv. V. 19. 4), anoints his eyes with the ājya by means of his thumb and ring-finger and then hands over the pot of rice (with ājya therein) to the three udgātṛ priests, who see their reflections in the ājya and if they cannot see their reflection (which is an evil omen) then more ājya is poured and two mantras are repeated (Āśv. V. 19. 5, one being 'bhadram karṇebhiḥ' Ṛg. I. 89. 8) and then again they look for their reflection in the ājya. The āgnīdhra carries lighted roots of darbhas to the several dhiṣṇyas and establishes them thereon as fires and the adhvaryu pours ājya taken afresh in a pot over them while the darbhas are glowing (Āp. XIII. 14. 5-6, Sat. IX. 4 p. 929). He keeps some ājya in the pot, takes the cup called Pātnīvata,[2620] fills it from the soma in the Āgrayaṇasthālī, mixes in it the ājya that remains after pouring over on the dhiṣṇya fire-brands and offers it into the northern part of the fire. Jai. (in III. 2. 33-37) lays down several propositions about this cup viz. that it is offered only to Agni Patnīvat and not also to Indra-Vāyu and other joint deities (though the soma in the āgrayaṇasthālī had in it the remnants of the contents of the grahas for joint deities), that, though the mantra in offering it contains the word Tvaṣṭṛ ('O! Agni Patnīvat! drink soma joined with god Tvaṣṭṛ') that cup of soma is offered only to Agni Patnīvat and not to Tvaṣṭṛ also and

2620. The Pātnīvata cup is offered to Agni Patnīvat. The yājyā verse repeated in a low voice by the āgnīdhra (according to Āśv. V. 19. 7) for it is Ṛg. III. 6. 9 ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः । पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥). According to Āp. XIII. 14. 8, Sat. IX. 4. p. 930, the text uttered with svāhā is ; 'अग्ना३इ पत्नीवन्त्सजूर्देवेन त्वष्ट्रा सोमं पिब स्वाहा ।' (वाज. सं. VIII. 10, तै. सं. I. 4. 27. 1).

that, though Ṛg. III. 6. 9 (the yājyā verse) contains a prayer about the thirty-three gods, the Pātnīvata is not to be supposed to be offered to them also. The adhvaryu then issues various directions to the several priests (Āp. XIII. 14. 11, Sat. IX. 4. p. 930). The āgnīdhra sits on the lap[2621] of the neṣṭṛ and partakes of the remnants of the Pātnīvata cup (Āśv. V. 19. 8, Kāt. X. 6. 24), while so sitting. He washes that cup on the mārjālīya and keeps it on the *khara*. The camasas of the hotṛ and others are filled by the unnetṛ in such a way that no soma is left, the two jars of soma are wiped with the *daśās* and they are all kept with mouths turned downwards. The adhvaryu starts the udgātṛ priests on their chant of Yajñāyajñīya stotra (Āp. XIII. 15. 3), which is the principal stotra of the Agniṣṭoma (Sat. IX. 4. p. 931 calls it 'Agniṣṭoma Sāman'). All those priests who are to chant the stotra and the choristers cover their heads together with the ears.[2622] Those who come as sight-seers into the sadas should join in the chant as choristers (Āp. XIII. 15. 6). When the udgātṛ makes the hiṅkāra of the yajñāyajñīya stotra he looks at the sacrificer's wife who is brought by the neṣṭṛ near the udgātṛ. When the nidhana (*finale*) of the first verse is being sung the wife removes the garment from her right thigh and with her face to the north pours the *pānnejanī* water on her thigh up till the prastāva of the third stotrīya of the first *paryāya*[2623] (so as to leave no water in the jar). The wife retires to her shed when the udgātṛ asks her to go or when he has looked at her thrice and she has poured water thrice (Kāt. X. 7. 5–6). While the chant proceeds the sacrificer repeats the *saptahotṛ* mantras (note 2393 above). The Yajñāyajñīya sāman is Ṛg. VI. 48. 1–2 = Sāmaveda

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2621. Āp. XIII. 15. 1 and Sat. IX. 4. p. 931 do not apparently like this sitting on the lap of the neṣṭṛ and so give an option 'नोपस्थ आसीत यद्युपस्थ आसीत क्लीबः स्यात् ।' सत्याषाढ.

2622. According to Āp. XIII. 15. 5 it is optional to cover the ears. According to Sat. IX. 4. p. 931, all persons whether priests or sightseers that are in the sadas cover their heads and ears and the yajamāna may do so or not.

2623. यज्ञायज्ञीयस्य हिङ्कारं प्रति पत्नीमुद्गातेक्षेत । निधनं प्रति पत्नी दक्षिणमूरुमभिषिञ्चेत् । तृतीयायां स्तोत्रीयायां प्रस्तुतायां सर्वं तदुदकं निनयेत् । लाट्यायनश्रौत II. 10. 15–17 and द्राह्यायण VI. 2. 15–17; उपरि दूरमूरुमावेष्टयावक्षणानामाविष्कर्तोः । अङ्गीतमुत्थस्या जायत इति विज्ञायते । आप. XIII. 15. 11. Vide also ताण्ड्यब्रा. III. 7. 8–14 for this.

II. 1. 1. 20 (Benfey) and S. V. vol. III. p. 175-177.[2624] After this comes the recitation of the Āgnimāruta śastra (Āśv, V. 20. 6) which is to be done in the druta (quick) mode of recitation.[2625] While the hotṛ recites Ṛg. X. 9. 1-3 (the hymn beginning with 'āpo hi ṣṭhā'), which is part of this śastra he touches water separately at each verse, the other priests touch him, they all remove the covering from their heads,[2626] the hotṛ utters the āhāva, the adhvaryu utters the pratigara after splashing water. There are āhāvas when the four verses of Ṛg. VI. 47. 1-4 are being recited in the Āgnimāruta śastra. According to Sat. IX. 4. p. 932 the āhāva at the beginning of the first

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2624. The verses of the Yajñāyajñīya sāman are: यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे । प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये । भुवद्वाजेष्ववितां भुवद्वृध उत त्राता तनूनाम् ॥ (ऋ. VI. 48. 1-2). The first is in the Bṛhatī metre and the 2nd in Satobṛhatī. These two verses are to be turned into three. The sāman is as follows (from Wai Ms). हुम् । यँज्ञा ५ यज्ञा ३ वो ३ मायाइ । ॐ माइरा इरा चा ३ दाक्षा ३ साइ । पंप्री २ वयममृतं जाता २ ३ वाहुम्माइ । दा ३ साम् । प्रायं मित्रा ४ सुशा ५ सिषाउ । वा ३ ४ ५ ॥ प्रायाम् । ॐ माइत्रा ४ ह ३ शा ४ सी ३ षामूर्जो नपा २ त ४ साहिनाया २ ३ माहुम्माइ । स्मा ३ युः । दाशेम हव्यदा २ तयाउ । वा ३ ४ ५ ॥ दाशे । ॐ माहाव्या ३ दाता ३ याइ । भुवद्वाजे २ ष्वाविता भू २ ३ वाद्धुम्मायि । वा ३ धाइ उत त्राता तनू २ नाउ । वा ३ ४ ५ ॥ The Poona Ms everywhere has वा २ ३ ४ ५ and reads मायायि in the first line, दाक्षा ३ साई, मायित्रा, वाद्धुम्माइ, तनू २ नाउ. The Bombay A.Society's Ms. reads यि almost in every place where इ occurs in the other Mss. For the change of गिरागिरा च into इरा इरा च vide ताण्ड्यब्राह्मण VIII. 6. 10. In the B. I. edition the first verse is set down (vol. III. p. 177) as follows: यँज्ञाऽ५य । ज्ञा३वो३मायाइ । ओइराइरा । चा ३ दाक्षा ३ साइ । पंप्री २ वयममृतम् । जाता २ ३ वा । हुम्माइ । दा ३ साम् । प्रायम्मित्र ४ सुशा २ ४ सिषाउ ॥ Ṛg. VI. 48. 1-2 are a बार्हत प्रगाथ.

2625. The mode of recitation is of three sorts, viz. विलम्बित, मध्यम and द्रुत (com. on Āśv. V. 20. 2). These are mentioned in ऋक्प्रातिशाख्य XIII. 18 also.

2626. व्यवाद्भ्यंसन्त्वोतापोहिष्ठीया ब्रूयात्सहैनमन्वालभेरन्नपावृण्वानाः । लाट्यायन II. 10. 20; the com. says that the head was covered for fear of being scorched by fire when the yajñāyajñīya addressed to Agni was being chanted. It is appropriate that when the hymn to waters is reached the covering of the head is removed. Vide Āp. XIII. 15. 13.

verse has a response which is 'madā modaiva modā modaiva (or-daivom).[2627]

When the last verse (paridhānīyā) of the Āgnimāruta śastra is being recited (or at one of several other stages, according to Āp. XIII. 16. 2-5 and Sat. IX. 4. p. 933) the pratiprasthātṛ brings into the hotṛ-camasa the soma contained in the dhruva graha and the adhvaryu offers the soma contained in that camasa and the camasādhvaryus offer the soma in their cups and the priests partake of the remnants. When the upayāja homa with reference to the animal killed in the morning is performed and the paridhis are cast into the fire, he takes the Hāriyojana cup.[2628] The unnetṛ brings into it all the soma contained in the āgrayaṇa-sthālī and mixes therein plenty of fried barley grains, places the cup on his head, comes out of the havirdhāna shed, steps backwards and forwards several times. Then the contents are offered to Indra (the tyāga by the yajamāna is 'idam Indrāya harivate') and the remnants are brought to the sadas for being partaken by the priests and the sacrificer. They distribute the remnants into other vessels, drink the fluid only smacking their lips, press the fried grains between their teeth so as to extract and take in all juice out of them and spit out of the vedi the masticated fried grains and sip water. According to some (Kāt. X. 8. 5) the priests only smell the fried grains. They throw chips of the tree from which the yūpa was made into the āhavanīya each with 'thou art the expiation (means of removal) of the evil caused by gods, men pitṛs &c.' (Vāj. S. VIII. 13., Tai. S. III. 2. 5. 7 quoted in Āp. XIII. 17. 9). They partake of the thick cheese-like layer on curds with 'dadhikrāvṇo' (Ṛg. IV. 39. 6) in the āgnīdhra shed (Sat. IX. 4. p. 935, Āp. XIII. 18. 1). They cast into the jars containing remnants of Ekadhanā waters green dūrvā

2627. Āśv. V. 20. 6 has स्वाद्रुष्किलायमिति चतस्रो मध्ये चाहावं मदामो दैव मोदामो दैवोमित्यासां प्रतिगरो'; आप. XIII. 15. 14 says 'स्वाद्रुष्किलायं मधुमाँ उतायमित्यभिज्ञायोभयतोमोदं प्रतिगृणाति मदामोद इव मोदामोद इवेत्या व्याहावात्।'. This last appears to be corrupt. The footnotes in Baud. VIII. 15 show how uncertain the mss. readings are. Sat. IX. 4. p. 932 explains व्याहाव as स्वाद्रुष्किलायान्तिमाहावो व्याहावः

2628. This cup is called Hāriyojana because it suggests the yoking of the horses of Indra for his return after being present at the soma offerings throughout the day. 'हरिरस्मिन्युज्यते स्वस्थानं प्रति गमनायेन्द्रस्येति हरियोजन इन्द्रस्तत्संबन्धिग्रहो हारियोजनः' com. on सत्या. IX. 4. p. 934; 'हरिरस्मिन् युज्यते प्रतिगमनायेन्द्रस्येति हारियोजनो ग्रहः।' com on आप. XIII. 17. 1.

grass, squeeze that grass well, impart to the water a sharp flavour (by the juice of the dūrvā), pour the water into ten camasas. Each priest smells his camasa (and those who have none smell the one nearest to them) to the west of the cātvāla or in the place (called āstāva) where the Bahiṣpavamāna was chanted (Āp. XIII. 17. 9, Kāt. X. 8. 7, Sat. IX. 4. p. 935) and pour the water down into the cātvāla pit (Sat. IX. 4 p. 935, or inside the vedi according to Āp. XIII. 18. 1). All priests wait upon the āhavanīya with the *mindā* mantra 'yanma ātmano mindābhūt' (whatever fault has been mine, Agni has mended it' &c. Tai. S. III. 2. 5. 4). The priests then discharge themselves from the vow made at the Tānūnaptra ceremony. Then the Patnīsaṁyājas are performed as in the animal sacrifice (Āp. XIII. 18. 3). The adhvaryu offers with the juhū nine samiṣṭayajus offerings in a continuous stream, standing inside the vedi. Then he performs the prāyaścittas for actions like spilling soma drops about and offers a savanāhuti (i. e. an ājya offering indicating the completion of the Agniṣṭoma). The adhvaryu issues a direction to the maitrāvaruṇa to urge the priests to come out of the sacrificial shed and the latter do so.

Then follows the Avabhṛtha (the final purificatory bath). The procedure of this is an iṣṭi. Jaimini, however, in X. 7. 47–50 lays down that the avabhṛtha is a special rite and therefore all that takes place in the darśapūrṇamāsa iṣṭi does not follow as a matter of course. A fuel-stick is laid on fire, a veda bunch is made, kuśa is strewn round the fires (that is paristaraṇa), the necessary yajñapātras are placed with mouths downwards. No *idhma* is brought and some do not even prepare the vedi. Only four ladlings of ājya are taken in all the ladles (sruc). The nirvāpa is only for a cake to Varuṇa on one potsherd (Āp. XIII. 19. 3). There are no praṇītā waters (Sat. IX. 5. p. 938), and no girding up of the wife (vide above p. 1040 for it). The ājya in the ladles and the grains taken out for puroḍāśa are placed on the shoulder (north corner on eastern side) of the uttaravedi. The sacrificer takes out from its pit the post of udumbara (audumbarī in the sadas), places it on the hide and board used in extracting soma juice and all other utensils except the four sthālīs viz. the āgrayaṇa, ukthya, āditya-sthālī and dhruvāsthālī (vide Tai. Br. I. 4. 1 for these four sthālīs of clay) that are smeared with soma in the space between the cātvāla pit and the utkara or on the northern shoulder of the vedi on the large stool (āsandī) used for soma.

The yajamāna casts away the antelope skin in the cātvāla pit (other ways of disposal are also mentioned in Āp. XIII. 19. 8–9). When starting for avabhṛtha he offers clarified butter with 'O! Fire, that givest life &c.' (Tai. S. I. 3. 14. 4), a second oblation with the mantra 'avabhṛtha, nicumpuṇa &c.' (Vāj. S. VIII. 27).[2629]

A third oblation of ājya is made to Rudra (Āp. XIII. 20. 1) with 'namo Rudrāya' (Tai. Br. III. 7. 9). When starting from the vedi or from near the cātvāla with faces to the north they recite Ṛg. I. 24. 8 (Tai. S. I. 4. 45. 1). The adhvaryu issues a direction to the prastotṛ to chant a sāman. The sāman chanted is called 'avabhṛthasāman' (Lāt. II. 12. 1). It is 'agniṣṭapati' (vide Śat. Br. IV. 4. 5. 8 and Drāhyāyaṇa śr. VI. 4. 1). When the *nidhana* of the sāman is being sung, all the priests, the yajamāna and his wife thrice repeat that *finale*. They do so a second time when they have traversed half of the distance to the reservoir of water and a third time when they reach the water (Āp. XIII. 20. 4 and Sat. IX. 5. p. 941). The same procedure is followed for the Varuṇa puroḍāśa as in Varuṇapraghāsas for niṣkāsa. The dregs of soma are thrown into water with the branch of the udumbara tree and curds are poured over it. All utensils smeared with soma are thrown into water (Āp. XIII. 21. 12, Kāt. X. 8. 24). Jai. (IV. 2. 19–22) says that this casting into water is merely the final disposal (*pratipatti*) of these utensils and the *śruti* passage 'they approach the water for the final bath with whatever is smeared with soma' does not lay down any subordinate matter about avabhṛtha. The girdle of the yajamāna and the yoktra, the jāla (net on the head of the wife) and the antelope skin of the wife are dipped in water. The yajamāna invokes the water with 'devīrāpaḥ' (Tai. S. I. 4. 45. 3) and enters. The deep silent waters of flowing rivers are to be preferred, but in the absence of such waters any water reservoir will do (Kāt. X. 8. 19). The yajamāna and the wife enter water, splash water on their heads (but do not dip them into water), rub each other's back. A handful of kuśa is thrown into the water and this handful in the water serves as the āhavanīya for all āhutis in avabhṛtha.

2629. The mantra in Vāj. S. is अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः । अव देवैर्देवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ।. Āp. XIII. 19. 16 following Tai. Br. II. 6. 6 reads निचङ्कुण for निचुम्पुण. Vide Lāṭ. II. 12. 9, where this mantra is used at the time of sprinkling oneself with water after the bath.

The prayājas and anuyājas are offered as in darśapūrṇamāsa (except to God Barhis). Jai. (XI. 2. 30–34) lays down that not only is the principal offering of puroḍāśa offered into water but also all subordinate ones like āghāras. A portion of the puroḍāśa for Varuṇa is offered therein. The rest of the puroḍāśa is offered to Agni and Varuṇa, which becomes the Sviṣṭakṛt offering in this case (Kāt. X. 8. 27, Sat. IX. 5 p. 944). The unnetṛ at the direction of the adhvaryu leads all out of the water (the yajamāna or hotṛ being the first). The yajamāna and his wife put on fresh garments and come out. The cloth with which soma was enveloped is worn as a turban by the yajamāna and that in which soma stalks were tied is worn by the wife and both the pieces of cloth are donated later on in the Udavasānīyā iṣṭi to the adhvaryu (Āp. XIII. 22. 3–4). The priests, the yajamāna and the wife hold each a fuel-stick of udumbara, mutter the Mahīyā ṛk (viz. apāma somam-amṛtā abhūma, Ṛg. VIII. 48. 3), proceed following the unnetṛ towards the sacrificial ground without looking back at the water, perform *mārjana* in front of the cow-stable (of the sacrificer) and place the fuel-stick (carried by each) on the āhavanīya with 'edhosi &c.' (Tai. S. I. 4. 45. 3) and wait upon that fire with 'apo anvacāriṣam' (Āp. XIII. 22. 6 quoting Tai. S. I. 4. 45. 3). Then follows the Udayanīyā (the concluding iṣṭi). It is performed in the prāgvaṁśa (and not on the specially prepared uttaravedi). The procedure is like that for the prāyaṇīyā iṣṭi (already described on p. 1140). In the same sthālī (pot) in which the prāyaṇīyā offering was cooked and to the bottom of which some remnants stick he takes the offering for this iṣṭi. The wife again ties round her waist the yoktra. Prayājas are optional and if not offered no ājya is taken in the juhū. The yājyās and anuvākyās of the prāyaṇīyā become respectively the anuvākyās and yājyās of the Udayanīyā. The order of deities is different, viz. Agni is the first, Pathyā Svasti the last for ājya offerings (Āp. XIII. 23. 4, Sat. IX. 6. p. 950, Aśv. VI. 14. 3). When the Udayanīyā is finished the anubandhyā rite follows[2630] (Āp. XIII. 23. 6, Sat. IX. 6. p. 951). A barren cow is to be offered to Mitra and Varuṇa. The procedure is the same as that of Nirūḍha-paśu-bandha. Some sacrificed three anubandhyā cows viz. to Mitra and Varuṇa, to the Viśve Devas and to Bṛhaspati,

2630. Often the word is written as अनूबन्ध्या 'यज्ञमनुबध्यते इति अनूबन्ध्या' com on Āp. XIII. 23. 1; 'यज्ञमनु यज्ञसमाप्तिमनु बध्यते इति अनूबन्ध्या इति आर्थः।' com. on Sat. IX. 5. p. 951.

but Āp. (XIII. 23. 6. 10 and 14) restricts them to Vājapeya, Rājasūya and sattras. Kāt. (X. 9. 14-15) says that instead of the cow, a bull may be offered or only *payasyā* may be offered to Mitra and Varuṇa.[2631] Āp. XIII. 24. 10 states that in place of the anubandhyā cow the followers of Ṛgveda offered āmikṣā to Mitra-Varuṇa and the offering was made by the hotṛ in front of the havirdhāna shed and all the ceremonies in the archetype iṣṭi up to Iḍā were performed in that rite. After the anubandhyā (or āmikṣā) was offered came the five offerings called Devikā viz. a cake on twelve potsherds to Dhātṛ and four oblations of rice cooked in milk in the four sthālīs mentioned above (in which soma had been placed) to Anumati, Rākā, Sinīvālī and Kuhū (Āśv. VI. 14. 15, Āp. XIII. 24. 1-3). The yajamāna shaves his hair and moustache near the southern side of the vedi (Āp. XIII. 23. 16). The āhavanīya fire is taken to the north outside the mahāvedi in an earthen-ware vessel and the kuśas strewn on the vedi are burnt thereon and the smoke issuing therefrom is invoked with a mantra (Sat. IX. 6. p. 954), the adhvaryu offers on the fire (of the kuśas) ground barley from his joined hands (Āp. XIII. 24. 16-17). The fires are then deposited in the araṇis by repeating 'ayam te yoniḥ' (Ṛg. III. 29. 10, Tai. S. I. 5. 2, Vāj. S. III. 14) as stated in Āśv. III. 10. 5. Having given up the sacrificial ground he again produces fire by attrition to the north of the sacrificial ground and the udavasānīyā iṣṭi is performed.[2632] In this iṣṭi a cake baked on eight or five potsherds is offered to Agni (Āp. XIII. 25. 5, Sat. IX. 6. p. 956). In this iṣṭi (Āśv. VI. 14. 24) everything is done as in the punarādheya, but the mantras are muttered inaudibly in all cases except the last anuyāja. A bull is the fee or as much gold as will purchase a bull. Instead of this iṣṭi an offering of ājya was made by some (Āp. XIII. 25. 7-8) from the juhū in which twelve ladlings were made with sruva with 'idam viṣṇur' (Ṛg. I. 22. 17).

2631. In modern times no cow is sacrificed, but only āmikṣā is offered instead. Among the actions forbidden in the Kali age is the slaughter of anubandhyā. 'यथा नियोगधर्मो नो नानुबन्ध्यावधोऽपि वा । तथोद्धारविभागोऽपि नैव संप्रति वर्तते ॥ quoted by the Mit. on Yāj. II. 117.

2632. 'उदवसायेज्यत इत्युदवसानीया' com. on Āp. XIII. 25. 3; 'उदवसानार्था इष्टिरुदवसानीया' com. on Sat. IX. 6. p. 956. उदवसान is the counter-part of अध्यवसान. When at the beginning the sacrificer enters upon the holy ground sought from the king it is अध्यवसान. Vide 'एदमगन्म देवयजनं पृथिव्या इति देवयजनमध्यवस्यति' आप. X. 3. 3 (com. अध्यवस्यति सहाग्निभिर्वासार्थमनुप्रयाणमाचरतीत्यर्थः).

Ingenious theories have been advanced by European scholars about the origin of the soma sacrifices. Considerations of space forbid the discussion of this topic here. Those who are interested in these speculations may consult Prof. Eggeling's Introduction to S. B. E. vol. 26 pp. XI–XXIII (where several European works are cited and questions about soma are discussed), L' Agniṣṭoma (pp. 481–490), Prof. Keith's 'Religion and philosophy of the Veda &c.' pp. 331–332 and the works cited there. With the greatest respect for all these learned and industrious European *savants* it must be said that none of the theories has any great plausibility or carries conviction. The cult of the soma is at least Indo-Iranian and no sure traces are left in the ancient Indian religious books of the origin of that cult. We have simply the institution of the sacrifice before us and all else is imagination and speculation. One important question is the relation of the plant soma to the moon (also called soma as in Ṛg. X. 85. 1 and 2). The moon is generally called 'mās' or 'candramas' in the Ṛg. (Ṛg. V. 51. 15, X. 85. 19, VIII. 94. 2, X. 12. 7, X. 68. 10). In Ṛg. VIII. 82. 8 occurs the very striking simile[2633] 'Soma that is seen among the (soma) vessels as the moon in waters' and the Atharvaveda (XI. 6. 7) states that the god whom people call Candramas is soma. In several places soma is addressed as *indu* (which certainly means the moon in later literature). Vide Ṛg. IX. 86. 24, 26, 37, VIII. 48. 2, 4, 5, 12, 13. It is said that soma grew on Mūjavat (Ṛg. X. 34. 1) and in the Ārjīkīya country (Ṛg. VIII. 64. 11) on the river Suṣomā. Even in the Ṛgveda soma appears to have become mythical. In Ṛg. IX. 86.24 soma is said to have been brought from heaven by Suparṇa (eagle or bird?) and in I. 93. 6 by a Śyena (hawk). Another matter to be noted is that the soma plant had certainly become rare,[2634] if not unobtainable, in the times of the Brāhmaṇas. The Śat. Br. IV. 5. 10 mentions several substitutes for soma, among which are Phālguna plants having brown flowers,

2633. यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । ऋ. VIII. 82. 8; सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति । अथर्ववेद XI. 6. 7. Vide Prof. Keith's remarks on Hillebrandt's views of the identification of the plant with the moon (Intro. to Tai. S. p. CXX).

2634. Vide S.B.E. vol. 26 p. XXIV ff for the identification of Soma with certain plants. Vide S.B.E vol. 26 pp. 421–422 for the several substitutes for Soma mentioned in Sat. Br. Prof. Keith (Intro. to Tai. S. p. CXIX) holds that the question of the identification of the soma plant cannot really be finally determined.

Dūb plant and greenish kuśas. The Tāṇḍya Br. says 'If one does not secure soma, one may extract juice from pūtīkas'.[2635] Jai. (III. 6. 40 and VI. 3. 13–17) states that this passage restricts a sacrificer when no soma is available to pūtīkas and prevents the employment of other substances similar to soma and in VI. 3. 31 he declares that pūtīkas are the proper *pratinidhi* (substitute) for soma and not any other substance even if it may be more similar to soma than pūtīkas, but that if both pūtīka and soma are unavailable then another substance similar to soma may be employed. Āśv. (VI. 8. 5–6) states that if soma stalks be not available then pūtīka stalks and Phālguna plant should be used or other plants mixed with pūtīkas may be employed (and the com. adds that those others are dūrvā, kuśa and the like). In the Deccan the plant that is taken to represent soma when soma sacrifices are rarely performed is called 'rānśera' (in Marathi) which grows in the hills of the Deccan.

2635. यदि सोमं न विन्देयुः पूतीकानभिषुणुयुर्यदि न पूतीकानर्जुनानि च । ताण्ड्य IX. 3. 3.

CHAPTER XXXIV

OTHER SOMA SACRIFICES

The sūtras speak of seven forms (saṁsthās) of soma sacrifices. These seven forms are Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptoryāma (according to Kāt. X. 9. 27, Āśv. VI. 11. 1, Lāṭ. V. 4. 24). The first of these has been described in some detail above. Owing to restrictions of space only a few words can be said about the other soma sacrifices. All sūtras do not state the same number of soma sacrifices. Āp. XIV. 1.1 and Sat. IX. 7. p. 958 expressly say that Ukthya, Soḍaśin, Atirātra and Aptoryāma are the modifications of Agniṣṭoma and the commentaries of both point out that there were several views on the number of the modifications of the Agniṣṭoma. In the Brāhmaṇas the Agniṣṭoma, Ukthya, Ṣoḍaśin and Atirātra are generally mentioned as forms of Jyotiṣṭoma (vide Śat. Br. IV. 6. 3. 3, Tai. Br. I. 3. 2 and 4, which last mentions Vājapeya also).

Ukthya or *Uktha.* In this there are three more stotras (called uktha stotras) and śastras (called uktha śastras) to be chanted and recited in the evening pressing, thus bringing the total of stotras and śastras to fifteen (Ait. Br. 14. 3, Āśv. VI. 1. 1–3). Āp. XIV. 1. 2 says that the Ukthya, Ṣoḍaśin, Atirātra and Aptoryāma are respectively performed by him who desires cattle, vigour, progeny and cattle, all objects. In the Ukthya an additional victim, a goat (over and above those offered in Agniṣṭoma) is sacrificed for Indra and Agni on the pressing day. Vide Ait. Br. XIV. 3, Āśv. VI. 1. 1–3, Āp. XIV. 1, Sat. IX. 7. pp. 958–959, Haug's tr. of Ait. Br. p. 251 n, S. B. E. vol. 41, pp. XIV–XVI.

Ṣoḍaśin. In this sacrifice in addition to the fifteen stotras and fifteen śastras of the Ukthya there is an additional stotra and a corresponding śastra called Ṣoḍaśin in the *tṛtīya savana* (both the śastra and the sacrifice have the same name, as the com. on Āśv. VI. 2. 1 says). There is an additional cup in the morning or at all pressings according to some (Āp. XIV. 2. 4–5). It is made of khadira wood and is quadrangular in shape (Sat. IX. 7. p. 960). The stotra for the ṣoḍaśin cup is begun to be chanted

about sunset after the adhvaryu hands over a piece of gold to the sāma singer (instead of kuśa grass, Āp. XIV. 3. 1). Soma is purchased for a cow that is of very small stature and has red-coloured ears. In this rite an additional victim viz. a ram is sacrificed for Indra. The fee is a reddish brown horse or a female mule. Vide Ait. Br. 16. 1-4, Āśv. VI. 2-3, Āp. XIV. 2. 3 ff, Sat. IX. 7. pp. 959-962, Haug's tr. of Ait. Br. p. 255-256n, S.B.E. vol. 41 pp. XVI-XVII for further details.

Atyagniṣṭoma. This form is obtained by adding the ṣodaśistotra, the ṣodaśin cup and an additional victim for Indra to what prevails in the Agniṣṭoma; vide S. B. E. vol. 41, p. XVII.

Atirātra. This soma sacrifice is referred to even in the Ṛgveda (VII. 103. 7). As this sacrifice is not finished in one day but only after the day and night pass away it is called Atirātra. Āp. X. 2. 4 notes that according to some the Atirātra is performed even before Agniṣṭoma. The Atirātra has 29 stotras and 29 śastras. In this the additional stotras and śastras are repeated at night in four rounds (called paryāyas) of three stotras and śastras. Āśv. VI. 4. 10 points out these 12 śastras. In this sacrifice the śastra called Āśvina is recited, but before it six āhutis are offered at night. The Āśvina-śastra closely follows the procedure of prātaranuvāka, must comprise at least a thousand verses and was to be recited till sunrise (vide Haug's tr. of Ait. Br. pp. 268-269n for description of this śastra). At twilight is chanted a stotra appropriately called Sandhistotra (Haug's tr. of Ait. Br. pp. 266-267n). It is in the Rathantara melody. If the sun did not rise by that time the hotṛ was to continue reciting Ṛg. I. 112 and when the sun rose he was to recite saurya hymns (viz. Ṛg. X. 158, I. 50. 1-9, I. 115, X. 37). A fourth animal viz. an ewe (or ram according to some) is offered to Sarasvatī on the pressing day (Sat. IX. 7. p. 963). The principal camasas in the night are offered to Indra Apiśarvara (Sat. IX. 7. p. 963.). A puroḍāśa on two potsherds is offered by the pratiprasthātṛ to Aśvins (Āśv. VI. 5. 23 and Sat. IX. 7 p. 965) and a soma cup is offered to the Aśvins. Jai. X. 8. 6 notes that as a vedic passage says 'there is no ṣodaśin cup in Atirātra' and another says there is, the first is a prohibition and there is an option. For details vide Ait. Br. 14. 3 and 16. 5-7, Āśv. VI. 4-5, Sat. IX. 7 pp. 663-665, Āp. XIV. 3. 8—XIV. 4. 11, S. B. E. vol. 41 pp. XVII-XX.

Aptoryāma—This sacrifice is similar to Atirātra of which it appears to be an amplification. Only there are four additional stotras (i. e. 33 in all) and four additional śastras recited by the hotṛ and his assistants, and there are four camasas in relation to these last respectively for Agni, Indra, Viśve Devas and Viṣṇu (Āp. XIV. 4. 12–16, Sat. IX. 7 pp. 966–967, Śāṅ. XV. 5. 14–18 and Sat. X. 8. p. 1111). According to Āśv. (IX. 11. 1) he whose cattle do not live or who desires to secure cattle of good breed should perform the Aptoryāma. Āśv. (IX. 9. 22–23) says that in this the fee is more than a thousand (cows) up to an unlimited number and the hotṛ gets a special gift of a white chariot (plated with silver) to which female mules are yoked. This sacrifice is generally joined with others. The Tāṇḍya Br. (XX. 3. 4–5) states that the rite is so called because by its performance one secures whatever object one desires (from 'āp' to obtain).

Vājapeya—(lit. food and drink, or drink of strength or of food or of a race).[2636] Though this rite is said to be a form of Jyotiṣṭoma and though it follows the procedure of Ṣoḍaśin (Āp. XVIII. 1. 4) it has so many special features of its own that it may be said to be an independent sacrifice. One characteristic feature is that the number 17 is predominant in this sacrifice (Āp. XVIII. 1. 5, Tāṇḍya XVIII. 7. 5), viz. there are 17 stotras and 17 śastras, the 17th being the Vājapeya stotra and śastra, 17 animals sacrificed for Prajāpati, 17 objects distributed as fee, the yūpa (of bilva or khadira wood) was 17 aratnis in length, at the time of enveloping the yūpa with a girdle in this rite 17 pieces of cloth were employed for the purpose (Āp. XVIII. 1. 12), it lasted for 17 days (for 13 days dīkṣā, 3 upasad days and one pressing day) or there were 17 dīkṣās (and then the rite lasted for 21 days). Vide Āśv. IX. 9. 2–3 and Āp. XVIII. 1. 6–7. Another feature was that there were seventeen cups of surā (wine) for Prajāpati as well as 17 cups of soma. Another peculiarity was that there were seventeen chariots to which horses were yoked and a race was run, when seventeen drums that were arranged on the northern *śroṇi* of the vedi were simultaneously beaten (Āp. XVIII. 4. 4 and 7, Kāt. XIV. 3. 14) to the west of the āgnīdhra shed.

2636. Various meanings are assigned to 'Vājapeya'. The Tai. Br. I. 342 says 'वाजाप्यो वा एषः । वाजं ह्येतेन देवा ऐप्सन् । सोमो वै वाजपेयः ।... ... अन्नं वै वाजपेयः ।', शाङ्खायनश्रौत (XV. 1. 4–6) states 'पानं वै पेयाः । अन्नं वाजः । पानं वै पूर्वमथान्नम् । तयोरुभयोराप्त्यै ।'.

This complicated rite was undertaken by one who desired overlordship (ādhipatya, as Āśv. IX. 9. 1 says) or prosperity (Āp. XVIII. 1. 1) or svārājya (the position of Indra or uncontrolled dominion). It was performed in the autumn.[2637] Only a brāhmaṇa or a kṣatriya could perform it, but not a vaiśya[2638] (Kāt. XIV. 1. 1 and Āp. XVIII. 1. 1). In the case of a brāhmaṇa the reward aimed at must have been the attainment of the position of a super-eminently learned or prosperous man. All the priests, the sacrificer and his wife wear chains of gold, and Āśv. IX. 9. 5 adds that the chain worn by the hotṛ has a hundred lotus-like pendants studded with precious stones. The golden chain worn by each priest becomes part of his fee. Besides the three viz. for Agni, Indra and Agni and for Indra (a ram), a barren cow for Maruts and ewe for Sarasvatī and 17 hornless, young and virile goats of one colour (or all of dark colour) for Prajāpati are offered in this rite (Āp. XVIII. 2. 12–13, Kāt. XIV. 2. 11–13). For the 17 cups of wine (called parisrut, prepared from several herbs) the pratiprasthātṛ prepares a separate mound (*khara*) to the west of the axle of the southern havirdhāna cart on which the wine cups made of clay are to be kept. The soma cups are to the east of the axle of the cart and wine cups to the west and they are to be kept separate. According to Kāt. (XIV. 1. 17 and 26) it is the neṣṭṛ priest that gets ready the mound and the wine cups. In the midst of the wine cups a golden cup of honey is placed (Tai. Br. I. 3. 3, Kāt. XIV. 2. 9). The wine is purchased ready-made in exchange for lead from a long-haired man at the time when soma stalks are purchased, or the material for making wine is bought, and is entered into the sacrificial enclosure by the southern door and is boiled on the dakṣiṇa fire (Kāt. XIV. 1. 14–17). The yūpa has four angles (and not eight as elsewhere) and has no top protruding beyond the caṣāla, but its top is even and is slightly depressed in the middle. The caṣāla of the yūpa (which is 17 aratnis high) is made of wheat flour (Tai. Br. I. 3. 7, Āp. XVIII. 1. 8, Kāt. XIV. 1. 22). A race is run in connection with the mid-day pressing in the

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2637. शरदि वाजपेयेन स्वाराज्यकामो यजेत । quoted by शबर on जै. X. 2. 64 and X. 7. 51. The Tai. Br. I. 3. 2 has य एवं विद्वान् वाजपेयेन यजते गच्छति स्वाराज्यम् । अग्रं समानानां पर्येति । तिष्ठन्तेऽस्मै ज्यैष्ठ्याय ।, वाजपेययाजी वाव प्रजापतिमाप्नोति । ताण्ड्यब्राह्मण 18. 6. 4.

2638. स वा एष ब्राह्मणस्य चैव राजन्यस्य च यज्ञः । तै. ब्रा. I. 3. 2; यं ब्राह्मणा राजानश्च पुरस्कुर्वीरन् स वाजपेयेन यजेत । लाट्यायन VIII. 11. 1.

following way (Āp. XVIII. 3. 3 and 12–13). The Tai. Br. I. 3. 2 refers to the race won by Bṛhaspati and connects the Vājapeya with that race. Seventeen chariots are got ready to the east of the āhavanīya with their yokes to the north or east. One of them is the sacrificer's chariot to which three horses are yoked with mantras and a fourth runs along the third but is not yoked. These horses are made to smell the *caru* of wild rice (nīvāra) which is meant for Bṛhaspati. To the sixteen other chariots four horses each are yoked outside the vedi but without mantras (com. on Kāt. XIV. 3. 11). A kṣatriya (rāja-putra according to Āp.) shoots an arrow from the space between the cātvāla and utkara and notes the spot where it falls, from which he shoots an arrow a second time. This is done seventeen times. On the spot where the arrow falls at the 17th shooting, he plants a post of udumbara wood as the goal for the chariot race (Āp. XVIII. 3. 12 and Kāt. XIV. 3. 1–11 and 16–17). When the race starts, the brahmā priest fixes an udumbara chariot-wheel (having seventeen spokes according to Kāt. V. 12. 11) on an axle (or udumbara post navel-high) implanted on a spot between the cātvāla and the utkara (or near the utkara) and ascends on that wheel with 'at the impulse of God Savitṛ may I win vāja (vigour, food or race) with the help of Bṛhaspati, the winner of vāja' (Āp. XVIII. 4. 8, Kāt. XIV. 3. 12 which mentions Vāj. S. IX. 10). When the wheel is revolved from left to right (it is revolved thrice) the brahmā chants the Vājī-sāman[2639] (Āp. XVIII. 4. 11, Āśv. IX. 9. 8. Lāṭ. V. 12. 14). According to Lāṭ. (V. 12. 13) the brahmā only rests his arms on the wheel. The yajamāna occupies the chariot on which mantras were recited and the adhvaryu (or his pupil) also gets into it to instruct the yajamāna to repeat the Vedic formulae he has to utter. Other persons (called vājasṛt) join in the race and sit in the other sixteen chariots and a kṣatriya or vaiśya sits in one of them and the race starts with speed. All the seventeen drums are beaten on the northern śroṇi of the vedi to urge on the horses. All the horses are made to smell the *caru* of wild rice (nīvāra) cooked in 17 pots for Bṛhaspati. The chariot of the sacrificer is in front and the others follow his, but do not overtake it. The adhvaryu makes the yajamāna

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2639. The verse to be chanted by brahmā is आविर्मर्या आ वाजं वाजिनो अग्मन्देवस्य सवितुः सवे । स्वर्गाँ अर्वन्तो जयत ॥ This is one of the few verses of the Sāmaveda that are not found in the Ṛgveda. If the brahmā cannot chant it, he is to mutter it thrice (Āśv. IX. 9. 8).

recite the formulae of victory such as 'agnirekākṣareṇa' (Vāj. S. VIII. 31–34, Tai. S. I. 1. 11). When the chariot reaches the goal, the chariot is taken to its north and then turned round to the south. All the chariots return to the sacrificial ground and the horses are again made to smell the caru of nīvāras and a homa is offered for discharging the drums (dundubhi-vimocanīya-homa). A berry (kṛṣṇala, gold of that weight) is given to each of those that rode the chariots, but that gold is taken back from them and is donated to the brahmā who also receives the golden jar of honey (Kāt. XIV. 4. 17, Āp. XVIII. 5. 5) after it is presented to and taken back from the kṣatriya or vaiśya. The cups of soma are taken up by the priests (the adhvaryu taking the hotṛ-camasa), and the camasādhvaryus take up their cups; while the pratiprasthātṛ takes up the principal wine cup and the other sixteen are taken up by those who joined in the race. The adhvaryu starts towards the east with the soma cups with 'sam pṛcaḥ' (Tai. Br. I. 3. 3), the pratiprasthātṛ to the west with the wine cups and stands near the mārjālīya shed. After the adhvaryu offers the soma cups, the wine cups are shaken and given to the sixteen persons who took part in the race and they quaff them on the southern śroṇi of the vedi. According to Kāt. (XIV. 3. 20 and XIV. 4. 16) the kṣatriya or vaiśya who sat in one of the chariots receives all the wine cups. When preparations are made to chant the Mahendra stotra, the neṣṭṛ requests the wife to put on a short undergarment of darbha and the yajamāna wears a silken garment (tārpyam)[2640] inside the garment which he wears as a dīkṣita. A ladder is raised against the yūpa to its north or south (Kāt. XIV. 5. 5) and when the sacrificer climbs to the top of the yūpa a dialogue ensues between the sacrificer and his wife (Kāt. XIV. 5. 6–11, Āp. XVIII. 5. 9–11). The sacrificer addresses 'wife, come, let us ascend to heaven'. The wife responds 'let us ascend'. They engage in this dialogue thrice. According to Kāt. XIV. 5. 8 both husband and wife climb to the top of the yūpa, while according to Āp. (XVIII. 4. 12) only the husband does so who finally says 'out of us both I shall ascend to heaven'. On reaching the top he touches the caṣāla of wheat flour and mutters 'we reached the heaven, the gods' (Tai. S. I. 7. 9. 2, Vāj. S. IX. 21). Thence he looks at his house with 'May I live long with my children'

2640. Vide S. B. E. vol. 41 p. 85 n for various explanations of 'tārpya'.

(Tai. S. I. 7. 9. 2) or in the several directions with Vāj. S. IX. 22 (Kāt. XIV. 5. 11). Vaiśyas (explained as his children by the com. on Kāt. XIV. 5. 12) throw up to him 17 bags of salt or saltish earth enveloped in leaves of aśvattha or (according to Āp. XVIII. 5. 16–18) the adhvaryu, brahmā, hotṛ and udgātṛ raise up the bags to his face on long poles respectively from the east, south, west and north with mantras (referring to food, *vāja* and winning of vāja) He receives them and descends. He plants his right foot on a piece of gold placed over a goat-skin spread in front of the yūpa on the ground with its neck to the east and hairy side outside and his left foot on the skin itself and from thence he sits down on a couch placed on the west side of the uttaravedi. The offerings of the omentum and other limbs of the animal for Sarasvatī and of other animals are made, the wild rice caru for Bṛhaspati is offered and the priests partake of the remnants as usual. The animals for Prajāpati are offered at the time of the mid-day pressing. Before the offering to Sviṣṭakṛt of the wild rice caru is made water and milk are poured in a vessel of udumbara and food of seventeen kinds of grains or of as many as the sacrificer remembers except one is also put therein and seven offerings are made of all this with the sruva and the yajamāna is sprinkled with the rest (Kāt. XIV. 5. 20–24). He does not eat throughout his life-time the food of the one kind of grain that was omitted. The adhvaryu declares thrice after taking the name of the sacrificer 'he, so and so, is saṁrāṭ' (overlord). Āp. XVIII. 7. 18 says that on performing vājapeya a man is entitled to use the white parasol. After the performance of Vājapeya the sacrificer had to observe certain rules of conduct (vide Lāṭ. VIII. 12. 1–4, Āp. XVIII. 7. 16–17). He should act like a kṣatriya (i. e. he may study and make gifts, but should not teach or accept gifts), he should not rise to receive or do abhivādana or carry[2641] errands for or sit on the same couch with a person who had not performed that sacrifice. The adhvaryu receives the horses and the chariot in which the sacrificer sat (Āp. XVIII. 3. 10) and receives also all the 17 clothes with which the yūpa was enveloped. As to other fees there is some divergence among Āp. XVIII. 3. 4–5, Āśv. IX. 9, 14–17, Kāt. XIV. 2. 29–33 and Lāṭ. VIII. 11. 16–22. Āśv. says that 1700 cows, 17 chariots to which horses are yoked, seventeen

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2641. तस्माद्वाजपेययाज्यप्रत्यवरोहीति । अग्र्यां हि सोऽपभिषिच्यते । ताण्ड्यब्राह्मण 18. 6. 12–13.

horses, seventeen animals which men ride, seventeen draught oxen, seventeen carts, 17 slave-girls decked with golden *niṣkas* round their necks, 17 elephants with golden girths—these constitute the fee in Vājapeya and Āśv. suggests other alternatives. Āp. XVIII. 3. 4 is almost the same but adds seventeen goats and ewes. Lāṭ (VIII. 11. 16–18) is also practically the same as Āśv. but adds several alternatives about cows. In the Kuruvājapeya (variously explained in the com.) cows donated are only 17, in other Vājapeyas 1700 or 17000 cows may be given. Lāṭ. further says that the gifts may be equally divided among all the priests, that the chariot occupied by the sacrificer over which *yajus* mantras were recited and the couch with its coverlet are given to the udgātṛ, the goat-skin with the golden piece is taken by the hotṛ.

It will have been noticed that this sacrifice has several picturesque elements in it. In the race and the drinking bout of seventeen cups there is a popular element. In the climbing to the top of the yūpa by the sacrificer and in the boiled wild rice for Bṛhaspati there is a symbolism of holiness and eminence.

Āśv. IX. 9. 19 says that after performing Vājapeya a king should perform Rājasūya and a brāhmaṇa should perform Bṛhaspatisava,[2642] while Āp. XVIII. 7. 15 recommends the Sautrāmaṇī after it. Kāt. (XIV. 1. 2–8) states various views.

Jaimini in several *adhikaraṇas* deals with the śruti texts about Vājapeya. They may be briefly indicated here. In I. 4. 6–8 he shows that in the sentence 'one desiring to secure overlordship should sacrifice with Vājapeya' the word Vājapeya is the name of a rite (karmanāmadheya) and that that sentence does not lay down some subordinate matter (such as what material is to be used) in the model sacrifice and that the word vājapeya does not mean gruel or similar substance. In Jai. III. 1. 18 it is said that the text 'of the Vājapeya the yūpa is 17 aratnis'

2642. According to Jai. IV. 3. 29–31 the Bṛhaspatisava is an aṅga of Vājapeya and the sentence वाजपेयेनेष्ट्वा बृहस्पतिसवेन यजेत does not lay down a time for the performance of that rite. Vide Tai. Br. II. 7. 1 and Āp. XXII. 7. 5 ff, Āśv. IX. 5. 3 ff for बृहस्पतिसव which is a kind of Ekāha soma sacrifice and which is to be performed by one who desires overlordship (ādhipatya) or spiritual eminence (brahmavarcasa) according to Āśv. IX. 5. 3 or by one who desires to be the purohita of a king (Tai. Br. II. 7. 1).

means that the yūpa required for the sacrifice of animals in the Vājapeya is to be 17 aratnis high and not that any other thing like the Ṣoḍaśipātra was to be 17 aratnis. When the Tai. Br. (I. 3. 4) says that seventeen animals are to be killed for Prajāpati, they are 17 separate yāgas and not one rite (*karma*). When it is said that caru is prepared in milk in seventeen śarāvas (pots), the method of taking out handfuls of grains (as in darśapūrṇamāsa) is not applicable. Jai. says (in XI. 4. 30) that the vessel (kumbhī), the śūla and the spit for roasting the omentum are the same for all the victims, that the omentum of the victim for Prajāpati is not sprinkled with the ājya remaining after the prayāja offerings are made (IV. 1. 33-39) and that the chariot which was occupied by the sacrificer is to be specially given to adhvaryu and not any one of the seventeen chariots i. e. there is a restrictive rule about the share in chariots for the adhvaryu, while there is none as to the other priests (X. 3. 74-75).[2643]

The Agniṣṭoma and the other forms of soma sacrifices so far described are ekāha (one day) soma sacrifices i. e. in them soma is offered in cups on one day thrice (in the morning, mid-day and evening). The sūtras (e. g. Āśv. IX. 5-11, Baud. XVIII. 1-10, Kāt. XXII), however, mention and describe several other one day soma sacrifices, such as Bṛhaspatisava, Gosava, Śyena, Udbhid, Viśvajit, Vrātyastoma (already described above on pp. 345-347) which are left out for want of space.[2644]

2643. For details about Vājapeya, vide Tai. S. I. 7. 7-12, Tai. Br. I. 3. 2-9, Tāṇḍya XVIII. 6-7, Śat. Br. V. 1-2, Āśv. IX. 9, Āp. XVIII, Kāt. XIV. 1-5, Lāṭ. V. 12. 8-25, VIII. 11-12, Sat. XIII. 1-2, Vārāha Śr. III. 1 and Hillebrandt's Rit. Lit. pp. 141-143, Prof. Keith's Rel. and Phil. part 2 pp. 339-340, Introduction to Tai. S. tr. pp. CVIII-CXI, Weber's ' Über den Vājapeya ' (1892), S. B. E. vol. XLI pp. XXIII-XXV.

2644. The Viśvajit from among the ekāhas is a very striking sacrifice. In this the sacrificer either gives a thousand cows or all wealth after separating the share of the eldest son (and excepting land and śūdras who serve him as a duty). Jai. sets out several propositions about this sacrifice in IV. 3. 10-16, VI. 7. 1-20, VII. 3. 6-11, X. 6. 13. After this rite, the sacrificer stays three days at the root of an udumbara tree subsisting on fruits and roots, for three days in a settlement of niṣādas (where he may subsist on nīvāras i. e. on rice, śyāmāka and the flesh of deer), for three days among vaiśyas (*jana*, also explained as ' persons of another gotra ') and three days with kṣatriyas (samānajana,

(*Continued on next page*)

The ahīna sacrifices[2645] are those the duration of which is two to twelve days of soma pressing, which always end with an atirātra and which together with the dīkṣā and upasad days should not extend beyond a month. They should be begun on a Full Moon day. Among them there are groups of sacrifices that last for two days, three days (e. g. Gargatrirātra), four days, five days (called pañcarātras of which Pañcaśāradīya is one), ṣaḍahas and so on. Among the numerous rites called ahīnas, the Aśvamedha and Dvādaśāha deserve notice. The Aśvamedha will be described later on. The Dvādaśāha is both an ahīna and a sattra (Āśv. X. 5. 2). There are several varieties of Dvādaśāha, one being called Bharata-dvādaśāha (Āśv. X. 5. 8., Ap. XXI. 14. 5). The twelve days of the Dvādaśāha as a sattra are constituted by the Prāyaṇīya (the commencing rite, an Atirātra), Pṛṣṭhya Ṣaḍaha[2646] (6 days), Chandomas which are Ukthyas (3 days) and a tenth day which is

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(*Continued from last page*)

also expalined as sagotras). For a year he should not refuse what is offered but should not beg. Vide Kāt. XXII. 1. 9–33, Lāt. VIII. 2. 1–13. The Gosava is a very strange rite. The Tai. Br. II. 7. 6 briefly describes it. One who desires svārājya may perform it and Āp. (XXII. 12. 12–20 and XXII. 13. 1–3) states that for a year thereafter he should be paśuvrata (act like cattle) i. e. should drink water like them and cut grass (with his teeth) and approach his mother &c. (probably only as a make-believe). तनेष्ट्वा संवत्सरं पशुव्रतो भवति । उपावहायोदकं पिबेत्तृणानि चाच्छिन्द्यात् । उप मातरमियादुप स्वसारमुप सगोत्राम् । आप. XXII. 13. 1–3. Another very striking ekāha sacrifice is the सर्वस्वार. This is performed by one who desires to die on performing it and to obtain heaven. When the Ārbhava pavamāna stotra is begun to be chanted in the third pressing, the sacrificer directs the priests to finish the sacrifice and enters fire. This sacrifice is called शुनःकर्णाग्निष्टोमः. Vide ताण्ड्यब्राह्मण XVII. 12. 5, Jaimini X. 2. 57–61 where Śabara appears to quote some vedic texts very similar to Āp. XXII. 7. 21–25 'मरणकामो यजेत यः कामयेतानामयता स्वर्गं लोकमियामिति । ...... आर्भवे स्तूयमाने औदुम्बरीं पत्तोदशेनाहतेन वाससा दक्षिणाशिराः प्रावृतः संविशन्नाह ब्राह्मणाः समापयत मे यज्ञमिति । सद्यैव संतिष्ठते ।'

2645. Vide Śat. Br. IV. 5. 4, Āśv. X. 1. 11—X, 5. 13, Āp. XXII. 14ff, Kāt. XXIII, Śāṅ. XVI. 19–30, Lāṭ. IX. 5–12.

2646. According to Kāt. XII. 3. 1 a pṛṣṭhya ṣaḍaha is so constituted that the first day is an Agniṣṭoma, the fourth is a Ṣoḍaśin and the rest are Ukthyas, while an Abhiplava ṣaḍaha is so constituted that the first and last are Agniṣṭomas and the rest are Ukthyas. There is also a difference between the two as regards the stomas. Vide S.B.E. vol. 26 pp. 402–403 n. 4. For the Chandomas, vide Haug's tr. of. Ait. Br. p. 347 *n*.

an Atyagniṣṭoma (called Avivākya, on which no speaking or dispute about errors is allowed) and the Udayanīya (concluding rite, which again is an Atirātra). The principal differences between the Dvādaśāha as an ahīna and a sattra are: (1) a sattra can be performed only by brāhmaṇas, while a dvādaśāha may be performed by any one of the first three varṇas; (2) the sattra may extend over even long periods (such as a year or more), while a dvādaśāha cannot so extend; (3) in the sattra the distinction of yajamāna and priests does not exist but all are yajamānas and all work as priests, while in dvādaśāha that distinction exists; (4) (as a consequence of the above) in a sattra there are no dakṣiṇās. Kāt. XII. 1. 4 states that wherever in the vedic texts the words 'upayanti' and 'āsate' occur it is a sign of a 'sattra' (and so in that case the rules about sattras will apply) but where the word 'yajate' or 'yājayet' is used it is a sign of an ahīna. In an ahīna only the last day is an Atirātra, but in a sattra both the first and last days are Atirātras (Kāt. XII. 1. 6).

It is now necessary to say something about a few other striking sacrifices.

Rājasūya.—This is strictly not a purely soma sacrifice, but it is a most complex ceremony extending over a very long period (more than two years) and comprising a number of separate iṣṭis (like the one to Anumati), Soma sacrifices (like Pavitra) and animal sacrifices (Kāt. XV. 1. 3). Even the briefest statement of the several rites will occupy many pages. An attempt will be made to indicate only a few salient features.

This ceremony could be performed only [2647] by a kṣatriya. There was a difference of view, some holding that it could be performed only by him who had not celebrated the Vājapeya (Kāt. XV. 1. 2), while others held that it should be celebrated after Vājapeya (Āśv. IX. 9. 19). In the Śat. Br. IX. 3. 4.8 it is said 'by performing the Rājasūya one becomes a king (*rājan*)

2647. राजा राजसूयेन यजेत । लाट्यायनश्रौत IX. 1. 1, सत्याषाढ (XIII. 3) adds स्वर्गकामो before यजेत. Vide Āp. XVIII. 8. 1, Kāt. XV. 1. 1; राजसूयेन स्वाराज्यकामो यजेत quoted by Śabara on Jai. XI. 2. 12; Śāṅ. XV. 13. 1 after narrating that Varuṇa secured super-eminence, complete dominion and overlordship by performing it states सधो एवैतद्यजमानो यद्राजसूयेन यजते सर्वेषां राज्यानां श्रैष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति ।. The word राजसूय is derived by Śabara as 'राजा तत्र सूयते तस्माद्राजसूयः । राज्ञो वा यज्ञो राजसूयः' (on Jai. IV. 4.1). Soma is called rājan.

and by the Vājapeya an emperor (*samrāṭ*) and the position of the king is (obtained) first and thereafter of emperor.' On the first day of the bright half of Phālguna the sacrificer undergoes dīkṣā for a soma sacrifice called Pavitra, which follows the procedure of Agniṣṭoma (Lāṭ. IX. 1. 2, Aśv. IX. 3. 2, Kāt. XV. 1. 6). There was difference of opinion as to the number of dīkṣā days (Lāṭ. IX. 1. 8, Kāt. XV. 1. 4). The Abhiṣecanīya ceremony which is the principal among the rites of Rājasūya took place exactly a year after the Pavitra sacrifice was commenced (Lāṭ. IX. 1. 4). At the end of the Abhiṣecanīya the sacrificer did not actually enter into water for the final bath (avabhṛtha), but wearing shoes made of boar-skin he repaired from the sacrificial ground (devayajana) to the water, put into the water black antelope horn or the foot portion of a black antelope skin and returned wearing shoes of black antelope skin (Lāṭ. IX. 1. 23–24).

There are five offerings commencing the next day after the Pavitra sacrifice, one each on one day. Then on the Full Moon of Phālguna there is an iṣṭi to Anumati (a puroḍāśa being offered). Vide Kāt. XV. 1. 9 and Āp. XVIII. 8. 10. There is an offering to Nirṛti prepared from the particles of grains that fall to the west of the śamyā from the mill-stone when the grains for the puroḍāśa to Anumati are being ground. The particles are taken in the sruva and a firebrand being lighted from the dakṣiṇa fire, the offering is made to the south of the vihāra on that fire-brand or on some saltish land. On the full moon day of Phālguna are begun the cāturmāsyas (i. e. first the Vaiśvadeva, then after four months Varuṇapraghāsas and so on). This goes on for one year. Between the *parvans* of the cāturmāsyas, the monthly full moon and new moon sacrifices are performed. The cāturmāsyas come to an end with the Śunāsīrīya parva on the first of the bright half of Phālguna. After that several rites follow such as the Pañcavātīya in five fires in the four directions and in the middle (Āp. XVIII. 9. 10–11, Kāt. XV. 1. 20–21), the Apāmārga-homa (Āp. XVIII. 9. 15–20, Kāt. XV. 2. 1 ff.). Then there are twelve offerings called 'ratninām[2648] havīṃṣi' performed on twelve days one

2648. The 'ratnins' are enumerated somewhat differently in different texts, though some are common to all. Vide Tai. S. I. 8. 9. 1–2, Tai. Br. I. 7. 3, Sat. Br. V. 3. 1. 'रत्निनामेतानि हवींषि भवन्ति । एते वै राष्ट्रस्य प्रदातारः ।' तै. ब्रा. I. 7. 3.

after another in the houses of the 'ratnas' (jewels) viz. of the sacrificer himself, his queens and state functionaries (Kāt. XV. 3 and Āp. XVIII. 10). The deity to whom an offering is made is appropriate to the person in whose house the offering is made and the offerings and fees also differ. The twelve persons (according to Kāt.) are the sacrificer, the commander of the army, the purohita, the crowned queen, the sūta (minstrel ?), grāmaṇī (village headman), the kṣattṛ (chamberlain), saṁgrahītṛ (treasurer or charioteer ?), akṣāvāpa (superintendent of gambling), govikarta (hunter ?), dūta or pālāgala (courier), parivṛkti (the discarded queen) and the deities respectively are Indra, Agni Anīkavat, Bṛhaspati, Aditi, Varuṇa, Maruts, Savitṛ, Aśvins, Rudra (for both akṣāvāpa and govikarta), Agni, Nirṛti (the offering in this case is a caru of black rice husked with the nails). The dakṣiṇās also vary (vide Āp. XVIII. 10. 15–30, Kāt. XV. 3. 16–34). Then follow several offerings. Then comes the Abhiṣecanīya rite which is the central ceremony in Rājasūya and which lasts for five days (one day dīkṣā, three days *upasads* and one sutyā day of soma pressings). The dīkṣā of Abhiṣecanīya (anointing rite) is performed on the first of Caitra. It is performed on the southern part of the sacrificial ground while the Daśapeya is performed on the northern portion. In the Abhiṣecanīya and Daśapeya the hotṛ must be of the Bhṛgugotra (Tāṇḍya Br. XVIII. 9. 2, Kāt. XV. 4. 1, Śāṅ. XV. 13. 2). The Abhiṣecanīya follows the procedure of the Ukthya. Soma is bought for both Abhiṣecanīya and Daśapeya at the same time, but half of it (for Daśapeya) is deposited, after being carried in a cart, in the house of the brahmā priest. Then there are eight offerings of caru called Devasū-havīṁṣi viz. to Savitṛ, Agni Gṛhapati, Soma Vanaspati, Bṛhaspati, Indra, Rudra, Mitra, Varuṇa. According to Āp. XVIII. 12. 7–8 after these eight offerings the brahmā priest announces to the 'ratnins' that the sacrificer is their king and refers to the tribes or people occupying the country.[2649] Vide Kāt. XV. 4. 15–17 also. At the end of *iḍā* in the case of these caru offerings the priest brings waters of seventeen kinds in seventeen vessels of udumbara wood, viz. of the Sarasvatī river, flowing water of a river, water from ripples produced by the entrance of a man or animal, water

2649. अथैनं रत्निभ्य आवेदयत्येष वो भरता राजेति । एष वः कुरवो राजेति कौरव्यम् । एष वः पञ्चाला राजेति पाञ्चालम् । एष वः कुरुपञ्चाला राजेति वा कुरुपञ्चालान् । एष वो जनता राजेत्यन्यान् राज्ञः । सोमोऽस्माकं ब्राह्मणानां राजेति ब्रह्मा जपति । आप XVIII. 12. 7–9.

from a river drawn against the current, water of the sea, of ocean waves, of whirl-pools, of deep steady reservoirs always exposed to the sun, rain water in sunshine before it falls on the ground, of a lake, of a well, of frost &c. (Kāt. XV. 4. 21-42, Āp. XVIII 13. 1-18). All the waters are poured into a vat of udumbara which is placed near the seat of Maitrāvaruṇa. After the Marutvatīya cup is offered in the Ukthya rite, he spreads to the east of the vessel of water a tiger skin on the western end of which lead is placed. Six homas called Pārtha[2650] are offered (Āp. XVIII. 15. 8, Kāt. XV. 5. 34) and then with a gold piece tied in two kuśa blades the water in the big vessel is cleansed (that is utpavana is performed) and is distributed in four vessels made of palāśa, udumbara, nyagrodha and aśvattha. The sacrificer wears a silken garment (tārpya, explained by Kāt. XV. 5. 7-11), a white turban (one end of which hangs from the shoulder) and a mantle. The sacrificer recites the Āvid formulae[2651] (Āp. XVIII. 14. 10, Kāt. XV. 5. 21, which refers to Vāj. S. X. 9). The adhvaryu gives a strung bow and three arrows to the sacrificer, who puts a copper piece in the mouth of a long haired man (eunuch) for averting evil (from spirits and snakes?); vide Vāj. S. X. 10. The sacrificer treads upon the piece of lead and brushes it away with his foot and stands on the tiger-skin with a gold piece under his foot and has a fillet of gold on his head. The sacrificer holds up his arms. He strides in the quarters. The sacrificer stands facing the east and the adhvaryu, standing in front of him, first sprinkles him with the holy water contained in the vessel of palāśa, the other priests follow viz. the brahmā sprinkles him from the right with water in udumbara vessel and so on. Besides, the king's brother (Kāt. XV. 5. 30) or another kṣatriya (Āp. XVIII. 16. 3) sprinkles him with water from the udumbara vessel, a friendly kṣatriya from the third vessel and a vaiśya from the fourth (Āp. XVIII. 16. 3-5 says a kṣatriya sprinkles water from udumbara vessel, a vaiśya sprinkles from behind the king with water from aśvattha vessel and a friend from the common people sprinkles from the north side with water in the nyagrodha

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2650. The Śat. Br. V. 3. 5. 4. connects these offerings with Pṛthu Vainya (the first consecrated king of men). The mantras are in Vāj. S. X. 5.

2651. In the Tai. S. 1. 8. 12. 2 the *āvid* formulae are interesting and they are : आवित्तोग्निर्गृहपतिरावित्त इन्द्रो ... आवित्ते द्यावापृथिवी धृतव्रते आवित्ता देव्यदितिर्विश्वरूप्यावित्तोयमसावामुष्यायणोस्यां विश्यस्मिन्राष्ट्रे महते क्षत्राय महत आधिपत्याय महते जानराज्यायैष वो भरता राजा सोमोस्माकं ब्राह्मणानां राजा।

vessel). These actions are probably symbolic of the consent of all people to the anointing. The sacrificer rubs with the antelope horn over the whole of his body the holy water sprinkled over him (Kāt. XV. 6. 8). According to Kāt. XV. 6. 1–2 at this stage or after the dice play (to be described later) the hotṛ priest sitting on a cushion inlaid with gold recites the story of Śunaḥśepa[2652] for the sacrificer's benefit. Āp. XVIII. 19. 10 places this recital after the dice-play. Āśv. IX. 3. 9 says that the story of Śunaḥśepa is recited to the anointed king after the marutvatīya śastra in the Abhiṣecanīya rite (and before the Niṣkevalya śastra), the king being seated on a golden cushion and surrounded by his son and ministers. The adhvaryu also sits on a cushion inlaid with gold and utters the responses (pratigara) uttering 'om' (as the pratigara) at the end of each ṛk and 'tathā' at the end of each *gāthā*.[2653] At the end of the recitation the sacrificer donates a hundred or a thousand cows to the hotṛ and to the adhvaryu and donates also their respective cushions. The king takes three strides called Viṣṇukrama on the tiger-hide. All the remnants of the anointing waters are poured in the palāśa vessel and are handed over by the anointed king to his son with the words 'May my son continue this my work and this my prowess.' Then two homas are offered (called nāmavyatiṣañjanīya) in which at first the son is declared to be the father of his father and then secondly the relationship is rightly put.[2654] Vide Āp. XVIII. 16. 14–15, Kāt. XV. 6. 11. Then there is a symbolic march for the plunder of cows. As in Vājapeya a chariot is made ready, four horses are yoked to it, the sacrificer ascends it, takes the chariot in the midst of a group of hundred or more cows belonging to his kinsmen collected to the north of the āhavanīya,

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2652. Vide Ait. Br. 33 for the story. Śāṅ. (XV. 17. 27) contains (with a very few additions and slight variations) the whole of the Ait. Br. passage on the story of Sunaḥśepa.

2653. ओमित्युचः प्रतिगर एवं तथेति गाथायाः। Āśv. IX. 3. 11, Kāt. XV. 6. 3, Āp. XVIII. 19. 13. For example, he responds with 'tathā' at the end of each of the ten gāthās from यं त्विमं in the Ait. Br. But some of the verses like कस्य नूनं (Ṛg. I. 24. 1 quoted in Ait. Br. 33. 4) are ṛks. There is no pratigara except at the end of ṛk verses and gāthās, when the Sunaḥśepa story is narrated.

2654. As an example may be given this. अयमभिमन्युरर्जुनस्य पितेत्येवं पितृशब्दो पुत्रे कृतो भवति यथायथं पश्चादिति अर्जुनोऽभिमन्योः पितेत्येवम् । com. on Kāt. Vāj. S. X. 20 refers to this प्रजापते न त्वदेतान्यन्यो ... ... तत्रास्त्वयमहुष्य पितासावस्य पिता वयं स्याम पतयो रयीणां स्वाहा ।

touches one of them with the string of his bow and says 'I seize these.' Then he restores to the owner as many cows as are collected or more and returns to the sacrificial ground and makes four offerings called Rathavimocanīya. Vide Kāt. XV. 6. 13–23. Lāṭ. (IX. 1. 14–22) gives a more graphic account that at the time of giving gifts, the king's kinsmen are collected with their wealth, arrows are discharged at them by the sacrificer, they themselves bring back the arrows and declare 'O king, may you be victorious.' One-third of their wealth is distributed among the priests, one-third is given at the time of the Daśapeya to the worthy brāhmaṇas brought in that rite, one-third is returned to the kinsmen, villages are bestowed on them and they become rājanyas (king's nobles) but not worthy of coronation. Before getting down from the chariot he puts on boar-skin shoes, bows to the earth with 'O mother earth! do not injure me nor may I injure thee' (Vāj. S. X. 23, Tai. S. I. 8. 15. 1). The king then sits on a chair or throne made of khadira that is placed in front of the āgnīdhrīya shed (Āp. XVIII. 18. 5–8, Kāt. XV. 7. 1–4). The priests and the 'ratnins' take seats round him; the brahmā priest (the purohita or adhvaryu according to Kāt. XV. 7. 11) hands over the sphya to the king, from whom it passes on to several persons viz. the king's brother, sūta, sthapati, village headman, kinsman (Āp. XVIII. 18. 14–16). According to Kāt. (XV. 7. 13) the kinsmen and the pratiprasthātṛ mark out a place for dice play with the sphya (according to Āp. XVIII. 18. 16 the superintendent of gambling does so). On the ground so marked a quadrangular hut or shed is erected. Five dice are handed over to the king who is lightly struck by the priests with sticks of sacrificial trees. The king calls as umpires (upadraṣṭṛ) the saṁgrahītṛ, the bhāgadugha (collector of taxes) and the kṣattṛ (Āp. XVIII. 19. 6–8). The play is so arranged that the best throw (of the dice) comes to the king and the worst to his kinsman.[2655] It appears that the dice play required golden pieces also beyond a hundred or a thousand in number (Āp. XVIII. 19. 1). According to Kāt. (XV. 7. 25–26) the king actually undergoes the avabhṛtha bath, while Lāṭyāyana as stated above differs. After the offering of anubandhyā cow and the performance of the udavasānīyā iṣṭi, a cake prepared from a mixture of rice

2655. कृतादि वा निवृत्य राजप्रभृतिभ्यः । सजाताय कलिम् । Kāt. XV. 7. 18–19. कृत and कलि are throws of dice. It is difficult to find out how exactly dice-play took place. Vide Eggeling's note in S.B.E. vol. 41 pp. 106–107.

and barley and baked on twelve potsherds is offered to Indra and Viṣṇu. For ten days after the Abhiṣecanīya he offers successively on each day offerings called 'saṁsṛpām havīṁṣi' respectively to Savitṛ, Sarasvatī, Tvaṣṭṛ, Pūṣan, Indra, Bṛhaspati, Varuṇa, Agni, Soma, Viṣṇu (Kāt. XV. 8. 1–4, Āp. XVIII. 20. 7 which says they are ten or seven and they begin with Agni; Āśv. IX. 4. 6 speaks of only seven). Each of these is offered in fire set up in a devayajana to the east of the preceding one and the last of the ten is offered in the shed prepared for the Daśapeya rite (Āp. XVIII. 20. 8–10, Kāt. XV. 8. 2–3). On each of the ten (or seven) iṣṭis (of saṁsṛpām havīṁṣi) he offers to the priests ordinary or golden lotus flowers and on the tenth day he wears a garland made of those flowers. That becomes his consecration (dīkṣā) for the next rite, viz. Daśapeya. Jaimini declares (in XI. 2. 57–62) that though soma is purchased for both Abhiṣecanīya and Daśapeya at the same time (vide p. 1216 above), yet in the two ekāhas the whole procedure of soma sacrifices is repeated. A different proposition is stated in Kāt. XV. 8. 10–13 (except as to dīkṣā and avabhṛtha which are repeated in both rites). On the tenth day after the Abhiṣecanīya is finished the Daśapeya is performed (Lāṭ. IX. 2. 1, Kāt. XV. 8. 14 says on the 7th day i. e. on 7th of the bright half of Caitra). This rite is so called because in it each of the ten camasas (cups) of soma are partaken of by ten brāhmaṇas (Āśv. IX. 3. 18, Āp. XVIII. 21. 3). The brāhmaṇas are the ten ṛtviks who ordinarily partake of the soma in camasas plus 90 more (called *anuprasarpakas*) who possess special qualifications, viz. whose ten ancestors on the father's and mother's sides were masters of Vedic lore, had rigorously performed their duties and were engaged in holy actions and who had no sexual or marital alliances with non-brāhmaṇas[2656] (vide Āśv. IX. 3. 19–21, Śāṅ.

2656. Vide note 574 for the passage of Āśv. According to Āp. XVIII. 21. 3–4 and Kāt. XV. 8. 16 the ten ancestors on the father's side only should have been drinkers of Soma. Vide Lāṭ. IX. 2. 5–7. The वाराहश्रौत III. 3. 4. 18 says येषां दशाह न मीमांसेरन्त ऋत्विजो प्रसर्पिणश्च (प्रसर्पिणश्च ?) पिता (पि .र?) किं ब्राह्मणस्येत्युक्त्वा प्रसर्पति (प्रसर्पन्ति ?). The editor, Dr. Raghu Vira, was puzzled by this sūtra. It means (when corrected as shown) that the priests and others who came to drink soma and could not trace ten generations of soma-drinkers entered after reciting a verse out of the verses that begin with the words 'pibā somam' (like Ṛg. VI. 17. 1 or VII. 22. 1) and the verse 'why do you ask the brāhmaṇa about his father or mother' (Kāṭhaka Saṁ. 30. 1 or Maitrāyaṇī S. IV. 8. 1). The verse is: किं ब्राह्मणस्य पितरं किमु पृच्छसि मातरम् । श्रुतं चेदस्मिन्वेद्यं स पिता स पितामहः ॥

XV. 14. 8–11). Kāt. XV. 8. 17 gives an option that one need not investigate whether the ten ancestors of each were soma-drinkers, but the one hundred brāhmaṇas should enter the *sadas* after reciting Vāj. S. X. 30.

Fees are prescribed at many of the constituent rites in Rājasūya, but special fees are mentioned in connection with the Abhiṣecanīya and Daśapeya (Āśv. IX. 4. 2 ff). At the Abhiṣecanīya Āśv. recommends 32000 cows to each of the four principal priests, 16000 to each of the first assistants of the four, 8000 to each of the next four, 4000 to each of the last group of four (Āśv. IX. 4. 3–5). These come to the huge figure of 240000 cows. Vide Śāṅ. XV. 16. 16–19 also for such large figures. At the Daśapeya 1000 cows are the fee and then there are special rewards for the 16 priests (Āśv. IX. 4. 7–20, Āp. XVIII. 21. 6–7, Kāt. XV. 8. 23–27, Lāṭ. IX. 2. 9–15) viz. a golden chain, a horse, a milch cow (with calf), a goat, two golden ear-rings, two silver ear-rings, twelve five year old pregnant cows, a barren cow, a round golden ornament (rukma), a bull, cotton cloth, a thick hempen piece of cloth, a cart full of barley drawn by an ox, an ox, a heifer, a young three year old bull respectively to udgātṛ, his three assistants, adhvaryu, pratiprasthātṛ, brahmā, maitrāvaruṇa, hotṛ, brāhmaṇācchaṁsin, potṛ, neṣṭṛ, acchāvāka, āgnīdhra, unnetṛ and grāvastut.

For one year after the avabhṛtha bath in Daśapeya, the king has to keep certain observances (called devavratas in Lāṭ. IX. 2. 17 ff) viz. he should not plunge in water for daily bath but should only rub his body with water, should always brush his teeth, pare his nails, should not cut his hair (but may shave the mustache or beard), should sleep in the sacrificial fire-shed on a tiger-skin with its hair upwards, should daily offer fuel-sticks; his subjects (except brāhmaṇas) should not cut their hair for a year, nor should horses' hair be cut for a year. For a year he should never walk on the ground unless he wears shoes (Kāt. XV. 8. 29).

There are several minor offerings, such as those called pañcabila in four quarters and in the midst (Kāt. XV. 9. 1–3), twelve *prayuj* offerings at the interval of a month or on two days (Kāt. XV. 9. 11–14, Āp. XVIII. 22. 5–7).

At the end of a year from the Daśapeya took place the rite called Keśavapanīya[2657] which followed the procedure of the

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2657. केशवपनीय इति संज्ञा संवत्सरभृतानां केशानां तस्मिन् वपनं क्रियते । com. on लाट्यायनश्रौत IX. 3. 1.

Atirātra sacrifice (Āśv. IX. 3. 24) and in which hair grown for a year were cut off. About the exact time of the rite there were different views. The com. on Āśv. says it was performed on some day in the bright half of Vaiśākha, while the com. on Kāt. XV. 9. 20 says that the pressing day of Keśavapanīya fell on the Full moon day of Jyeṣṭha. Vide also Lāṭ. IX. 3. 1–3. Then follow two rites called Vyuṣṭi-dvirātra (dvirātra for prosperity), which were respectively (first) an Agniṣṭoma and (the 2nd) an Atirātra performed at the interval of one month (Kāt. XV. 9. 21–23, Āśv. IX. 3. 25–26). There were several views about the time of their performance (Lāṭ. IX. 3. 5–9, Āp. XVIII. 22. 14–16). Then one month after the 2nd Vyuṣṭidvirātra (i. e. on Śrāvaṇa Full Moon day) was performed the rite called Kṣatradhṛti (lit. stability of martial power) which followed the procedure of Agniṣṭoma (Āśv. IX. 3. 27, Lāṭ. IX. 3. 13). Śāṅ. (XV. 16. 10–11) refers to the legend that Kurus lost in each battle because they did not offer the Kṣatra-dhṛti rite.[2658] According to Śat. Br. V. 5. 5. 6–9 in place of the Udavasānīyā there was the Traidhatavī iṣṭi in which a cake prepared of barley and rice mixed together was offered. This finished the Rājasūya, but one month after it in the bright half the Sautrāmaṇī iṣṭi was performed. This last is dealt with separately below.

It will have been seen that this complex rite is full of symbolic elements and also popular elements like dice-play.

In the sabhāparva of the Mahābhārata (chap. 33–35) there is a description of the Rājasūya performed by Yudhiṣṭhira, but it is of the vaguest sort and does not go into any details. Vide Jai. IV. 4. 1–4 (the dice-play has no independent fruit and that it, though held for the cow referred to in Āp. XVIII. 19. 2, is not an aṅga of the abhiṣecanīya only, but really of the whole Rājasūya), V. 2. 13–15 (in the offerings called Devasūhavīṁṣi, which are prepared from several kinds of corn, the mortar is one for pounding all the corns one after another), XI. 4. 1–3, XI. 4. 4–7 (the priests chosen at the beginning should continue to work till the end), XI. 4. 8–10 (about the offerings in the houses of the 'ratnins'), XI. 4. 43 (the mantra

2658. अथैतेन क्षत्रस्य धृतिना यजते । चतुष्टोमेन रथन्तरपृष्ठेनाग्निष्टोमेन । तेनो ह त्रिष्टोमेन इन्द्रद्युम्न अभिप्रतारिण ईजे । तद्ध ह ब्राह्मणोऽभ्याजहार । न क्षत्रस्य धृतिनायक्ष्य इममेव प्रतिसमरं कुरवः क्षेत्राच्च्योष्यन्त इति । तद्ध किल तथैवास यथैवैनं प्रोवाच । शाङ्खायन-श्रौत XV. 16. 8–11.

recited at the time of beating corn in the mortar has to be repeated in the Devasūhavīṁṣi); II. 3. 3 (holds that the iṣṭi in which puroḍāśas are offered to Agni and others and in which the fees are various such as gold and which is called Aveṣṭi is a separate iṣṭi and that though in the Rājasūya it is performed only by a king, it can be performed independently of Rājasūya by a brāhmaṇa in a somewhat different order of offerings).[2659]

2659. For details about Rājasūya, vide Tai. S. I. 8. 1-17, Tai. Br. I. 4. 9-10, Śat. Br. V. 2. 3-5, Ait. Br. VII. 13 and VIII., Tāṇḍya Br. XVIII. 8-11, Āp. XVIII. 8-22, Kāt. XV. 1-9, Āśv. IX. 3-4, Lāṭ. IX. 1-3, Śāṅ. XV. 12 ff, Baud. XII ; S. B. E. vol. 41 pp. XXIV ff, vol. 44 pp. XV ff, Prof. Keith's 'Rel. and Phil. of the Veda' part 2, p. 340, and Intro. to Tai. S. pp. CXI-CXIII, Weber's 'Die Königsweihe den Rājasūya' (Berlin, 1893), which last contains an exhaustive treatment (pp. 1-158) of the Rājasūya.

CHAPTER XXXV

SAUTRĀMAṆĪ[2660] AND OTHER SACRIFICES

This rite is included among the seven forms of haviryajñas (Gaut. VIII. 20, Lāṭ. V. 4. 23). It is not a soma sacrifice but is a combination of an iṣṭi with animal sacrifice (Śat. Br. XII. 7. 2. 10). The chief characteristic of it is the offering of *surā* (wine) in it. In modern times milk is offered in place of surā in the Sautrāmaṇī. According to Lāṭ. V. 4. 20 and Āp. XIX. 5. 1 there are two kinds of this rite, viz. Kaukilī and Caraka-sautrāmaṇī (or the ordinary one). Kaukilī is an independent rite, while the ordinary Sautrāmaṇī is performed at the end of the Rājasūya (one month after it) and also at the end of the piling of the fire-altar (agnicayana). Lāṭ. V. 4. 21 states that there is chanting of *sāmans* only in the Kaukilī and not in the other variety and according to Kāt. XIX. 5. 1 (com.) it is the brahmā that chants the Sāman to Indra in the Bṛhatī tune (viz. Vāj. S. XX. 30) Āp. XIX. 1. 2. states that in the ordinary sautrāmaṇī the procedure is that of the nirūḍha-paśubandha and that (XIX. 5. 2) in Kaukilī also the same procedure applies. There are two fires as in Varuṇapraghāsa, but the southern one is not established on a *vedi* (Kāt. XIX. 2. 1 and V. 4. 12). Some held (as is done by Śat. Br. XII. 7. 3. 7) there were two vedis behind which two mounds were raised, one for cups of milk and the other for cups of surā. The rite takes four days, during the first three out of which wine is prepared from various ingredients, while on the last day three cups of milk and three of surā are offered to Aśvins, Sarasvatī and Indra and animals are slaughtered for the same three.

In this rite the victims are a reddish-white goat for the Aśvins, an ewe for Sarasvatī, and a bull for Indra Sutrāman (Śāṅ. XV. 15. 1–4, Āśv. III. 9. 2). A brief description of the method in which wine was prepared in the Sautrāmaṇī is given below from the Śat. Br. V. 5. 4, XII. 7. 2, Kāt. XV. 9. 28–30,

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2660. The word Sautrāmaṇī is derived from sutrāman (a good protector), an epithet of Indra (vide Ṛg. X. 131. 6–7). Śat. Br. V. 5. 4. 12 derives it as 'one who was well saved (by the Aśvins)'.

XIX. 1-2 (and com. thereon). Rice-grains[2661] (or malted rice grains and malted barley or śyāmāka) germinated and ungerminated covered in linen cloth are purchased from an eunuch in exchange for lead, wool and fried grain for thread. This purchase takes place on the southern one of the vedis specially prepared for this rite near the peg called antaḥpātya on a hide. The rice grains are cooked in plenty of water and the malted barley grains are powdered and boiled. The water and scum are strained through woollen cloth. The hair of the lion, the wolf and the tiger are thrown into the mixture (this is symbolic of the characteristics of prowess, impetuosity and fury found in those wild beasts). Certain vegetable substances such as myrobalans, ginger, nutmeg (which serve as yeast and are mentioned in the note below), are powdered and boiled in plenty of water. The hot watery scum from the two pots of boiled rice and powdered barley is taken into two vessels and the extract of vegetables is poured in both of them, the mixture being called *māsara*. The boiled rice and barley are also mixed with the extract of powdered vegetables, put in a kumbhī (a big jar) along with contents of the māsara vessels and the jar is placed in a pit dug to the south-west of the sacrificial hall and kept there for three nights. On the first day the milk of one cow meant for Aśvins is poured into the kumbhī placed in the pit and powder of śaṣpa is added. The next day the milk of two cows meant for Sarasvatī is poured into the kumbhī and powder of tokma is added. On the third milk of three cows meant for Indra is added and also the powder of fried rice grains (lāja). To the west of the mound prepared on the southern vedi a pit is dug (outside the vedi according to com. on Kāt. XIX. 2. 7.) on which is spread bull's hide over which a sieve of bamboo is held and the liquid from the large jar is poured over the sieve (called kārotara).[2662] The wine thus purified is collected in a

2661. Kat. (XIX. 1. 18 ff) uses the words शष्प (malted rice or grass), तोक्म (malted barley), नग्नहु (vegetable substances). The com. on Kāt. XIX. 1. 20 quotes verses specifying these latter : सर्जत्वक् त्रिफला चैव शुण्ठी चैव पुनर्नवा । चतुर्जातकसंयुक्ता पिप्पला गजपिप्पली । वंशोऽवका बृहच्छत्रा चित्रकं चेन्द्रवारुणी । अश्वगन्धा समुत्पाद्य मूलान्येतानि निर्दिशेत् ॥ धान्यकं च यवानी च जीरकं कृष्णजीरकम् । द्वे हरिद्रे वचा चैव विल्वा क्षीरपो यवाः ।' Āp. XIX. 5. 4 defines नग्नहु differently.

2662. Āp. XIX.5–6 and Baud. XVII.31–32 state methods of preparing surā which differ in several details, though the principle is the same. It is prepared by fermentation from rice, barley and other corn. So this surā would be 'paiṣṭī' out of the three varieties mentioned in Manu XI. 94.

sata (a vessel of palāśa wood) and it is further purified by means of the hair of the tail of a cow and a horse. Of this purified wine the pratiprasthātṛ fills the cups for being offered to the three deities, viz. the Aśvins, Sarasvatī and Indra. Either one or three cups are filled for each of the three deities (Kāt. XV. 10. 13). This is done after the offering of the omentum and after mārjana. According to Āp. XIX. 2. 9–11 and Kāt. XV. 10. 12 powders of kuvala, karkandhū and badara fruits are added to the wine in the cups and they are offered in the dakṣiṇa fire (Kāt. XV. 10. 17). There was only one puronuvākyā, one praiṣa and one yājyā for all cups.[2663] On the dakṣiṇa fire a vessel having a hundred holes covered with a hair strainer and gold and containing the remnants of the wine cups was hung by means of a *śikya* and the trickling drops of wine were offered to pitṛs called Somavat, Barhiṣad and Agniṣvātta with Vāj. S. XIX. 52–60. It is to be noted that the remnants of the wine were not drunk by the priests, but were either drunk by a brāhmaṇa hired for the purpose (Āp. XIX. 3. 3) or they were poured over an ant-hill. Āśv. (III. 9. 5–6) says that the priests muttered a verse (which is Vāj. S. XIX. 35) and only smelt the remnants of the wine offered (this is called prāṇabhakṣa). Śāṅ. notes that some teachers recited the puronuvākyā, yājyā and praiṣa in an entirely changed form (probably as directly mentioning only surā and not in the phraseology of soma) but it should not be so done, since that is a method fit only for asuras. From this one may plausibly argue that the Sautrāmaṇī was practised among Asuras (non-Aryan people or schismatics) and was adopted by the Vedic Aryans, with appropriate changes. But it is clear that the drinking of surā by priests was condemned even then.[2664] Eggel-

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2663. Vide Āśv. III. 9. 3. The puronuvākyā is Ṛg. X. 131. 4, the yājyā is Ṛg. X. 131. 5 and the praiṣa to the hotṛ to repeat the yājyā is : 'होता यक्षदश्विना सरस्वतीमिन्द्रं सुत्रामाणं सोमानां सुराम्णां जुषन्तां व्यन्तु पिबन्तु मदन्तु सोमान् सुराम्णो होतर्यज ।' (Āśv. III. 9. 3.). It will be noticed that surā is referred to in terms of soma. Śāṅ. says 'सर्वानेके विकृतानामनन्ति । तदु तथा न कुर्यादासुरं तत्'. According to Śāṅ. the adhvaryu recited Vāj. S. XIX. 34 (= Tai. Br. II. 6. 3) and the pratiprasthātṛ and udgātṛ recite Vāj. S. XIX. 35 as the mantra for smelling surā. Vide Lāṭ. V. 4.15 also for भक्षमन्त्र.

2664. ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारम् । आप. XIX. 3. 3. This is quoted by Sabara on Jai. III 5. 15. सत्या. (XIII. 8. 28–31) has 'ब्राह्मणं परिक्रीणीते यद्योच्छेषणस्य पातारम् । ... वल्मीकवपायामवनयेत् । स्वयं वा पिबेत् । सर्वहुतां वा जुहुयात् ।'. Vide note 1892 for a quotation from Tai. Br. to the same effect.

ing (in S. B. E. vol. 44 p. 246 n) does not appear to be right so far at least as the sūtra literature goes when he says that the priests drank the remnants of the wine cups (though the Śat. Br. uses the somewhat doubtful word 'bhakṣayanti' which in the sūtras also means 'smelling').

All three animals in the sautrāmaṇī may be goats. A fourth animal was offered to Bṛhaspati under certain circumstances (Āp. XIX. 2. 1-2). Though the omentum of the victims was offered to Aśvins, Sarasvatī and Indra, the paśupuroḍāśas were offered to Indra, Savitṛ and Varuṇa (Āśv. III. 9. 2). This rite was performed at the end of Rājasūya or for one who performs *cayana* or for one who suffers from purging due to excessive drinking of soma beverage or who vomits soma or from the openings of whose body (except the mouth) soma flows out. The independent (kaukilī) sautrāmaṇī was performed for a brāhmaṇa who desired prosperity, or for a king who was driven from his kingdom or for one who had no cattle (Kāt. XIX. 1. 2-4). In the beginning and at the end there was a *caru* to Vditi.

The northern vedi is in extent only one-third of the vedi for a soma sacrifice. When the uttaravedi is being prepared the pratiprasthātṛ takes earth from the cātvāla pit, makes a mound to the south of the uttaravedi, a second mound for keeping wine cups in front of the dakṣiṇa fire, brings fire from the dakṣiṇa fire and establishes it on the mound which is to the south of the uttaravedi. According to Kāt. XIX. 2. 11 (which is part of the description of the independent sautrāmaṇī) the adhvaryu purifies on the northern vedi milk contained in a vessel made of reeds (vetasa) and fills cups of milk, the one for Aśvins being made of aśvattha wood, and those for Sarasvatī and Indra being made of udumbara and nyagrodha. The three cups of milk are offered together by the adhvaryu. After the offering to Vanaspati in the animal sacrifice a couch of muñja cords is placed between the two vedis and the sacrificer sits on the couch which is covered with a black antelope skin with a silver piece under his left foot and a golden one under his right foot. The adhvaryu offers thirty-two cups of *vasā* (fat) from vessels made of the hoofs of bulls with Vāj. S. XIX. 80-95. The remnants of fat are contained in a sata (vessel) of reeds. The adhvaryu sprinkles over the yajamāna whose body has been rendered fragrant with unguents the liquid from that vessel till it trickles down up to his mouth. The adhvaryu touches the sacrificer who summons his men

and servants calling them by auspicious names (such as suśloka). The men lift him gradually first up to the knee, then up to the navel &c. The sacrificer alights on a black antelope skin when a 33rd cup of fat is taken, a sāman in the Bṛhat tune for Indra (Vāj S. XX. 30) is chanted by the brahmā priest and the nidhana (finale) of it differs according to the varṇa of the sacrificer[2664a] and is sung in chorus by all and then the 33rd cup is offered. There is the final purificatory bath as in Somayāga. Finally, after the caru to Aditi āmikṣā is offered to Mitra and Varuṇa and then an animal to Indra Vayodhas. Jaimini lays down certain propositions about the Sautrāmaṇī. In III. 5. 14–15 he states that all the contents of the grahas of milk are offered in the fire on the northern vedi and of the wine cups into the southern fire and nothing is left out of them for being offered as Sviṣṭakṛt offering or for the purpose of iḍā. In IV. 3. 29–31 it is established that when the Vedic text says 'after piling the fire altar one should perform Sautrāmaṇī' there is no injunction about the time of performing Sautrāmaṇī but what is declared is that the Sautrāmaṇī is an aṅga (a subordinate constituent) of the principal rite viz. agnicayana and in IX. 3. 40–41 it is stated with reference to the same text that the sautrāmaṇī is not necessarily performed immediately after agnicayana but on the Full Moon day or New Moon day thereafter. In VIII. 2. 1–9 Jaimini declares that though the surā offered in Sautrāmaṇī is spoken of as soma and though several actions such as purchase of surā, tying in cloth are common to surā and soma, the general procedure to be followed in Sautrāmaṇī is that of darśapūrṇamāsa and not of soma sacrifice and that surā is spoken of as soma by way of lauding the offering of wine cups.[2665]

Aśvamedha (Horse-sacrifice).

This is one of the most ancient sacrifices. Ṛg. I. 162 and 163 show that the horse-sacrifice was in vogue long before the composition of those two hymns. It was believed, as said above

2664 a संश्रवसे विश्रवसे सत्यश्रवसे श्रवस इति सर्वे निधनमुपयन्ति । संजित्यै विजित्यै सत्यजित्यै जित्या इति क्षत्रियस्य । संपुष्ट्यै विपुष्ट्यै सत्यपुष्ट्यै पुष्ट्या इति वैश्यस्य । कात्यायन XIX. 5. 3-5; vide Lāṭ. V. 4. 19 for a similar rule.

2665. Vide for details Tai. S. I. 8. 2, Vāj. S. XIX and XX, Tai. Br. I. 4. 2, I. 8. 5–6, II. 6–7, Śat. Br. V. 5. 4–5, XII. 7–8, Āśv. III. 9, Śāṅ. XV. 15, Lāṭ. V. 4. 11 ff, Kāt. XV. 9–10, XIX, Āp. XIX. 1–10, Prof. Kieth's Intro. to Tai.S.pp.CXXII–CXXIII and 'Religion and Philosophy of Veda', part I, pp. 352–354.

(on p. 982), by the composer of those hymns that the horse when sacrificed went to heaven. A goat was led in front of the horse (Ṛg. I. 162. 2–3 and I. 163. 12). The horse was decked with ornaments, it was anointed with the svaru (I. 162. 9) and it perambulated fire thrice or fire was carried round it thrice (I. 162. 4); cloth and a piece of gold are provided for the dead body of the horse to lie down upon (I. 162. 16). Horse's flesh was cooked in a pot called ukhā (I. 162. 13) and offered in fire (I. 162. 19); 34 ribs are mentioned in Ṛg. I. 162. 18, while 26 ribs are mentioned in other texts with reference to the goat. It appears that āgūḥ, yājyā and vaṣaṭkāra were uttered in making offerings of the horse's flesh (Ṛg. I. 162. 15). The horse is identified with Āditya, Trita and Yama (Ṛg. I. 163. 3).

This rite is described in the Śat. Br. XIII. 1–5, Tai. Br. III. 8–9, in which several ancient monarchs are enumerated who performed the Aśvamedha. The Tai. Br. III. 8. 9 identifies the Aśvamedha with the kingdom[2666] and states 'he, who being weak, offers an Aśvamedha, is indeed thrown away (lit. spilt away). If the enemies (of the king) were to secure the horse, the sacrifice would be destroyed'. The sūtras closely follow the Brāhmaṇas. The Aśvamedha is deemed in the sūtras to be an *ahīna* of three pressing days (Āśv. X. 8. 1, com. on Kāt. XX. 1. 1., Śāṅ. XVI. 1. 2). A paramount sovereign (sārvabhauma) or a crowned king who is not a sārvabhauma may perform this sacrifice (Āp. XX. 1. 1, Lāṭ. IX. 10. 17). Āśv. X. 6. 1 states (probably following the Ait. Br. about the Mahābhiṣeka in Rājasūya) that one who desires to secure all objects, to win all victories (including one over his own senses) and to attain all prosperity may perform Aśvamedha.[2667] A beginning is made on the 8th or 9th of the bright half of Phālguna or on the same days of Jyeṣṭha or

2666. राष्ट्रं वा अश्वमेधः । ...... परा वा एष सिच्यते योऽबलोऽश्वमेधेन यजते । यदमित्रा अश्वं विन्देरन् हन्येतास्य यज्ञः । तै. ब्रा. III. 8. 9. The Ait Br. does not describe the Aśvamedha, but the Mahābhiṣeka (called Aindra) of the Rājasūya.

2667. सर्वान् कामानाप्स्यन् सर्वा विजितीर्विजिगीषमाणः सर्वा व्युष्टीर्व्यशिष्यन्नश्वमेधेन यजेत । आश्व. X. 6. 1; स य इच्छेदेवंवित् क्षत्रियमयं सर्वा जितीर्जयेतायं सर्वांल्लोकान्विन्देतायं सर्वेषां राज्ञां श्रैष्ठ्यमतिष्ठां परमतां गच्छेत साम्राज्यं भौज्यं स्वाराज्यं पारमेष्ठ्यं राज्यं माहाराज्यमाधिपत्यमयं समन्तपर्यायी स्यात्सार्वभौमः सार्वायुष आन्तादा परार्धात् पृथिव्यै समुद्रपर्यन्ताया एकराळिति तमेतेनैन्द्रेण महाभिषेकेण क्षत्रियं शापयित्वाभिषिञ्चेत् । ऐ. ब्रा. 39. 1. The words from साम्राज्यं to एकराळिति are quite familiar to all brāhmaṇas even in modern times.

Aṣāḍha according to some (Kāt. XX. 1. 2–3, Lāṭ. IX. 9. 6–7). Āp. holds that it should be begun on the Full Moon of Caitra (XX. 1. 4). Rice from four vessels, four *añjalis* and four handfuls is cooked (it is called *brahmaudana*); it is smeared with ghee and given to the four principal priests who are also given one thousand cows each and gold weighing one hundred berries (Kāt. XX. 1. 4–6, Lāṭ. IX. 9. 8). Two iṣṭis are performed, the first for Agni Mūrdhanvan and the 2nd for Pūṣan (Āśv. X. 6. 2–5, Kāt. XX. 1. 25). The yajamāna cuts off his hair, pares his nails, brushes the teeth, bathes, puts on new garments, wears a golden ornament (niṣka), observes silence. Vide Tai. Br. III. 8. 1 and Āp. XX. 4. 9–14 for these. His four queens well-decked and wearing niṣkas come near the king, the crowned queen accompanied by princesses, the 2nd queen (vāvāta, the favourite one) accompanied by daughters of kṣatriyas, the third (parivṛkti, the discarded one) accompanied by daughters of sūtas and village headmen and the fourth (pālāgalī, of low origin) accompanied by daughters of kṣattṛs (chamberlains) and saṁgrahītṛs.[2668] The yajamāna enters the fire-hall and sits to the west of the gārhapatya facing the north.

Various rules are stated about the horse's colour and other qualities (Śat. Br. XIII. 4. 2. 4, Kāt. XX. 1. 29–35, Lāṭ. IX. 9. 4). The horse must be all white with dark circular spots and of great speed, or the front part of its body may be dark and the rest of the body white, or it may have a tuft of dark blue hair. The horse is sprinkled with holy water by the four principal priests standing in the four directions (from the east), each surrounded respectively by a hundred princes, a hundred ugras who are not kings, by sūtas and village headmen, and by chamberlains and saṁgrahītṛs (Āp. XX. 4, Sat. XIV. 1. 31). A dog with four eyes (i. e. having two natural eyes and two depressions in the skin above the eyes) is killed by a man of the āyogava caste or by a voluptuary with the pestle of sidhraka wood. The horse is made to enter water and the corpse of the dog is with a loop of reeds made to float under the horse (Āp. XX. 3. 6–13, Kāt. XX. 1. 38 ff., Sat. XIV. 1. 30–34). The horse is brought near the fire and offerings are made in the fire till the water ceases to drip down from the horse's body (Kāt. XX. 2. 3–5). A girdle made of muñja grass or of

2668. या पत्नीनां प्रियतमा यजमानस्य सा वावाता राजपुत्री। अनपचिता परिवृक्ती। लाट्यायनश्रौ. IX. 10. 1–2.

darbhas 12 or 13 aratnis long and smeared with the ājya that remains after being poured over the *brahmaudana* is invoked with the mantra 'imām—agr̥bhṇan raśanāṁ r̥tasya' (Tai. S. IV. I. 2. 1, Vāj. S. 22. 2) and the horse is bound with it after taking the permission of the brahmā priest. The horse, having water sprinkled over it with mantras and after the sacrificer repeats into its right ear the several appellations for a horse (Āp. XX. 5. 1–9), is let off to roam over the country accompanied by four hundred guards with the mantra 'O gods, the guardians of quarters, protect this horse &c.' (Vāj. S. XXII. 19, Tai. S. VII. 1. 12. 1). The guards include one hundred princes deserving to be seated on couches in the presence of the king, wearing armour and the other guards are armed with swords, arrows and thick clubs according to their rank (Tai. Br. III. 8. 9, Āp. XX. 5. 10–14, Kāt. XX. 2. 11). The horse is allowed to roam for a year where it likes and is not made to turn back, but it is prevented from associating with mares or plunging into water for a bath (Kāt. XX. 2. 12–13). While doing their duty of guarding the horse, the guards are to subsist by demanding food from brāhmaṇas who do not know the procedure of Aśvamedha (or depriving them of it) or on cooked food taken from all brāhmaṇas; they may stay in the houses of chariot-makers (Āp. XX. 5. 15–18, Kāt. XX. 2. 15–16). Every day during the year that the horse is absent, three iṣṭis are offered to Savitr̥ in the morning, mid-day and evening, when Savitr̥ is respectively addressed as Satyaprasava, Prasavitr̥ and Āsavitr̥ (Āśv. X. 6. 8, Lāṭ. IX. 9. 10, Kāt. XX. 2. 6). When the prayāja offerings are made a brāhmaṇa (other than the priests) with a vīṇā chants three laudatory *gāthās* in honour of the king composed by himself stating 'you donated this, you performed such and such a sacrifice, you cooked food for distribution' (Āp. XX. 6. 5, Kāt. XX. 2. 7). This singing took place thrice a day after the iṣṭi to Savitr̥ (Śat. Br. XIII. 4. 2. 8–14, Tai. Br. III. 9. 14). A kṣatriya lute player also sang three laudatory songs (Śat. Br. XIII. 1. 5. 6, Āp. XX. 6. 14) referring to the battles fought and victories won by the sacrificer. Every day for a year after the iṣṭi to Savitr̥ is finished the hotr̥ sitting on a golden cushion to the south of the āhavanīya fire recites to the crowned king surrounded by his sons and ministers the narratives called 'Pāriplava' (revolving or recurring legends). When about to commence the Pāriplava the hotr̥ makes the summons 'adhvaryo3' and the adhvaryu seated on a golden seat (with four legs) responds with 'ho

hotar' (Āśv. X. 6. 10–13).[2669] The other priests also sit down on cushions or boards and bands of singers holding lutes sit down to the south and sing of the good deeds of the king along with those of his ancestors (Āp. XX. 6. 13). As the king is thus engaged in sacrifices and in listening to the Pāriplava[2670] and to the songs, Āp. (XX. 3. 1–2) notes that, till the Aśvamedha is performed, the adhvaryu becomes the king, as the sacrificer (the crowned king) declares 'O brāhmaṇas and nobles! this adhvaryu is your king. Whatever honour you (usually pay to me) should be paid to him. May whatever he does be regarded as done by you.' Āśv. (X. 7. 1–10) sets out what the Pāriplava is. Śat. Br. XIII. 4. 3 and Śāṅ. XVI. 2 also deal at length with the Pāriplava and they agree with Āśv. in most places. For ten days one after another different texts are recited and this goes on for a year in narrative cycles of ten days. On the first day the hotṛ says 'Manu was the son of Vivasvat, men are his subjects' and points at the house-holders sitting down in the sacrificial hall with 'they (men as subjects of Manu) are here sitting down' and then recites some one hymn of the Ṛgveda saying 'to-day the Veda is that of ṛks.' On the second day he says 'Yama is the son of Vivasvat, the pitṛs are his subjects' and points to the old men assembled and recites one anuvāka from the Yajurveda. On the 3rd day Varuṇa and the gandharvas (as his subjects identified with fine looking young men) are mentioned and some hymn from the Atharva-veda dealing with diseases and their cure was narrated. On the 4th day the narration relates to Soma, son of Viṣṇu and Apsarases (identified with beautiful young women), and some

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2669. Various methods of response (प्रतिगर) are mentioned by Āp. and others. 'उपविष्टेष्वध्वर्यो3इत्यध्वर्यु होता मन्त्रयते। हो3यि होतरित्यध्वर्युः प्रतिगृणाति। ओं होतरिति वा।' आप. XX. 6. 11–12; 'हवै होतरिति प्रतिगृणाति।' कात्या. XX. 3. 2; होयि होतरिति सर्वत्र प्रतिशृणोति। शाङ्खायन 16. 1. 27. Āp. (XX.6.7) says that Pāriplava and Bhauvanyava are recited every day for a year.

2670. The following quotations will illustrate the Pāriplava recital. प्रथमेहनि मनुर्वैवस्वतस्तस्य मनुष्या विशस्त इम आसत इति गृहमेधिन उपसमानीताः स्युस्तानुपदिशत्यृचो वेदः सोऽयमिति सूक्तं निगदेत्। द्वितीयेहनि यमो वैवस्वतस्तस्य पितरो विशस्त इम आसत इति स्थविरा उपसमानीताः स्युस्तानुपदिशति यजुर्वेदो वेदः सोयमित्यनुवाकं निगदेत्। आश्व. X. 7. 1–2. In the Vedāntasūtra (III. 4. 23–24) the conclusion is stated that the ākhyānas (such as that of Pratardana and Indra in Kauṣītaki Up. III. 1, of Jānaśruti in Chān. Up. IV. 1. 1 and of Yājñavalkya and his wives in Bṛ. Up. IV 5. 1) in the Upaniṣads are not meant to be recited in the Pāriplava, since only certain legends alone are specified in the texts for that purpose.

hymn containing magic spells from the Āṅgirasa Veda; on the 5th the narration relates to Arbuda Kādraveya and serpents (identified with visitors who know serpent lore and poison lore); on the 6th day to Kubera Vaiśravaṇa, his subjects the Rakṣases (identified with evil doing *selagas* and the lore of Piśāca Veda (?). On the 7th the narration relates to Asita Dhānvana, his subjects the Asuras and usurers and some illusion (a trick) from Asura lore, on the 8th day to Matsya Sāmada, his subjects aquatic animals, Puñjiṣṭhas (fishermen) from Matsya country and some Purāṇa passage from the Purāṇa-veda, on the 9th to Tārkṣya, son of Vipaścit, his subjects the birds and brahmacārins and some narrative (itihāsa) from the itihāsaveda; on the 10th day Dharma Indra, his subjects the gods and the young śrotriyas who accept no gifts, and some sāman from the Sāmaveda. Every day for a year in the evening four oblations called Dhṛti were made in the āhavanīya (Kāt. XX. 3. 4). On the first day 49 homas called Prakramas were made in the dakṣiṇa fire with Vāj. S. XXII. 7–8 (beginning with 'hiṁkārāya svāhā'). Vide Śat. Br. XIII. 1. 3. 5, Tai. S. VII. 1. 19. In this way the Sāvitrī iṣṭis, singing, listening to Pāriplava and Dhṛti offerings went on for a year. For a year the sacrificer kept observances as in the Rājasūya (Lāṭ. IX. 9. 14). Large fees were given to the hotṛ and adhvaryu (Lāṭ. IX. 9. 12–13 and 16) and to the singers (Kāt. XX. 3. 7).

Several expiatory ceremonies are prescribed (Āp. XXII. 7. 9–20, Kāt. XX. 3. 13–21) if the horse died or suffered from disease. If the horse was carried away by an enemy the sacrifice was destroyed. At the end of the year the horse was brought to a stable and the sacrificer underwent dīkṣā (initiation). There were 12 dīkṣās, 12 upasads and three sutyā days (days on which soma was pressed). Vide Śat. Br. XIII. 4. 4. 1, Āśv. X. 8. 1, Lāṭ. IX. 9. 17. After the dīkṣā the sacrificer is sung as on a par with the gods and on the pressing days, at the time of avabhṛtha, the udayanīyā iṣṭi, the anubandhyā and the udavasānīyā he is spoken of as on a par with Prajāpati.[2671] There are 21 yūpas (stakes) all being 21 aratnis high. The central one is of Rājjudāla (śleṣmātaka) tree. On its two sides are two pine yūpas and on both sides thereafter there are three yūpas

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2671. विसृष्टवाचि यजमाने संप्रेष्यति वीणागणकिनो देवैरिमं यजमानं संगायतेति। एवं सद्योपसदात्। प्रजापतिना सुत्यास्ववभृथोदयनीयानूबन्ध्योदवसानीयास्विति। आप. XX. 7. 14–16.

each of bilva, khadira and palāśa (Tai. Br. III. 8. 9, Śat. Br. XIII. 4. 4. 5, Āp. XX. 9. 6–8, Kāt. XX. 4. 16–20). Large numbers of animals are tied at all these stakes and slaughtered. Even wild animals like boars and birds are bound and held between the intervals of the yūpas (Āp. XX, 14. 2 ff.'). Vide Vāj. S. XXIV for a list of hundreds of animals out of which those from Kapiñjala onwards (Vāj. S. XXIV. 20 ff.) are let off after fire is carried round them (Kāt. XX. 6. 9, Āp. XX. 17. 5). The 2nd among the three pressing days is the most important and is full of several very striking matters (such as the ribald dialogue, the brahmodya &c.). The horse to be sacrificed is yoked to a chariot along with three horses, the adhvaryu and sacrificer occupy the chariot and take it to a lake or reservoir of water, make the horses enter it (Kāt. XX. 5. 11–14). On the horse's return to the sacrificial ground it is anointed with clarified butter by the crowned queen, the favourite queen and the discarded queen in the front, the middle and hind parts of its body respectively. They also respectively tie 101 golden beads on the head, mane and tail of the horse with bhūḥ, bhuvaḥ and svaḥ. They give the remnants of the previous night's offering to the horse with Vāj. S. XXIII. 8. If it does not eat it the remnants are cast into water. Near the yūpa a dialogue takes place between the hotṛ who asks 'who wanders alone' (Vāj. S. XXIII. 9) and 'who was the first to be thought of' (Vāj. S. XXIII. 11) and the brahmā replies with Vāj. S. XXIII. 10 and 12 respectively. The horse is praised by repeating Ṛg. I. 163 (Āśv. X. 8. 5). A piece of cloth is spread over grass, thereon a mantle is spread and a gold piece is placed thereon and the horse is killed thereon. Before the words 'adhrigo śamīdhvam' in the adhrigu praiṣa Ṛg. I. 162 and Ṛg. I. 163. 12–13 are to be recited. When the horse is killed, the wives of the king go round it thrice from left to right with 'gaṇānām tvā', thrice from right to left with 'priyāṇām tvā' and again thrice from left with 'nidhīnām tvā' (all in Vāj. S. XXIII. 19). They fan the dead horse with their garments while braiding their hair on the right side upwards loosening the hair on the left side and strike their left thighs with their right hands (Āp. XXII. 17. 13, Āśv. X. 8. 8). The crowned queen lies down by the side of the dead horse and both are covered by the adhvaryu with the mantle on which the horse lies and she unites with it (Āp. XXII. 18. 3–4, Kāt. XX. 6. 15–16). Then according to Āśv. X. 8. 10–13 outside the vedi the hotṛ abuses the crowned queen in obscene language and

she returns the abuse along with her one hundred attendant princesses and the brahmā priest and the favourite wife enter into a similar obscene abuse. According to Kāt. XX. 6. 18 the four principal priests and the chamberlain enter into an obscene abusive dialogue (given in Vāj. S. XXIII. 22-31) with the queens along with their young female attendants. Vide Śat. Br. XIII. 2. 9 and Lāṭ. IX. 10. 3-6. The attendant princesses raise the crowned queen from near the horse with 'dadhikrāvṇo' (Ṛg. IV. 39. 6 = Vāj. S. XXIII. 32). The horse is cut up with golden, silver and iron (*lauhī* may mean copper) needles by the crowned queen, the favourite queen and the discarded one with Vāj. S. XXIII. 33-38. They take out the fat of the dead horse in place of the omentum taken from the goat in other sacrifices (Āp. XXII. 18. 10-11, Kāt. XX. 7. 7). The blood of the horse is cooked and offered at the end of the other offerings to sviṣṭakṛt (Āp. XXII. 19. 10 and Kāt. XX. 8. 8.). Before the omentum of the animals meant for Prajāpati is offered there is *brahmodya* (a theological dialogue, where questions and riddles are propounded and answers given) between the priests in the *sadas*. According to Āśv. X. 9. 2-3 at first the hotṛ asks the adhvaryu 'who roams alone &c.' (Vāj. S. 23. 45) and the adhvaryu replies 'the sun roams alone &c.' (Vāj. S. 23. 46). Then the hotṛ again asks 'what light is like the sun's &c.' (Vāj. S. 23. 47) and the adhvaryu replies 'truth is light equal to the sun &c.' (Vāj. S. 23. 48, which however reads 'brahma sūryasamam'). Then the brahmā priest asks udgātṛ and he replies (Vāj. S. 23. 49-50), then the udgātṛ asks a question and the brahmā replies (Vāj. S. 23. 51-52). Then the four priests come out and each asks the sacrificer who sits facing the east the question 'I ask you the furthest limit of the earth &c.' (Ṛg. I. 164. 34) and the sacrificer replies 'this vedi is the furthest limit' (Ṛg. I. 164. 35). Vide Lāṭ. IX. 10. 9-14 for almost the same questions and answers.[2672] Kāt. (XX. 7. 10-15) mentions Vāj. S. XXIII. 49-62 as the dialogue that takes place at this stage in the Aśvamedha and states that Ṛg. I. 164. 34 (= Vāj. S, XXIII. 61) is the question propounded by the sacrificer (and not by the priests as Āśv. says). Two grahas called Mahiman are offered, one before the omentum is

2672. In several sacrifices such riddles were mooted; vide Āśv. VIII. 13. 14 for one in Daśarātra which is taken from Ait. Br. 24. 6, and Śat. Br. IV. 6. 9. 20; vide Tai. S. VII. 4. 18, Tai. Br. III. 9. 5 for brahmodya and Ṛg. X. 88. 18 and VIII. 58. 1-2 for questions and answers.

offered and the other after it (Śat. Br. XIII. 5. 2. 23 referring to Vāj. S. XXIII. 2, Āśv. X. 9. 4, Kāt. XX. 7. 16–17 and 27). Offerings of the vapā of all animals are made to the several deities of whom Prajāpati is the last. Then the king sits on a lion's or tiger's skin, a piece of gold is placed on his head with Ṛg. I. 90. 1, a bull-hide is held over his head, he is sprinkled with the remnants (saṁsrāva) of the offerings called *mahiman* and offerings are made to the twelve months, Madhu, Mādhava &c. and seasons Vasanta &c. After the several offerings, on the third pressing day, the sacrificer performs the final purificatory bath. At the end of the avabhṛtha iṣṭi, on the head of a bald man,[2673] whose eye-balls are yellowish-brown, who has prominent teeth, who is suffering from white leprosy and who dips into water, an offering is made (three according to Āp. XX. 22. 6) with the words ' to Jumbaka, svāhā ' (Vāj. S. XXV. 9). Vide Kāt. XX. 8. 16, Śāṅ. XVI. 18. 18 and Sat. XIV. 5. 4. The latter add two important details, viz. that the man should be of the Atri gotra and that he should enter such deep water that it should flood his mouth. The Tai. Br. III. 9. 15 says that the āhuti ' to Jumbaka, svāhā ' is the last in Aśvamedha and that Jumbaka means Varuṇa. A hundred cows and a cart to which bulls are yoked are given to him. When the sacrificer comes out of the water after avabhṛtha persons guilty of such grave sins as brāhmaṇa murder plunge into that water and become purified without having performed the penances prescribed for such sins (Kāt. XX. 8. 17–18).[2674]

Apart from the gifts provided for many of the subordinate rites performed in the Aśvamedha, Lāṭ. (IX. 10. 15—IX. 11. 4) prescribes that on the first and last of the three soma pressing days he should donate a thousand cows and on the second day he should donate all the wealth that belongs to the non-brāhmaṇa residents in one district (janapada) out of his realm,

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2673. खलतेर्विक्लिधस्य शुक्लस्य पिङ्गाक्षस्य मूर्धञ्जुहोति । एतद्वै वरुणस्य रूपम् । तै. ब्रा. III. 9. 15.

2674. Vide note 333 above where Tai. S. (V. 3. 12. 1-2) is cited viz. तरति ब्रह्महत्यां योऽश्वमेधेन यजते, Śat. Br. XIII. 3. 1. 1 has the same words. According to Gaut. 22.9, Āp. Dh. S. I. 9. 24. 22 and Manu IX. 82–83 if the murderer of a brāhmaṇa, after declaring his crime, bathed in water in which the king took his final avabhṛtha bath, he would be free from that sin. Prof. Eggeling (S.B.E. vol. 44 p. XL. note 1) does not advert to the fact that expiation for brāhmaṇa murder was thus prescribed by the dharmasūtras.

or he should donate to the hotṛ the wealth in the eastern part of the country conquered by him and the wealth in the southern, western and northern parts respectively to the brahmā, adhvaryu and udgātṛ and their assistants or he should at least donate 48,000 cows to each of the four principal priests, 24000, 12000, 6000 to each of the four groups of three assistants of the principal priests in order. Āśv. X. 10. 10 also says that he should donate the wealth of non-brāhmaṇas in the four conquered quarters except land and human beings. Kāt. (XX. 4. 27–28) contains similar rules.

Even in ancient times this sacrifice must have been rare. The Tai. S. V. 4. 12. 3 and Śat. Br. XIII. 3. 3. 6 both state that the Aśvamedha was a sacrifice which was *utsanna* (gone out of vogue). The Atharvaveda (XI. 7. 7-8) also appears to regard the Rājasūya, Vājapeya, Aśvamedha, the sattras and several other sacrifices as *utsanna*. The origin of the rite is obscure. In it several popular, religious and symbolical elements are inextricably blended and some rites like the queen lying down near the dead horse must be regarded as unaccountable survivals from the hoary past. Various theories have been advanced to account for the origin, but there is, as is to be expected, no agreement among scholars. Vide S. B. E. vol. 44. pp. XVIII–XXXIII, Prof. Keith's Introduction to Tai. S. pp. CXXXII ff. and 'Religion and Philosophy of the Veda' part 2 pp. 345–347 for the several theories of European scholars.

In the Āśvamedhika parva of the Mahābhārata Aśvamedha is described at some length. It is probable that in the epic only the popular elements and a few of the religious rites were emphasized. In chap. 71. 16 Vyāsa tells Yudhiṣṭhira that the Aśvamedha purifies a person of all sins.[2675] The dīkṣā took place on the full moon of Caitra (72. 4). The sphya, kūrcas and utensils were made of or inlaid with gold (72. 9–10). The greatest warrior of the day, Arjuna, was appointed to guard the horse during its rambles for a year, and he was asked to avoid battle and carnage as far as possible (72. 23–24). The horse was kṛṣṇasāra (marked with dark spots, 73. 8). Arjuna was accompanied by a pupil of Yājñavalkya and many learned brāhmaṇas (73. 18) for the performance of propitiatory rites (śānti). No indication is given as to the number of soldiers

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2675. अश्वमेधो हि राजेन्द्र पावनः सर्वपाप्मनाम्। तेनेष्ट्वा त्वं विपाप्मा वै भविता नात्र संशयः ॥ आश्वमेधिक 71. 16.

that accompanied Arjuna. The horse is said to have wandered over the whole of India from east to south, then west to north. After many fights with opponents Arjuna meets death at the hands of his son Babhruvāhana, king of Maṇipura, whom he upbraided for meek submission, but is brought back to life by his wife Ulūpī, the Nāga princess (chap. 80). Arjuna spares the lives of the opponents whom he vanquishes and invites them to the sacrifice. The description of the sacrifice follows the general outline given above. But there is hardly any detailed or graphic description of the special features of Aśvamedha and one rather carries the impression that the author does not depict what he has seen but only what he has heard or read. The pravargya (88. 21) and the pressing of soma are mentioned (88. 22). There were six yūpas of bilva, 6 of khadira, two of devadāru and one of śleṣmātaka (88. 27–28). Bull's heads and aquatic animals were built into the fire altar (88. 34). Draupadī was made to lie by the dead horse (89. 2–3). There are several points of difference. The altar is shaped like a Garuḍa (88. 32), the bricks were of gold, and 300 animals were sacrificed. It is said that the vapā of the horse was offered (89. 3), while Āp. (XX. 18. 11) emphatically states that there is no vapā in the case of the horse. Great emphasis is laid on the huge masses of food distributed to all, on the drinking bouts and singing parties and the feeding of the poor and helpless (88. 23, 89. 39–43). Crores of niṣkas were donated to brāhmaṇas and the whole earth to Vyāsa (89. 8–10) who returned it to Yudhiṣṭhira for gold to be given to him and to brāhmaṇas. The Bālakāṇḍa of Rāmāyaṇa (chap. 13–14) contains a more graphic description of the Aśvamedha performed by Daśaratha for securing sons. It expressly refers to the Kalpasūtra (tryahośvamedhaḥ saṁkhyātaḥ kalpasūtreṇa brāhmaṇaiḥ).

In I. A. vol. VIII. p. 273 (at p. 278) we find that a general, called Udayacandra, of Nandivarma Pallavamalla (about the 9th century A. D.) defeated Pṛthivīvyāghra, king of Niṣadha, who had accompanied the horse in his horse sacrifice. In E. C. vol. X. Kolar No. 63 it is stated in an inscription of 757 A. D. that the Cālukya emperor Pulakeśi was purified by his bath at an Aśvamedha. In the very ancient Nanaghat Inscription (A. S. W. I. vol. V. pp. 60–61) an Andhra king[2676] is described as

2676. In the Bhāgavata-purāṇa XII. 1. 20 the founder of the Andhras is said to have been a vṛṣala and the Matsya (144. 43) says that śūdra kings will perform Aśvamedha in the Kali age.

having performed the Rājasūya, two Aśvamedhas, Gargatrirātra, Gavāmayana and Aṅgirasām-ayana.[2677] In the first half of the 18th century Savāī Jayasing, king of Amber, performed an Aśvamedha (vide Īśvaravilāsakāvya of Kṛṣṇa-kavi, D. C. Ms No. 273 of 1884–86 and 'Poona Orientalist,' vol. II. pp. 166–180).

Sattra

It was shown above (pp. 1213–1214) that the Dvādaśāha sacrifice partook of the characteristics of both ahīna and a sattra and a few points of difference between the two were also set out there. Sattras are sacrificial sessions, the duration of which varies from 12 days to a year or more. Their archetype (prakṛti) is the Dvādaśāha (Āśv. XI. 1. 7). Sattras again may for convenience be divided into those called Rātrisattras and those called Sāṁvatsarika (carried on for a year or more). Āśv. (XI. 1. 8–XI. 6. 16) and Kāt. (XXIV. 1–3) speak of numerous Rātrisattras called Trayodaśarātra and so on up to Śatarātra, state the principles on which these sattras are evolved from the Dvādaśāha, the model, and set out the schemes of all of them. If only one day has to be added then it is the Mahāvrata that is added before the last day called Udayanīya. If two or more days are required to be added then they are added before the Daśarātra (that forms the central part of the Dvādaśāha and comes after the Prāyaṇīya day). In the case of Rātrisattras of many days' duration ṣaḍahas are added (Kāt. XXIV. 1. 5–7, Āśv. XI. 1. 8–14); the Daśarātra is never repeated but is only one in the same sattra (Kāt. XXIV. 3. 34). For want of space all the Rātrisattras will be passed over. The Gavām-ayana[2678] (lit. the course or way of the cows i. e. the sun's rays or days) is the model of all Sāṁvatsarika sattras (Āśv. XI. 7. 1 and com., Jai. VIII, 1. 8, Kāt. XXIV. 4. 2). Several sattras of the duration of one year or more are mentioned in the sūtra texts such as Ādityānām-ayana (Āśv. XII. 1. 1), Aṅgirasām-ayana

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2677. For further information on Aśvamedha vide Tai. S. IV. 6. 6–9, IV. 7. 15, V. 1–6, VII. 1–5 ; Tai. Br. III. 8–9, Sat. Br. XIII. 1–5, Āp. XX. 1–23, Sat. XIV, Āśv. X. 6–10, Kāt. XX, Lāṭ. IX. 9–11, Baud. XV ; S. B. E. vol. 44 Intro. pp. XXIV–XXXIII, Prof. Keith's tr. of Tai. S. CXXXII–CXXXVII.

2678. Vide Tilak's 'Arctic Home in the Vedas' (1903) pp. 200–202 where he quotes a passage from the Ait. Br. (IV. 3) to the effect that "'cows' means 'Ādityas' (months, or days and nights). Vide pp. 193–212 for the significance of Gavām-ayana and its purpose.

Kuṇḍapāyinām-ayana (Āśv. XII. 4. 1), Sarpāṇām-ayana, Traivārṣika (one for three years), Dvādaśavārṣika, Ṣaṭ-triṁśadvārṣika, Śatasaṁvatsara for sādhyas (Āśv. XII. 5. 18) and Sahasrasaṁvatsara, Sārasvata (performed on the holy Sarasvatī river). A few words will be said only about the Gavām-ayana.

Gavām-ayana which is a Sāṁvatsarika sattra (extending over 12 months of 30 days each) consists of the following parts (Tāṇḍya XXIV. 20. 1, Āśv. XI. 1. 2–6 and 7. 2–12, Sat. XVI. 5. 18–40, Āp. XXI. 15 ff.):

A. Prāyaṇīya Atirātra (opening day)
Caturviṁśa day, an Ukthya
Five months, each consisting of four Abhiplava ṣaḍahas and one Pṛṣṭhya ṣaḍaha (i.e. each month of 30 days).

Three Abhiplavas and one Pṛṣṭhya Abhijit day (Agniṣṭoma) Three Svarasāman days.	} 28 days.

All these together come to six months of 30 days each.

B. The Viṣuvat[2679] or central day (which is Ekaviṁśastoma) on which an Atigrāhya Soma cup is offered to the sun and also a victim.

C.

Three Svarasāman days (on which *sāmans* called Svara are chanted, Tāṇḍya IV. 5) Viśvajit day (Agniṣṭoma) One Pṛṣṭhya and three Abhiplava ṣaḍahas	} 28 days.

Four months, each consisting of one Pṛṣṭhya in the beginning and four Abhiplava ṣaḍahas

Three Abhiplava ṣaḍahas One Goṣṭoma (Agniṣṭoma) One Āyuṣṭoma (Ukthya) One Daśarātra (ten days)	} 30 days.

Mahāvrata day (Agniṣṭoma)
Udayanīya (Atirātra).
All these in C come to six months.

2679. The Viṣuvat day is like the central ridge of a shed from which on two sides two thatches spread slantingly downwards. In order to imitate the Sun's passage to the north and south, the arrangement shown in A is reversed in C. अथ विषुवानेकविंशः । न पूर्वस्य पक्षसो नोत्तरस्य । आश्व. XI. 7. 7–8. For a description of Chandomas vide Haug's tr. of Ait. Br. p. 347 n.

The Gavām-ayana was performed for various rewards viz. progeny, prosperity, plenty (or greatness), high position, heaven (Āp. XXI. 15. 1, Sat. XVI. 5. 14). About the day on which dīkṣā (initiation) for it took place there were several views. The Ait. Br. (19. 4) prescribes that it should be done either in Māgha or Phālguna. Some (Sat. XVI. 5. 16–17, Āp. XXI. 15. 5–6) said that dīkṣā took place four days before the Full Moon of Māgha or Caitra. Vide Lāṭ. X. 5. 18–19, Kāt. XIII. 1. 2–10 for the several days. Jai. VI. 5. 30–37 and Kāt. XIII. 1. 8 favour the view that the dīkṣā should be undertaken four days before the Full Moon day of Māgha (i. e. on ekādaśī day) since the Vedic texts prescribe the Ekāṣṭakā day of Māgha (i. e. 8th of dark half) for the purpose of soma (after 12 days of dīkṣā). In the Gavām-ayana the procedure of the Dvādaśāha as a sattra is to be followed (Āp. XXI. 15. 2–3, Jai. VIII. 1. 17), but some held that in Gavām-ayana there were to be 17 dīkṣās (instead of 12). There are certain general rules about sattras which may be stated here. They are to be performed by many as sacrificers and only brāhmaṇas can perform them (Jai. VI. 6. 16–23, Kāt. I. 6. 14). There are no separate priests (ṛtvij), but the yajamānas themselves are the priests (Jai. X. 6. 45–50 and 51–59, Sat. XVI. 1. 21). A text quoted by Śabara on Jai. VI. 2. 1 says that the persons who engage together in a sattra must be at least 17 and not more than 24 and each of the performers secures the same unseen (or spiritual) reward for which the sattra is performed (Jai. VI. 2. 1–2). There is therefore no *varaṇa* (choosing) of priests and there is no question of remunerating them for their services by several gifts as in Jyotiṣṭoma (Jai. X. 2. 34–38). At the time when gifts are made in other rites, in sattras the sacrificers perform the Dākṣiṇa homas and waving their dark antelope skins they go out with their faces turned northwards by the path by which dakṣiṇas are taken away in other rites (Sat. XVI. 2. 19, Kāt. XII. 2. 18). As no dakṣiṇas are to be donated in sattras agents (called saṁhāras) are not to be sent for collecting subscriptions (Sat. XVI. 1. 40). The sacrificial utensils (yajñapātras like juhū) to be used in the sattra are specially got prepared for the common use of all, while each keeps his own utensils separate with which he is cremated if he dies in the midst of the performance (Jai. VI. 6. 33–35). Though the general rule is that there is no *pratinidhi* (substitute) for the performer of rites like agnihotra, the sattra is an exception, since if any one of the many performers dies in the midst of a

sattra another person may be substituted by the others in his place (Jai. VI. 3. 22), but he is only an agent secured by payment and the spiritual unseen reward of the sacrifice goes to the performer that is dead (Jai. VI. 3. 23-25). The Tāṇḍya Br. IX. 8. 1 states that if one of the performers of a sattra dies after dīkṣā, he should be cremated, his bones should be tied in his antelope-skin and placed beyond the mārjālīya shed and his son or other very near relative should be given dīkṣā and be associated in the sattra. Only those who have consecrated the three Vedic fires can engage in sattras except in the Sārasvata sattra (Jai. VI. 6. 27-32). According to Jai. (VI. 6. 1-11) only those who follow the same procedure can join in the sattra, otherwise difficulty is caused in the case of the Prayājas and the Āprī verses. The second prayāja deity in the case of Vasiṣṭhas and Śunakas is Narāśaṁsa, while Tanūnapāt is the second prayāja deity in the case of other gotras. After stating the view of Gāṇagāri that only those who have the same gotra can join in a sattra, Āśv. (XII. 10. 2-3) states the view of Śaunaka (and it is his view also) that even persons of different gotras may join in a sattra, that where in a particular matter there is a difference of procedure in accordance with the difference of gotra, the procedure should be regulated by the gotra of one (called gṛhapati) of those who join in the sattra. Jai. (VI.6.24-26) states the somewhat striking rule that even among brāhmaṇas those who belong to the Bhṛgu, Vasiṣṭha and Śunaka gotras cannot join in a sattra but only those who belong to the Viśvāmitra gotra or who have a similar procedure (about prayājas &c.), since śruti requires that the function of hotṛ in a sattra must be performed by one belonging to Viśvāmitra gotra. If after making a resolve to join in a sattra or if after just beginning a sattra a man gives up the idea, he had to perform by way of penance the Viśvajit rite (Jai. VI. 4. 32 and VI. 5. 25-27).

Though in a sattra all are yajamānas yet one of them becomes the gṛhapati; those actions which only one can perform and which are done in other sacrifices by the yajamāna (except what are saṁskāras like *vapana*) are here done by the gṛhapati alone and others only touch him (e. g. in tying the veda or placing a fuel-stick on fire, Kāt. XII. 1. 9-15). In performing dīkṣā a peculiar procedure is followed (Kāt. XII. 2. 15, Sat. XVI. 1. 36, Āp. XXI. 2. 16-XXI. 3. 1). The adhvaryu first gives dīkṣā to the gṛhapati and to brahmā, hotṛ and udgātṛ; the pratiprasthātṛ gives dīkṣā to adhvaryu, then to maitrāvaruṇa,

brāhmaṇācchaṁsin and prastotṛ; the neṣṭṛ gives dīkṣā to the pratiprasthātṛ and the acchāvāka, āgnīdhra and pratihartṛ; the unnetṛ gives dīkṣā to neṣṭṛ, the grāvastut, and subrahmaṇya and lastly the pratiprasthātṛ or another brāhmaṇa (who is himself a dīkṣita) or a Veda student or snātaka gives dīkṣā to unnetṛ. Each of the wives of all these is given dīkṣā along with her husband (Kāt. XII. 2. 16). Every day one of those who join in a sattra guards soma silently and others are allowed to study their Veda and to fetch fuel-sticks (Śat. Br. IV. 6. 9. 7, Kāt. XII. 4. 1 and 3). On the tenth day there is brahmodya[2680] as in Aśvamedha or they engage in the abuse of Prajāpati for having created such pests as bees and wasps and thieves (Āp. XXI. 12. 1–3, Sat. XVI. 4. 33–35, Kāt. XII. 4. 21–23).

While engaged in the sattra the performers have to observe certain rules (Āśv. XII. 8, Drāhyāyaṇa Śr. VII. 3–9 ff). From the day the dīkṣaṇīyā iṣṭi is performed in the sattra, the usual duties to pitṛs (such as piṇḍapitṛ-yajña), to gods (such as Agnihotra) are stopped till the end of the sattra. They have to give up sexual intercourse and must not run, they should laugh covering their teeth (so as not to show them), should not jest with women, should not speak to those who are not āryas, should not plunge in deep water, should give up falsehood and anger, should not climb up trees or enter a boat or chariot. Rules are laid down as to whom to bow to. A *sattrin* should eschew singing, dancing and instrumental music. While dīkṣās are going on he should subsist on milk. On pressing days he should partake of the remnants of *havis* only or of fruits and roots and other food fit for *vrata*.

One of the most interesting day is the Mahāvrata, which is the last day but one in a sattra. Several strange and bizarre rites are performed on this day. This day is so called because it is specially meant for Prajāpati who is 'mahān' and mahāvrata means 'anna' (Tāṇḍya IV. 10. 2, Śat. Br. IV. 6. 4. 2). In this a mahāvratīya cup of soma is offered in addition to the

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2680. The Tāṇḍya Brāhmaṇa (IV. 9. 12 and 14) speaks of both brahmodya and the parivadana of Prajāpati 'ब्रह्मोद्यं वदन्ति ब्रह्मवर्चस एव प्रतितिष्ठन्ति । प्रजापतिं परिवदन्त्याप्त्वैवैनं तद् व्याचक्षते वाचद्वापामैनमिति ।'. The com. gives several explanations of both. द्राह्यायणश्रौत (IX. 4. 16–18) says 'प्रजापतिं परिवदन्ति । पापैः कर्मभिरित्येके । अपि वाध्वर्युमहृद्वाचानो किंचित् स्यात् ।.'

usual ones and a victim is slaughtered for Prajāpati. In connection with this cup a mahāvrata sāman is chanted followed by the recitation of the Mahad-uktha (great laudation) of the hotṛ. Vide Haug's tr. of Ait. Br. p. 283 n, S. B. E. vol. 43 pp. 282–283 note 5. The chanting of the Pṛṣṭhastotras is started by a brāhmaṇa who plays on a harp (vāṇa) with a hundred strings of muñja grass (Sat. XVI. 7. 7–9, Tāṇḍya V. 6. 12–13). During the chanting the udgātṛ priest sits on a chair of udumbara, the hotṛ on a swing, the adhvaryu on a board and the other priests on seats of grass (Tāṇḍya V. 5. 1–12). A brāhmaṇa in the front part of the sadas and a śūdra at the back alternately belaud and abuse those engaged in the sattra, the former saying they have done well and the latter saying they have not done well (Tāṇḍya V. 5. 13). An ārya and a śūdra engage to the west of the āgnīdhra shed in a contest for a white circular skin that symbolizes the sun (for whom the Gods and Asuras fought laying claim to the Sun as their own), the fight being so arranged that it culminates in favour of the ārya (Tāṇḍya V. 5. 14–17, Sat. XVI. 7. 28–32). A harlot and a brahmacārin abuse each other on the northern hip of the altar.

Sexual intercourse between a man and a woman (that are strangers to the sacrifice) takes place in a screened shed to the south of the mārjālīya shed (according to Kāt. XIII. 3. 9). This probably is a symbol for indicating creation of the world by Prajāpati to whom the mahāvrata specially appertains. A chariot is made ready to the east of the southern corner of the vedi. A noble or a kṣatriya in full armour occupies it, armed with a bow and three arrows. He goes round the vedi thrice and discharges three arrows at a hide but not so as to pierce it through and through (Śāṅ. XVII. 15).

They beat drums placed on all corners of the vedi and strike a bull-hide spread over a hole dug to the west of the āgnīdhrīya shed, half inside the vedi and half outside (this is called 'bhūmi-dundubhi'). When the priests chant, the wives of the performers act as choristers[2681] to the singing priests (Jai. X. 4. 8, Sat. XVI. 6. 21, Āp. XXI. 17. 15–16) and play on several instruments. Eight servants and maids or slaves and

2681. पत्न्योऽपघाटिलाभिरुपगायन्त्याश्विजयमेव तत्पत्न्यः कुर्वन्ति सह स्वर्गं लोकमयामेति। ताण्ड्य V 6. 8. The com. explains that अपघाटिला is a lute made to yield sound by the breath from one's mouth. 'उपगायन्ति पत्न्योऽपघाटलिकास्तालुकवीणाः काण्डवीणाः पिच्छोला अलाबुकपिशीलव्यः।' सत्याषाढ XVI. 6. 21.

slave girls, placing water jars on their heads dance thrice round the mārjālīya seat, striking the ground with their right feet and singing popular songs (gāthās) in which cows are lauded as mothers of ghee and which contain words like 'this is sweet' (Sat. XVI. 6. 39-41, Āp. XXI. 19. 17-20 and XXI. 20). These features of the mahāvrata show that it was some folk festival in the hoary past and was welded on to the solemn vedic sacrifices as a relaxation after the weary days and months of sacrifices. The Ait. Ār. (I and V) gives an esoteric turn to the mahāvrata. In one place it summarizes all the popular features of the Mahāvrata.[2682]

On the Udayanīya day three anubandhyā cows are offered to Mitrāvaruṇa, the Viśve Devas and Bṛhaspati (Kāt. XIII. 4. 4).

In the Indian Antiquary, vol. 41, Dr. Sham Sastry contributed a series of articles on the Vedic calendar in which he adduced weighty arguments for holding that the Gavāmayana was a symbolic representation of the efforts made to square up the Vedic lunar year with the solar year by adding intercalary days. It is somewhat remarkable and also indicative of the bias of most western scholars that while Prof. Keith in his work on the 'Religion and philosophy of the Veda' refers *ad nauseam* to all sorts of lucubrations by European scholars on the origins of the Vedic sacrifices, about rain spells and fertility rites and similar lore he does not condescend to notice the views of Dr. Sham Sastry or Mr. Tilak, which have far more probability than many of the learned hypotheses advanced by European scholars who appear to be obsessed by the notion that Vedic usages must be similar to practices found in the 19th century among the backward races of Africa, America and Oceania.

Though the sūtras speak of sattras for a hundred or a thousand years, there were writers even in ancient India who thought that such sattras did not exist in fact, at least in historical times. Patañjali states in his Mahābhāṣya that the sattras of a hundred or a thousand years were never attempted in times near to his day and that Yājñikas prescribe

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2682. श्वभ्रानश्वर्यवः कारयन्ति। एतस्मिन्नहनि प्रभूतमन्नं कुर्यात्। राजपुत्रेण चर्म व्याधयन्त्याघ्नन्ति भूमिदुन्दुभिं पत्न्यश्च काण्डवीणा भूतानां च मैथुनं ब्रह्मचारिपुंश्चल्योः संवादोऽनेकेन साम्ना निष्केवल्याय स्तुवते राजनस्तोत्रियेण प्रतिपद्यते। ऐ. आ. V. 1. 5

rules for them following the tradition of sages.[2683] Jaimini also boldly asserts that when the texts[2684] speak of Viśvasṛjām-ayana for a thousand saṁvatsaras the word saṁvatsara means only a day (Jai. VI. 7. 31–40).

Among the other sattras the Sārasvata sattras are most instructive, since in them many places on the most sacred Sarasvatī and other rivers were approached by the sacrificers during the course of the sacrifice.[2685] Vide Āśv. XII. 6., Lāṭ. X. 15 ff, Kāt. XXIV. 6. 14 ff.

Agnicayana (piling of the fire-altar)

The construction of the fire-altar is a special rite and is the most complicated and most recondite of all Śrauta sacrifices. The Śatapatha Brāhmaṇa devotes five out of its fourteen sections (about one-third of the whole work) to *cayana* and is the leading work on that subject. Prof. Eggeling in his very learned Introduction (pp. XIV ff) to vol. 43 of the S. B. E. deals with the fundamental conceptions underlying this śrauta ritual. According to him *cayana* was originally an independent rite and was later on incorporated in the system of Soma sacrifices. At the bottom of this rite are certain cosmogonic theories. Even in the Ṛgveda we meet with the conceptions that Hiraṇyagarbha or Prajāpati (Ṛg. X. 121) is the creator of the universe, that creation, destruction and re-construction of the universe are eternal, ever-recurring processes going on from all time and will go on for all time (Ṛg. X. 190. 3, 'dhātā yathāpūrvam-akalpayat'), that Puruṣa himself became the sacrificial material (*havis*) and the year and seasons aided in the process of the reconstruction of the sacrificed and dismembered Puruṣa. Man himself who is a child of this process must also do his part in the reconstruction of the world. This he can do best by identifying Fire with Prajāpati (as in Śat. Br. X. 4. 1. 12) and regarding Fire as the Highest Divinity and

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2683. दीर्घसत्राणि वार्षशतिकानि वार्षसहस्रिकाणि च न चाद्यत्वे कश्चिदपि व्यवहरति केवलमृषिसंप्रदायो धर्म इति कृत्वा याज्ञिकाः शास्त्रेणानुविदधते । महाभाष्य vol. I. p. 9 on वार्तिक 'अप्रयुक्ते दीर्घसत्रवत् ।'

2684. सहस्रसंवत्सरं विश्वसृजाम् । कात्या. XXIV. 5. 24.

2685. For details about sattras, vide Tai. S. III. 3. 6, III. 5. 10, VII. 5. 5–7, Tai. Br. I. 2. 2–5, Sat. Br. IV. 6. 2, Tāṇḍya IV–V, Ait. Br. 17–18, Āp. XXI, Kāt. XIII, Āśv. XI. 7, Sat. XVI, Baud. XVI. 13-23, Śāṅ. XIII. 19 ; and S. B. E. vol. 41 pp. XXI. ff, Haug's tr. of Ait. Br. pp. 279 ff, Prof. Keith's 'Rel. and Phil.' part 2, pp. 350–352.

the source of all life and activity and the periodic performance of sacrifice in fire as his contribution, however small it may be, to the process of re-creation and re-construction. The re-constuction of the world by Prajāpati a man can imitate by himself constructing an elaborate structure with bricks. The Śat. Br. in several places brings out these ideas, though in a somewhat esoteric way[2686] (e. g. VI. 2. 2. 21). The tenth kāṇḍa (section) of the Śat. Br. is the *rahasya* (the esoteric doctrine) of cayana. Most of the acts done in the piling up of the altar are a symbolic representation of the process of re-creation and re-construction as will be seen later on. In the Śat Br. the principal authority on this doctrine of cayana is not Yājñavalkya (who is the dominating figure in the first five sections of that Brāhmaṇa) but Śāṇḍilya who traces that doctrine through a succession of teachers to Tura Kāvaṣeya who received it from Prajāpati himself (Śat. Br. IX. 5. 2. 15–16, X. 4. 1. 11, X. 6. 5. 9 &c.).

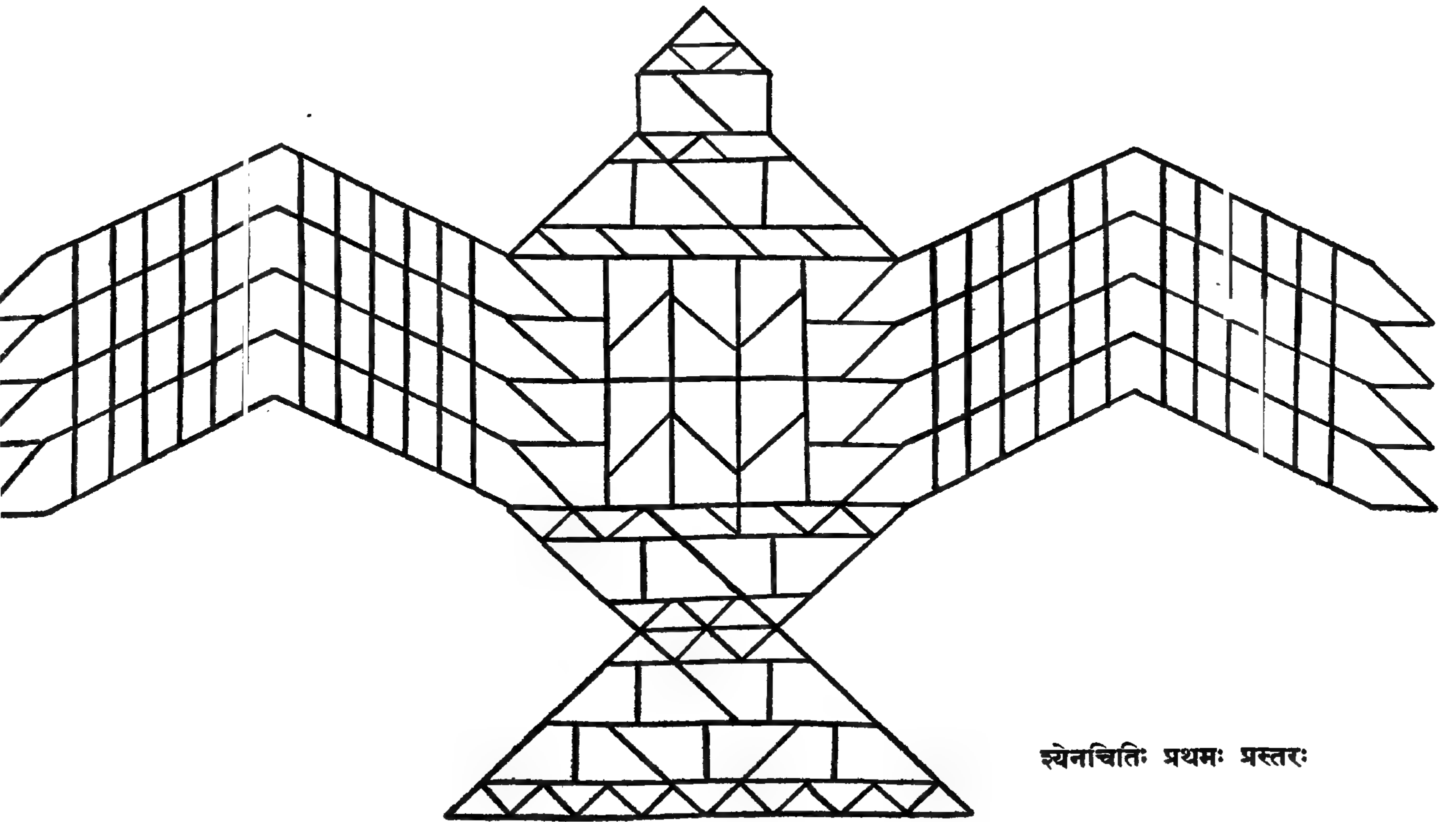
A very brief description of the *cayana* based principally on Kāt., Sat., and Āp. is given below.

The construction of the fire-altar in five layers is an aṅga of Somayāga. But *cayana* is not obligatory in every soma sacrifice. It must however be performed in the Somayāga called Mahāvrata (which as stated above is the last but one day in Gavām-ayana). When a man desires to pile the fire altar, he first offers after the Full Moon iṣṭi of Phālguna (i. e. on the first of the dark half) or on Māgha new moon five animals (viz. a man, a horse, a bull, a ram and a he-goat were offered, the man in a screened place).[2687] The heads of the beasts were built up into the altar and their trunks were thrown in water, which was then used for making bricks from clay. Kāt. (XVI. 1. 32) allows an option that instead of killing animals golden or clay heads of these may be used. In modern times when rarely cayana is performed only golden images of the above five are taken. Then on the 8th of the dark half of Phālguna a horse, an ass and a he-goat are taken in procession

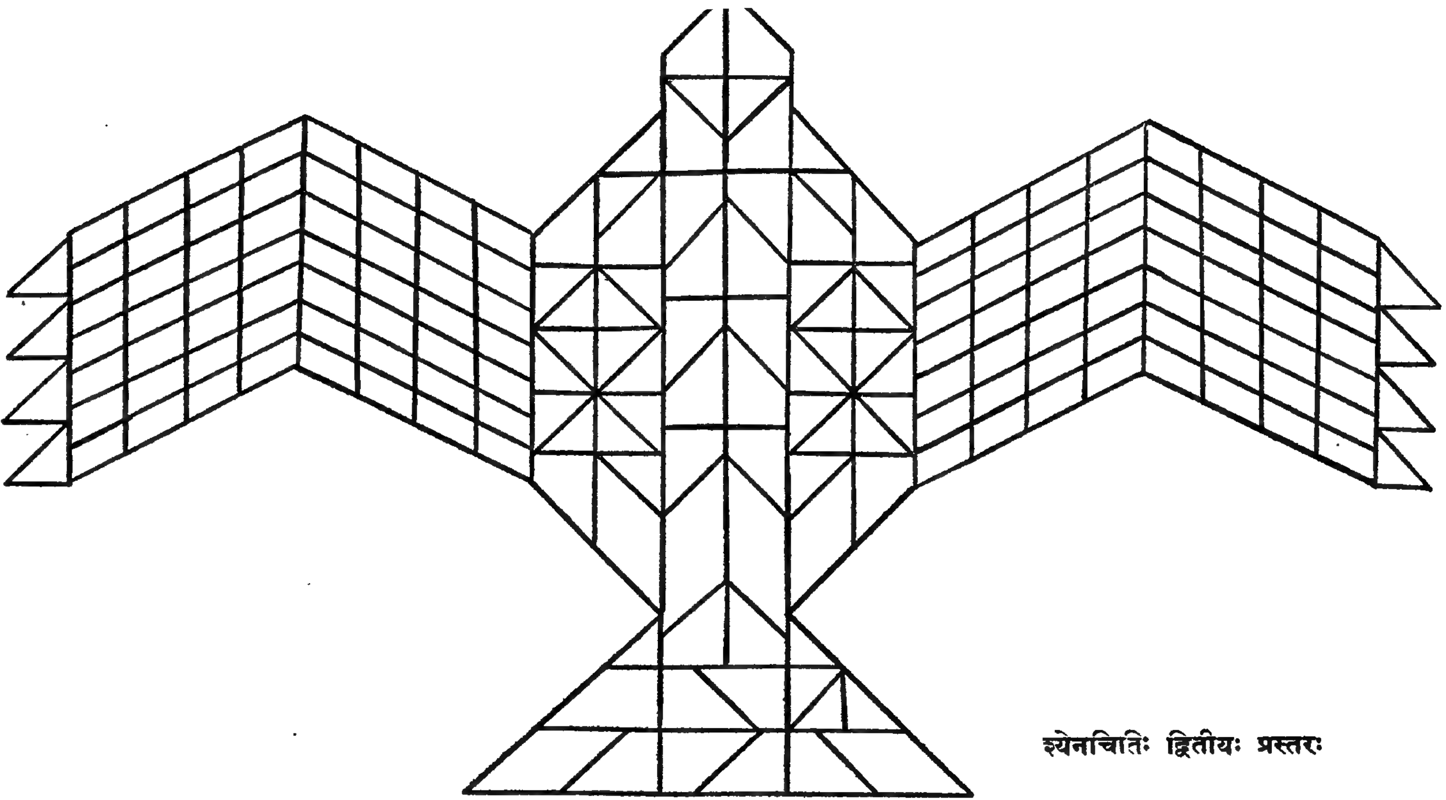
2686. प्राजापत्यं वा एतत्कर्म प्रजापतिं ह्येतेन कर्मणारभतेऽनिरुक्तो वै प्रजापतिः । शतपथ VI. 2. 2. 21.

2687. It appears that the man was not actually killed, but was let off. He was to be a vaiśya or kṣatriya (Kāt. XVI. 1. 17). According to Baud. X. 9 the heads of a vaiśya and of a horse killed in battle are taken 'संग्रामे हतयोरश्वस्य च वैश्यस्य च शिरसी। वृष्ण्यन्त्यृषभं पचन्ते । कुर्विण च बस्तं चाहरन्ति । एतत्सर्पशिरः ।'. Vide Kāt. XVI. 1.32 also.

to the south of the āhavanīya fire (the horse leading) with their mouths to the east and the place from where clay is to be taken is reached by the horse., To the east of the āhavanīya a square pit is dug and a ball of clay is put therein which brings the pit on a level with the surrounding ground. At the middle of the distance between the clay lump and the āhavanīya clay taken from an ant-hill is heaped. A spade one cubit long made of some sacrificial tree is kept to the north of the āhavanīya. The ant-hill clay is placed on the lump of earth in the pit with that spade. The horse is made to plant its foot on the clay in the pit. He (the priest) draws three lines with the spade on that lump of clay, spreads black antelope skin to the north of the lump and thereon keeps a lotus leaf on which the lump of clay from the pit is placed and the corners of the skin are tied with a girdle of muñja. He takes up the hide with the clay therein, raises his arms towards the east, holds the bundle over the animals that come back in the reverse order (the goat leading). According to Āp. XVI. 3. 10 the bundle is placed on the back of the ass and brought near a tent. The lump is placed to the north of the āhavanīya in a tent screened on all sides; then he takes the hair of the he-goat and mixes the hair in that lump of clay with water in which palāśa bark is boiled and mixes therewith gravel, iron rust and small stones. From the clay thus mixed the wife of the sacrificer (or the first wife if there are several) prepares the first brick called Aṣāḍhā, which is in measure as much as the foot of the sacrificer, is rectangular and has three lines scratched on it. The sacrificer prepares an *ukhā* (fire-pan) from the mixture of clay, which is one span in diameter. According to some three pans are made. He also makes three bricks called Viśvajyotis, each having three lines and so marked as to show which is first, second and third. The remaining clay is called upaśaya and is kept aside (as it will be required later). The ukhā is fumigated with the smoke from seven horse-dung cakes kindled on the dakṣiṇa fire. A square hole is dug with the spade referred to above, therein fuel is put and the bricks and the ukhā (with the mouth downwards) are put for being baked and more fuel is added. He removes the coals and ashes and takes out during the day the bricks (four) and the ukhā, on which the milk of a she-goat is sprinkled. Thereafter other bricks are made which have three lines on each, which are generally as long as the sacrificer's foot and are baked till they are red.



श्येनचितिः प्रथमः प्रस्तरः



श्येनचितिः द्वितीयः प्रस्तरः

The dīkṣā (initiation) for the rite takes place on the amāvāsyā of Phālguna. The dīkṣaṇīyā iṣṭi and other usual rites are performed. Either the yajamāna or the adhvaryu places the ukhā on the āhavanīya and puts thereon 13 samidhs one span in length. The sacrificer wears a golden ornament with 21 pendants reaching up to his navel. The ukhā is taken from the āhavanīya to the east of the āhavanīya and is placed in a śikya and fire is put into it. He carries for a year or a shorter period (12, 6 or 3 days according to Āp. XVI. 9. 1) this fire placed in the ukhā. On alternate days in the year he adores the fire with the Vātsapra mantras (Vāj. S. XII. 18–28 = Ṛg. X. 45. 1–11), takes the Viṣṇu strides (Viṣṇukramas); he also removes the ashes, puts fuel-sticks on the fire in the ukhā.

Then follows the building of the altar. The altar has five layers, the first, third and fifth being arranged in the same pattern and the 2nd and 4th being of a different pattern from the 1st, 3rd and 5th. The altar may have several forms such as that of a droṇa (trough), a chariot-wheel, a śyena (hawk), kaṅka (heron), suparṇa (eagle)[2688] &c. Vide Tai. S. V. 4. 11, Kāt. XVI. 5. 9. The altar requires bricks of several shapes; some are triangular, some are oblong, some are perfectly square, some are oblong plus a triangle (in one). They are not to be placed one over the other as one chooses but are arranged in peculiar ways, some in front, some on the sides and so on. A sound knowledge of geometry and mason craft is required in constructing the altar. Every brick is to be placed after repeating a mantra. The bricks have various names to distinguish them. For example, the bricks called Yajuṣmatī are to be used in building the body (of the birdlike pattern, which is the most usual one), but not in building the sides or tail of the layer. The usual mantras in laying down and invoking a brick are two viz., 'tayā devatayā-... sīda (Vāj. S. XII. 53, Tai. S. IV. 2. 4. 4) and 'tā asya sūda-dohasaḥ' (Vāj. S. XII. 55, Tai. S. IV. 2. 4. 4). Śat. XI. 8. 18 says that 'tayā devatayā ... ...dhruvā sīda' is repeated after each brick is deposited. But special mantras are prescribed in several cases e. g. as to the ten *lokampṛṇā* bricks the mantra is 'lokam pṛṇa' (Vāj. XII. 54, Tai. S. IV. 2. 4. 4). Some kinds of bricks bear

2688. श्येनचितं चिन्वीत सुवर्गकामः। ... ... कङ्कचितं चिन्वीत यः कामयेत शीर्षण्वानमुष्मिँल्लोके स्यामिति। ... ... अलजचितं चिन्वीत चतुःसीतं प्रतिष्ठाकामः। तै. सं. V. 4. 11 where several other patterns such as प्रउगचित, उभयतःप्रउग, रथचक्र, द्रोण, समूह्य, श्मशानचित are mentioned.

the names of sages (e. g. Vālakhilya bricks). Probably they were first used by those sages. There are three bricks which are called svayam-ātṛṇṇāḥ (i. e. they are long and thin stones and have natural holes) and which are placed in the centre of the 1st, 3rd and 5th layers and are deemed to represent earth, air and heaven.[2689] Jai. (V. 3. 17-20) deals with the respective positions of certain bricks called citriṇī and lokampṛṇā.

On the day of the last dīkṣā the measuring of the plot to be used as vedi takes place. Measurements are made with a rope which is in length twice the height of the sacrificer. A fifth part of the sacrificer's height is called aratni, tenth part is called pada, each pada is divided into twelve aṅgulas and three padas make a prakrama (Kāt. XVI. 8. 21). The ground for the uttaravedi on which the altar is to be constructed is ploughed with an udumbara plough and the ropes are made of muñja. Six, twelve or twenty-four oxen are yoked to the plough. He sows on the furrows made by the plough various kinds[2690] of corns (Āp. XVI. 19. 11-13 says fourteen kinds, seven being *grāmya* and seven wild). He omits one kind of corn which he has to abstain from partaking throughout life thereafter (Kāt. XVII. 3. 6-7). If so many kinds of corn cannot be had then in those furrows barley corn mixed with honey is sown. Then clods of earth are put thereon and the ground is made level. Several things are got ready and placed one after another on this ground (Āp. XVI. 13. 10 where they are said to be bricks but not of clay). Vide Sat. XI. 5. 21 also. The placing of bricks is begun after the first upasad (Sat. XI. 7. 2). A lotus leaf is first laid down on the spot where the horse planted its hoof (Āp. XVI. 22. 3) and on that leaf the golden ornament worn by the yajamāna at the time of the Viṣṇu strides is placed with the mantra 'brahma jajñānam' (Vāj. S. XIII. 3, Tai. S. IV. 2. 8. 2). To the south of that ornament is laid down the golden image of a man with head to the east and face turned to the sky in such a way that the image does not cover the hole pierced in the golden ornament (disc) by passing a string with which it was tied round

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2689. 'स्वयमातृण्णा भवति प्राणानामुत्सृष्ट्या अथो सुवर्गस्य लोकस्यानुख्यात्यै'। तै. सं. V. 2. 8. 1. सायण on तै. सं. IV. 2. 9. 1 explains शर्कराख्यानां क्षुद्रपाषाणानां मध्ये पुरुषप्रयत्नमन्तरेण या स्वत एव छिद्रयुक्ता सेयं शर्करा स्वयमातृण्णा।

2690. या जाता ओषधय इति चतुर्दशभिरोषधीर्वपति। ...... तिलमाषा व्रीहियवाः प्रियङ्ग्वणवो गोधूमा वेणुश्यामाकनीवारा जर्तिलाश्च गवीधुका आरण्यजा मर्कटका विज्ञेयाः। आप. XVI. 19. 11-13.

the neck (the mantra repeated being very significant 'in the beginning Hiraṇyagarbha arose' Ṛg. X. 121. 1=Vāj. S. XIII. 4). The sacrificer performs the adoration (upasthāna) to the golden man with the three verses 'bow to the serpents' (Vāj. S. XIII. 6-8, Tai. S. IV. 2. 8. 3). One should thereafter never go to the north of the image from the south by passing in front of it (i. e. to the east of it). By the side of the two arms of the golden man he places two srucs (one of kārśmarya wood filled with ghee near the right hand and the other of udumbara filled with curds near the left) with their tops to the east. A brick called svayamātṛṇṇā on which *ājya* is offered and over which the yajamāna breaths is handed over to a brāhmaṇa who places it in the centre with the help of the adhvaryu, the brāhmaṇa being looked upon as fire (Tai. S. V. 2. 8. 2). On that brick a dūrvā creeper is placed in such a way that its roots are on the brick and its tops hang on to the ground towards the east. Then the brick called *dviyajus* is laid to the east of the dūrvā, two retaḥsic bricks to the east of the preceding, then two ṛtavya bricks and then the Aṣāḍhā brick is placed to the east of the preceding. On all ṛtavya bricks *avakās* (mosslike plants) are deposited. About one aratni to the south of the Aṣāḍhā brick and to the east of the Svayamātṛṇṇā brick he places a living tortoise with its face to the east on the avakā plants (Āp. XVI. 25. 1, Kāt. XVII. 4. 27-28). The tortoise is anointed with a mixture of ghee, honey and curds, is enveloped in moss covered with a net and made motionless by means[2691] of pegs (Āp. XVII. 25. 2, Sat. XI. 7. 42). When depositing the tortoise it is invoked with three verses (Vāj. S. XIII. 30-32) which express the wish that the tortoise may go to the deep waters, that the sun and fire may not torment it by heat, that it may reach heavenly worlds and that divine rain may follow. Even in modern times a tortoise is so built up into the altar. A mortar[2692] and pestle of udumbara wood, each one span in length (the mortar being contracted in the middle and the pestle being rounded) are placed about one aratni to the north

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2691. The tortoise was probably built up into the altar to imitate the action of Prajāpati. Prajāpati is said to have created the world after assuming the form of a tortoise. Vide note 1716 and p. 718 above. Or this may be a relic of the widespread usage of slaying an animal and burying its body under the foundation of a building, a bridge &c.

2692. The mortar represents the *yoni* or womb, the ukhā represents the belly, and the pestle represents '*śiśna*' (vide Śat. Br. VII. 5. 1. 38).

of the svayamātṛṇṇā brick. A śūrpa also is placed near the above two (Āp. XVI. 26. 5). The ukhā filled with sand, ghee and honey is placed on the mortar and offerings of ājya are made on it with the sruva ladle. The fire in the ukhā is transferred to a hearth with eight bricks in the centre of the fifth layer, on which a second layer of eight bricks (called punaściti) is laid. This fire becomes the gārhapatya for the Fire-altar (Śat. Br. VIII. 6. 3. 7–11, Kāt. XVII. 12. 18–21). Seven pieces of gold are placed on the golden image, the first on the mouth, then two each on the two nostrils, the two eyes and two ears. In the forepart of the ukhā, the heads of the five animals (on which curds and honey are poured and on which 7 gold pieces are thrust) are placed in a certain order. The human head is in the middle, to the north the heads of the horse and ram and to the south the heads of the bull and goat (Kāt. XVII. 5. 13–18, Āp. XVI. 27. 5–19). According to Āp. and Sat. the head of a serpent also may be placed (Āp. XVI. 27. 22, Sat. XI. 7. 63) or only the mantras 'namo astu sarpebhyaḥ' (Vāj. S. XIII. 6–8, Tai. S. IV. 2. 8. 3) may be recited. The various kinds of bricks are heaped in various directions on thick mud spread on the above stated things so as to form the first layer. According to Sat. (XI. 5. 22) each layer consists of only 200 bricks (1000 for all five), when the sacrificer performs the cayana for the first time; he employs 2000 for all layers when he performs it a second time and this number goes on increasing each time he repeats agnicayana.[2693] According to the Śat. Br. (S.B.E. vol. 43 p. 22 n. 1), Kāt. XVII. 7. 21–23 the bricks required for all the five layers are 10800. The time required for piling also varies. Some held that the piling took one year (8 months for the first four layers and 4 months for the last) or all the layers may be laid in a few days. Sat (XII. 1. 1 ff) and Āp. (XVII. 1. 1–11, XVII. 2. 8, XVII. 3. 1) state that the five layers are laid on five successive days. On each layer thick mud (*purīṣa*) prepared from the earth (mixed with water) dug out of the cātvāla pit after touching a dark or bay horse that stands to the north is spread with 'pṛṣṭo divi' (Vāj. S. XVIII. 73, Tai. S. I. 5. 11. 1 quoted by Āp. XVI. 34. 6–7, Sat. XI. 5.). Each layer and the spreading of mud are carried out each day between the two upasads (morning one and afternoon one). When all the layers are

2693. यावद्ग्निमाधास्यमानस्य यथार्थं लोकंपृणा आहृत्य साहस्रं चिन्वीत । नाभिदघ्नं द्विसाहस्रं द्वितीयम् । ...... उत्तरहस्तं त्र्यायामं । सत्या. XI. 5, 22.

completed the āhavanīya fire is established on the altar so built. Eight dhiṣṇyas, square or round, have to be constructed with bricks, viz. the āgnīdhrīya and 7 others as in somayāga (but the number of bricks for each differs). A small round and variegated stone (aśman) is placed to the south of the āgnīdhra's place on the northern part of the fire-altar. A fuel-stick is kindled on the new gārhapatya hearth, taken over the svayamātṛṇṇā brick of the 5th layer and an offering of the milk of a dark cow whose calf is white is made on that fire. Śatarudrīya homa is offered to Rudra. On the western corner of the northern side of the Fire-altar which is enclosed by a line of stones on all sides there are three stones, as high as the knee, naval and mouth on which (serving as āhavanīya) 425 oblations are offered to Rudra and his fearful aspects by means of the leaf of the Arka plant (serving as juhū) of wild sesame mixed with gavedhukā. A twig of *arka* plant is used to clear the leaf of the offerings. The priest faces the north and makes the oblations standing, the mantras being taken from the Śatarudrīya section (bginning with 'namaste rudra manyave,' Vāj. S. XVI. 1-66, Tai. S. IV. 5. 1-10). The arka leaf and twig are thrown into fire. The altar is cooled by the āgnīdhra with the water from a jar which is held over the stone referred to above. The stone is thrown to the south of the altar with 'May sorrow go to him whom we hate' (Vāj. S. XVII. 1) and if it is not broken the adhvaryu breaks it into pieces. On a long bamboo, a frog, avakā plants and reed (vetasa) twigs are tied and drawn over the altar from the south hip to the south shoulder[2694] and then they are thrown on the utkara. The Gāyatra, Rathantara and other sāmans are sung (Śat. Br. IX. I. 2. 35 ff, Kāt. XVIII. 3. 1 ff). Then follow numerous offerings, viz. one puroḍāśa to Vaiśvānara and 7 puroḍāśas to the Maruts,[2695] Vasordhārā[2696] (stream of wealth) offerings of ājya from an udumbara sruc, which is finally thrown into the fire, 6 Pārtha oblations as in Rājasūya followed later by six

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2694. This is symbolical cooling. All three are suggestive of water.

2695. The 7th puroḍāśa to the Maruts is called 'araṇye anūcya' because the mantra for it 'ugraśca bhīmaśca' (Vāj. S. XXXIX. 7) is to be repeated in a forest.

2696. Vasordhārā is the name of the whole rite in which several hundred offerings are made to Agni with mantras (Vāj. S. XVIII. 1-29, Tai. S. IV. 7. 1-11, Kāt. XVIII. 5. 1, Āp. XVII. 17. 8) to secure all powers of the Firegod to the sacrificer.

more after the abhiṣeka of the sacrificer, the Vājaprasavīya[2697] offerings of the mixture of milk and water with the gruel of 14 *grāmya* and wild corns with an udumbara sruva that is four-cornered like a camasa (the sruva being thrown into the fire at the end). With the remnants of Vājaprasavīya offerings collected in a pot he sprinkles the sacrificer who sits on a dark antelope skin spread on an udumbara couch to the north of the tail of the fire altar. A royal sacrificer sits on a tiger skin and a vaiśya on a goat-skin. After this six Pārtha offerings are made followed by twelve Rāṣṭrabhṛt (supporting the kingdom) homas of ājya with mantras, that contain the words 'vāṭ' and 'svāhā' (Vāj. S. XVIII. 38-43, Tai. S. III. 4. 7).[2698] Then three Vāta (wind) homas are offered catching with his joined hands wind outside the vedi to the east and the three winds thus caught are represented as yoked to the chariot like horses, the mantra being Vāj. S. XVIII. 45, Tai. S. IV. 7. 12. 3 (Kāt. XVIII. 6. 1–3, Āp. XVII. 20. 11).

Then the procedure of Somayāga is followed. One or two special characteristics may be noted. Before the Prātaranuvāka the Fire is represented as yoked after touching the paridhis and repeating three mantras 'I yoke the fire &c.' (Vāj. S. XVIII. 51–53, Tai. S. IV. 7. 13. 1) and then Agni is released from the yoke before the Āgnimāruta stotra (i. e. Yajñāyajñīya) in the evening with a mantra (Vāj. S. XVIII. 54, Tai. S. IV. 3. 4. 2). After the anubandhyā paśu-puroḍāśa, messes of boiled rice are offered to Anumati, Rākā, Sinīvālī and Kuhū and a cake on *twelve potsherds to Dhātṛ. At the end of the Udavasanīyā payasyā is offered to Mitra* and Varuṇa or he may perform sautrāmaṇī (*Āp. XVII. 24. 1, Sat. XII. 7. 14*).

2697. The वाजप्रसवीय is one rite in which there are two groups of seven offerings, the first seven with the mantras beginning 'vājasyemam prasavaḥ' (Vāj. S. IX. 23–29, Tai. S. I. 7. 10) and seven others with the mantras 'vājasya nu prasave' (Vāj. S. XVIII. 30–36 and Tai. S. I. 7. 7). Vide Śat. Br. IX. 3. 4, Sat. XII. 6. 5, Kāt. XVIII. 5. 4–5, Āp. XVII. 19. 1–3. The mantra means 'for the promotion of vigour' (or food) &c.

2698. The first mantra is ऋताषाडृतधामाग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो नाम । स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा. The latter half is repeated in all six verses. One āhuti is made after वाट् and another after स्वाहा. Vide Kāt. XVIII. 5. 16, Sat. XII. 6. 15 ff. The first is made to a male deity, and the 2nd to Apsarases variously named.

One who has performed the piling of the fire-altar has to observe certain vratas for a year viz. he should not bow to any one, he should not run in the rains, he should not partake of the flesh of any bird, he should not approach a śūdra woman. After he performs agnicayana a second time, he should approach no woman except his own wife of the same caste, when he has performed cayana thrice he should not approach[2699] even his own wife (vide Āp. XVII. 24. 1-5, Kāt. XVIII. 6. 25-31, Śat. XII. 7. 15-17). Jai. (II. 3. 21-23) declares that the piling of the fire-altar is a saṁskāra of fire and not an independent yāga by itself.

If a man does not prosper in the year after he performs agnicayana he may perform punaściti (just as punarādheya is performed). According to Āp. XVII. 24. 11 a punaściti can be performed for three objects, viz. for prosperity, for Vedic lore or for progeny.[2700]

In performing the innumerable and wearisome details of sacrifices many mistakes must have been committed and therefore the Brāhmaṇas and Sūtras prescribe numberless expiations, some simple and others complicated. But this subject will be dealt with in the next volume under *prāyaścittas*.

In the next volume a few remarks will be offered on the philosophical side of sacrifices and on the causes whereby they gradually faded into the background and gave place to other religious observances.

2699. The idea appears to have been that the sacrificer was not to disperse the spiritual power acquired by fire-worship, but to conserve it in himself.

2700. For Agnicayana *vide* Tai. S. IV. 1-6, V. 2-7, Tai. Br. I. 5. 7-8, Śat. Br. VI-X, Āp. XVI-XVII, Kāt. XVI-XVIII, Sat. XI-XII, Śāṅ. IX. 22-28, Baud. X; S. B. E. vol. 43, Introduction, pp. XIV ff., Prof. Keith's Introduction pp. CXXV-CXXXI to tr. of Tai. S., Haug's tr. of Ait. Br. p. 368 n.

APPENDIX

OF

LONGER EXTRACTS IN SANSKRIT

Page 202, note 470—अथ यस्य जायामार्तवं विन्देत् त्र्यहं कंसेन पिबेदहतवासा नैनां वृषलो न वृषल्युपहन्यात् त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत्।... अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्यां सं जायां पत्या सहेति। अथैनामभिपद्यतेऽमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहं सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि संरभावहै सह रेतो दधावहै पुंसे पुत्राय वित्तय इति। अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति तस्यामर्थं निष्ठाय मुखेन मुखं संधाय त्रिरेनामनुलोमामनुमार्ष्टि। विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु। आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते॥ गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके। गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ॥ हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ। तं ते गर्भं हवामहे दशमे मासि सूतये॥ यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी। वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति। बृहदारण्यकोपनिषद् VI. 4. 13 and 19–22. विष्णुर्योनिं...सूतये are Ṛg. X. 184. 1–3 and विष्णुर्योनिं ... दधामि ते are आप. म. पा. I. 12. 1–3 and 5.

Page 207, note 481—अथ खलु यत्र क्व च होष्यन्स्यादिषुमात्रावरं सर्वतः स्थण्डिलमुपलिप्योल्लिख्य षड्लेखा उदगायतां पश्चात्प्रागायते नानान्तयोस्तिस्रो मध्ये तदभ्युक्ष्याग्निं प्रतिष्ठाप्यान्वाधाय परिसमुह्य परिस्तीर्य पुरस्ताद्दक्षिणतः पश्चादुत्तरत इत्युदक्संस्थं तूष्णीं पर्युक्षणम्। पवित्राभ्यामाज्यस्योत्पवनम्। अप्रच्छिन्नाग्रावनन्तर्गर्भौ प्रादेशमात्रौ कुशौ नानान्तयोर्गृहीत्वाङ्गुष्ठोपकनिष्ठिकाभ्यामुत्तानाभ्यां पाणिभ्यां सवितुष्ट्वा प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति प्रागुत्पुनाति सकृन्मन्त्रेण द्विस्तूष्णीम्। कृताकृतमाज्यहोमेषु परिस्तरणम्। तथाज्यभागौ पाकयज्ञेषु। ब्रह्मा च धन्वन्तरियज्ञशूलगववर्जम्। अमुष्मै स्वाहेति जुहुयात्। अग्निरिन्द्रः प्रजापतिर्विश्वे देवा ब्रह्मेत्यनादेशे। आश्व. गृ. I. 3. 1–8. The मन्त्र with which the offering to Agni Sviṣṭakṛt is made is यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये स्विष्टकृते सुहुतहुते सर्वप्रायश्चित्ताहुतीनां कामानां समर्धयित्रे सर्वान्नः कामान्समर्धय स्वाहा इति। आश्व. गृ. I. 10. 22.

PAGE 218, NOTE 510—उपनिषदि गर्भलम्भनं पुंसवनमनवलोभनं च। यदि नाधीयात्तृतीये गर्भमासे तिष्येणोपोषितायाः सरूपवत्साया गोर्दधनि द्वौ द्वौ माषौ यवं च दधि प्रसृतेन प्राशयेत्। किं पिबसि किं पिबसीति पृष्ट्वा पुंसवनं पुंसवनमिति त्रिः प्रतिजानीयात्। एवं त्रीन्प्रसृतान्। अथास्यै मण्डलागारच्छायायां दक्षिणस्यां नासिकायामजीतामोषधिं नस्तः करोति। प्रजावज्जीवपुत्राभ्यां हैके। आ ते गर्भो...न रोदादिति। प्राजापत्यस्य स्थालीपाकस्य हुत्वा हृदयदेशमस्या आलभेत यत्ते सुसीमे हृदये हितमन्तः प्रजापतौ। मन्येऽहं मां तद्विद्वांसं माहं पौत्रमघं नियामिति। आश्व. गृ. I. 13. 1–7. For the text of the two verses आ ते रोदादिति, vide note 515.

PAGE 222, NOTE 518—चतुर्थे गर्भमासे सीमन्तोन्नयनम्। आपूर्यमाणपक्षे यदा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात्। अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नुपविष्टायां समन्वारब्धायां धाता ददातु दाशुष इति द्वाभ्यां राकामहमिति द्वाभ्यां नेजमेष इति तिसृभिः प्रजापते न त्वदेतान्य इति च। अथास्यै युग्मेन शलाटुग्लप्सेन त्रेण्या च शलल्या त्रिभिश्च कुशपिञ्जूलैरूर्ध्वं सीमन्तं व्यूहति भूर्भुवः स्वरोमिति त्रिः। चतुर्वा। वीणागाथिनौ संशास्ति सोमं राजानं संगायेतामिति। सोमो नो राजावतु मानुषीः प्रजा निविष्टचक्रासाविति यां नदीमुपवसिता भवन्ति। ब्राह्मण्यश्च वृद्धा जीवपत्न्यो जीवप्रजा यद्यदुपदिशेयुस्तत्तत्कुर्युः। ऋषभो दक्षिणा। आश्व. गृ. I. 14. 1–9.

PAGE 229, NOTE 526 (जातकर्म)—जातेऽग्निमुपसमाधायाङ्क आधाय कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे। अस्योपसन्द्यां मा छैत्सीत् प्रजया च पशुभिश्च स्वाहा। मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा। यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद्विद्वान् स्विष्टं सुहुतं करोतु नः स्वाहेति। अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधिमधुघृतं संनीयानन्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति। अथास्य नाम करोति वेदोऽसीति तदस्य तद्गुह्यमेव नाम भवति। अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः। येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति। अथास्य मातरमभिमन्त्रयते। इलासि मैत्रावरुणी वीरे वीरमजीजनत्। सा त्वं वीरवती भव यास्मान्वीरवतोऽकरदिति तं वा एतमाहुरतिपिता बताभूरतिपितामहो बताभूः परमां बत काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायते। इति। बृह. उ. VI. 4. 24–28.

PAGE 231, NOTE 531—कुमारं जातं पुरान्यैरालम्भात्सर्पिर्मधुनी हिरण्यनिकाषं हिरण्येन प्राशयेत्। प्र ते ददामि मधुनो घृतस्य वेदं सवित्रा प्रसूतं मघोनाम्। आयुष्मान्गुप्तो देवताभिः शतं जीव शरदो लोके अस्मिन्निति। कर्णयोरुपनिधाय मेधाजननं जपति। मेधां ते देवः सविता मेधां देवी सरस्वती। मेधां ते अश्विनौ देवावाधत्तां

पुष्करस्रजाविति । अंसावभिमृशति । अश्मा भव परशुर्भव हिरण्यमस्तृतं भव । वेदो वै पुत्रनामासि स जीव शरदः शतमिति । इन्द्र श्रेष्ठानि द्रविणानि धेह्यस्मे प्रयन्धि मघवन्नृजीषिन्निति च । नाम चास्मै दद्युः । आश्व. गृ. I. 15. 1–4.

PAGE 281, NOTE 653—(उपनयनप्रयोगः)—अलंकृतं कुमारं कुशलीकृतशिरसमहतेन वाससा संवीतमैणेयेन वाजिनेन ब्राह्मणं रौरवेण क्षत्रियमाजेन वैश्यं यदि वासांसि वसीरन् रक्तानि वसीरन् काषायं ब्राह्मणो माञ्जिष्ठं क्षत्रियो हारिद्रं वैश्यः । तेषां मेखलाः ।...तेषां दण्डाः । ... समन्वारब्धे हुत्वोत्तरतोऽग्नेः प्राङ्मुख आचार्योऽवतिष्ठते । पुरस्तात्प्रत्यङ्मुख इतरः । अपामञ्जली पूरयित्वा तत्सवितुर्वृणीमह इति पूर्णेनास्य पूर्णमवक्षारयत्यासिच्य देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां हस्तं गृह्णाम्यसाविति तस्य पाणिना पाणिं साङ्गुष्ठं गृह्णीयात् । सविता ते हस्तमग्रभीदसाविति द्वितीयम् । अग्निराचार्यस्तवासाविति तृतीयम् । आदित्यमीक्षयेत् । देव सवितरेष ते ब्रह्मचारी तं गोपाय स मा मृतेत्याचार्यः । कस्य ब्रह्मचार्यसि प्राणस्य ब्रह्मचार्यसि कस्त्वा कमुपनयते काय त्वा परिददामीति । युवा सुवासाः परिवीत आगादित्यर्धर्चेनैनं प्रदक्षिणमावर्तयेत् । तस्याध्यंसौ पाणी कृत्वा हृदयदेशमालभेतोत्तरेण । अग्निं परिसमुह्य ब्रह्मचारी तूष्णीं समिधमादध्यात् तूष्णीं वै प्राजापत्यं प्राजापत्यो ब्रह्मचारी भवतीति विज्ञायते । मन्त्रेण हैके अग्नये समिधमाहार्षं बृहते जातवेदसे । तया त्वमग्ने वर्धस्व समिधा ब्रह्मणा वयं स्वाहेति । स समिधमाधायाग्निमुपस्पृश्य मुखं निमार्ष्टि त्रिः तेजसा मा समनज्मीति । तेजसा ह्येवात्मानं समनक्तीति विज्ञायते । मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु । मयि मेधां...मयीन्द्र इन्द्रियं दधातु । मयि मेधां...मयि सूर्यो भ्राजो दधातु । यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम् । यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम् । यत्ते अग्ने हरस्तेनाहं हरस्वी भूयासम् । इत्युपस्थाय जान्वाच्योपसंगृह्य ब्रूयात् । अधीहि भोः सावित्रीं भो अनुब्रूहीति । तस्य वाससा पाणिभ्यां च पाणी संगृह्य सावित्रीमन्वाह पच्छोऽर्धर्चशः सर्वाम् । यथाशक्ति वाचयीत । हृदयदेशेऽस्योर्ध्वाङ्गुलिं पाणिमुपदधाति । मम व्रते हृदयं ते दधामि मम चित्तमनु चित्तं ते अस्तु । मम वाचमेकव्रतो जुषस्व बृहस्पतिष्ट्वा नियुनक्तु मह्यमिति । मेखलामाबध्य दण्डं प्रदाय ब्रह्मचर्यमादिशेत् । ब्रह्मचार्यस्यपोशान कर्म कुरु दिवा मा स्वाप्सीराचार्याधीनो वेदमधीष्वेति । द्वादशवर्षाणि वेदब्रह्मचर्यम् । ग्रहणान्तं वा । सायंप्रातर्भिक्षेत । सायंप्रातः समिधमादध्यात् । ... तदाचार्याय वेदयीत तिष्ठेदहःशेषम् । आश्व. गृ. 1. 19. 8–1. 22–10.

(धर्मनिर्णयमण्डलसंकलितः उपनयनप्रयोगः)

(गणपतिपूजनसंकल्पपुण्याहवाचनानन्तरं) आचार्यो गोमयादिलिप्ते शुद्धे स्थले शुद्धमृदा चतुर्विंशत्यङ्गुलमात्रं समचतुरस्रं चतुरङ्गुलोन्नतं स्थण्डिलं कृत्वा अभ्युक्ष्य तत्र ओं भूर्भुवः स्वः समुद्भवनामानमग्निं प्रतिष्ठापयामीत्युक्त्वाग्निं प्रतिष्ठापयेत् । प्रोक्षितेन्धनानि निक्षिप्य धमन्यादिना प्रज्वाल्य अग्ने वैश्वानर शाण्डिल्य मेषध्वज मम संमुखो वरदो भव इति प्रार्थयेत् । अग्निं परिसमुह्य परिस्तीर्य पर्युक्ष्य आत्मनोऽग्रतो भूमिं प्रोक्ष्य

तत्र प्रादेशमात्रां दर्भमुष्टिं प्रसार्य तत्राज्यस्थालीं निदधाति । दक्षिणेन हस्तेन दर्वीमग्नौ प्रताप्य वामहस्तेन गृहीत्वा दक्षिणहस्तेन दर्भाग्रैः दर्वीबिलं संमार्ष्टि दर्भमूलैः दर्वीमूलं च । पुनर्निष्टप्य प्रोक्ष्य आज्यस्थाल्या उत्तरतो दर्भेषु निदधाति । संमार्गदर्भानग्नौ प्रहरेत् । इध्मबन्धनरज्जुं भूमौ निधाय वामेन हस्तेनेध्ममादाय दर्व्याज्येन त्रिरभिघार्य दक्षिणेन हस्तेन गृहीत्वा ओं अयं त इध्म आत्मा जातवेदस्तेनेध्यस्व वर्धस्व चेन्धि वर्धय चास्मान्प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा इति मन्त्रेणाग्नावाधाय[1] जातवेदसेऽग्नय इदं न ममेति त्यजेत् । दर्व्याज्यमादाय स्थण्डिलस्य वायव्यकोणमारभ्य आग्नेयीकोणपर्यन्तमखण्डधारया आज्याहुतिं ओं प्रजापतये स्वाहा इति जुहोति । प्रजापतय इदं न मम इति त्यागः । पुनः दर्व्याज्यमादाय नैर्ऋतकोणमारभ्य ऐशानकोणपर्यन्तं ओं प्रजापतये स्वाहा इति जुहोति । प्रजापतय इदं न मम इति त्यागः । दर्व्याज्येन ओं अग्नये स्वाहा इत्यग्नावुत्तरभागे जुहोति । अग्नय इदं न मम इति त्यागः । ओं सोमाय स्वाहा इत्यग्नौ दक्षिणभागे जुहोति । सोमायेदं न ममेति त्यागः । अस्मिन्काले कुमार आचार्यस्य दक्षिणतः कृताञ्जलिराचार्याभिमुखस्तिष्ठन्नाचार्यं प्रार्थयते ब्रह्मचर्यमागां ब्रह्मचार्यसानि–इति । आचार्यः ओं तथास्त्वित्याह । तत आचार्यः कुमाराय यज्ञोपवीतं दद्यात् । कुमार आचार्यदत्तं यज्ञोपवीतं गृहीत्वा ओं यज्ञोपवीतं परमं पवित्रं प्रजापतेर्यत्सहजं पुरस्तात् । आयुष्यमग्र्यं प्रतिमुञ्च शुभ्रं यज्ञोपवीतं बलमस्तु तेजः । इति मन्त्रेण[2] धारयेत् । तत आचार्यः कुमारमाह । ओं सविताचार्यस्तव अमुकनामन् । इति । ओं मम हृदये[3] हृदयं ते अस्तु । मम चित्तं चित्तेनान्वेहि । मम वाचमेकमना जुषस्व । बृहस्पतिस्त्वा नियुनक्तु मह्यम् । इति च । अथैनं सूर्यमुदीक्षयति । ओं तच्चक्षुर्देवहितं[4] पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतं नन्दाम शरदः शतं मोदाम शरदः शतं भवाम शरदः शतं शृणवाम शरदः शतं प्रब्रवाम शरदः शतमजिताः स्याम शरदः शतं ज्योक्च सूर्यं दृशे । इति । तत आचार्यः सवितारं प्रार्थयते । ओं सूर्य एष ते पुत्रस्तं ते परिददामि इति । अथ कुमारं देवताभ्यः परिददाति । ओं[5] प्रजापतये त्वा परिददामि । देवाय सवित्रे त्वा परिददामि । अद्भ्यस्त्वौषधिभ्यः परिददामि । द्यावापृथिवीभ्यां त्वा परिददामि । विश्वेभ्यस्त्वा देवेभ्यः परिददामि । सर्वेभ्यस्त्वा भूतेभ्यः परिददाम्यरिष्ट्यै । इति । तत आचार्यः स्वासन उपविश्य स्वदक्षिणस्थकुमारेणान्वारब्ध आहुतिचतुष्टयं जुहोति । ओं भूः स्वाहा । अग्नय इदं न मम । ओं भुवः स्वाहा । वायव इदं न मम । ओं स्वः स्वाहा । सूर्यायेदं न मम । ओं प्रजापतये स्वाहा । प्रजापतय इदं न मम । इति । ततः कुमारोऽग्निं परिसमुह्य पर्युक्ष्याग्नौ समिधमादध्यात् । ओं अग्नये[6] समिधमाहार्षं बृहते जातवेदसे । तया त्वमग्ने वर्धस्व समिधा ब्रह्मणा वयं स्वाहा । इति ।

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१. आश्व. गृ. १. १०. १२; हिरण्य. गृ. १. २. ११

२. बौधायनगृह्य २. ५. ७.

३. आश्व. गृ. १. २१. ७, हिरण्य. गृ. १. ५. ११; पारस्करगृह्य २. २.

४. वाज. सं. ३६. २४, तै. आरण्यक ४. ४२. ५.

५. शतपथब्रा. ११. ५. ४. ३–४; पारस्करगृह्य २. २.

६. आश्व. गृ. १. २१. १, हिरण्य. गृ. १. ७. २.

पुनः परिसमूहनपर्युक्षणे कुर्यात्। ततो दक्षिणमार्द्रं पाणिमग्नौ निष्टप्य तेन स्वमुखं निर्मार्ष्टि। ओं तेजसा[7] मा समनज्मीति। अथाग्निमुपतिष्ठते। ओं मयि[8] मेधां मयि प्रजां मय्यग्निस्तेजो दधातु। मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु। मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु। ओं यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासम्। यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासम्। यत्ते अग्ने हरस्तेनाहं हरस्वी भूयासमिति।

अथाचार्यो दर्व्या आज्येन स्विष्टकृतं जुहोति। ओं यदस्य[9] कर्मणोत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद् विद्वान् सर्वं स्विष्टं सुहुतं करोतु मे। अग्नये[10] स्विष्टकृते सुहुतहुते सर्वहुत आहुतीनां कामानां समर्धयित्रे स्वाहा। अग्नये स्विष्टकृते इदं न ममेति त्यागः। इध्मबन्धनरज्जुमग्नावभ्याधाय संस्रावं जुहोति। ओं विश्वेभ्यो देवेभ्यः स्वाहेति। विश्वेभ्यो देवेभ्य इदं न ममेति त्यागः। कुमारेण सह तिष्ठन्नुपतिष्ठते ओं[11] च मे स्वरश्च मे यज्ञोप च ते नमश्च। यत्ते न्यूनं तस्मै त उप यत्तेऽतिरिक्तं तस्मै ते नमः। श्रद्धां मेधां यशः प्रज्ञां विद्यां बुद्धिं श्रियं बलम्। आयुष्यं तेज आरोग्यं देहि मे हव्यवाहन इति।

ततः स्थण्डिलादुत्तरतः प्रशस्ते स्थल आचार्य उपविशति। कुमार आचार्यस्य पादयोः शिरसा प्रणम्य कृताञ्जलिस्तिष्ठन् प्रार्थयते। सावित्रीं भो अनुब्रूहीति। आचार्यः ओं तथा इत्युक्त्वा आत्मनः पुरस्तात्कुमारं स्वाभिमुखं कृतब्रह्माञ्जलिमुपवेश्य गायत्र्या गाथिनो विश्वामित्र ऋषिः सविता देवता गायत्री छन्दः। ओं भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्॥ इति सावित्रीमन्त्रं[12] त्रिवारमुपदिशति।

अथ व्रतोपदेशं कुर्यात्। ब्रह्मचार्यसि[13]। अद्भिः शुन्ध्यस्व कर्म कुरु। दिवा मा स्वाप्सीः। सत्यं वद[14]। धर्मं चर। स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्। मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। राष्ट्रदेवो भव। बलमुपास्स्वेति।

ततः कुमारः पूर्वाभिमुखस्तिष्ठन् मेधामन्त्रौ[15] पठति।
मेधा देवी जुषमाणा न आगाद्विश्वाची भद्रा सुमनस्यमाना।
त्वया जुष्टा जुषमाणा दुरुक्तात् बृहद्वदेम विदथे सुवीराः॥
त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्म गतश्रीरुत त्वया॥
त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे॥

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७. आश्व. गृ. १. २१. २.
८. तै. सं. ३.३. १. २; ३. ५. ३. २.
९. आश्व. गृ. १. १०. २२; हिरण्य. गृ. १. ३. ७.
१०. आपस्तम्बीयमन्त्रपाठ २. १८. ३१; आश्व. गृ. १. १०. २२.
११. आश्व. श्रौ. १. ११. १५.
१२. ऋ. सं. ३. ६२. १०, तै. सं. १. ५. ६. ४, वाज. सं. ३. ३५.
१३. शतपथब्रा. ११. ४. ५.
१४. तै. उपनिषद् १. ११.
१५. तै. आरण्यक १०. ३९. १.

ततः पिता अग्नेः पश्चादुपविश्य स्वदक्षिणतः पत्नीं तद्दक्षिणतश्च ब्रह्मचारिण-मुपवेश्य कर्मसमाप्तिं सोदकं ब्रूयात्। अनेनोपनयनाख्येन कर्मणा भगवान् परमेश्वरः प्रीयताम्। ओं तत् सत्। इति। द्विराचामेत्।

ततः कुमारो ब्राह्मणान्नमेत्। ब्राह्मणाश्च ओं ब्रह्मचर्येण[16] तपसा राजा राष्ट्रं हि रक्षति। आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते॥ ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति तस्मिन्देवा अधि विश्वे समोताः। प्राणापानौ जनयन्नाद् व्यानं वाचं मनो हृदयं ब्रह्म मेधाम्। इति मन्त्रैराशिषं दत्त्वा मन्त्राक्षतान् दद्युः।

PAGE 314, NOTE 746 (धर्मनिर्णयमण्डलसंकलिता संध्या)—आचमन-प्राणायामयोरनन्तरं श्रीपरमेश्वरप्रीत्यर्थं प्रातःसंध्योपास्तिं (सायंसंध्योपास्तिमिति वा यथाकालं) करिष्य इति संकल्पं कुर्यात्। (ततः अर्घ्यप्रदानम्) ओं भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्। श्रीसूर्यायेदमर्घ्यं दत्तं न मम। इत्युक्त्वा सूर्याभिमुखं जलमुत्क्षिपेत् त्रिवारम्। (तदनन्तरं जपः) ओं भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्। इति दशकृत्वो जपेत्। (ततः सूर्योपस्थानम्) पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः। यत्ते रूपं कल्याणतमं तत्ते पश्यामि। योसावसौ पुरुषः सोहमस्मि। (अभिवाद-नम्)। अमुकप्रवरान्वित-अमुकगोत्रोत्पन्नः अमुकवेदस्य अमुकशाखा-अमुकसूत्राध्यायी अमुकशर्माहमभिवादये भोः। अनेन संध्योपासनाख्येन कर्मणा भगवान् श्रीपरमेश्वरः प्रीयताम्। ओं तत्सत्।

Page 455, NOTE 1075—(सापिण्ड्य)—असपिण्डां समानः एकः पिण्डो देहो यस्याः सा सपिण्डा न सपिण्डा असपिण्डा ताम्। सपिण्डता च एकशरीरावयवान्वयेन भवति। तथाहि पुत्रस्य पितृशरीरावयवान्वयेन पित्रा सह। एवं पितामहादिभिरपि पितृद्वारेण तच्छरीरावयवान्वयात्। एवं मातृशरीरावयवान्वयेन मात्रा। तथा माता-महादिभिरपि मातृद्वारेण। तथा मातृष्वसृमातुलादिभिरप्येकशरीरावयवान्वयात्। तथा पितृव्यपितृष्वस्रादिभिरपि। तथा पत्या सह पत्न्या एकशरीरारम्भकतया। एवं भ्रातृ-भार्याणामपि परस्परमेकशरीरारब्धैः सहैकशरीरारम्भकत्वेन। एवं यत्र यत्र सपिण्डशब्द-स्तत्र तत्र साक्षात्परंपरया वा एकशरीरावयवान्वयो वेदितव्यः। ... अवश्यं चैक-शरीरावयवान्वयेन सापिण्ड्यं वर्णनीयम्। 'आत्मा हि जज्ञ आत्मनः' इत्यादिश्रुतेः। तथा 'प्रजामनु प्रजायसे' इति च। 'स एवायं विरूढः प्रत्यक्षेणोपलभ्यते' इत्यापस्त-म्बवचनाच्च। तथा गर्भोपनिषदि 'एतत् षाट्कौशिकं शरीरं त्रीणि पितृतस्त्रीणि मातृतोऽस्थिस्नायुमज्जानः पितृतस्त्वङ्मांसरुधिराणि मातृतः' इति तत्र तत्रावयवान्वय-प्रतिपादनात्।...असपिण्डामित्यत्रैकशरीरावयवान्वयद्वारेण साक्षात्परंपरया वा सापिण्ड्य-मुक्तं तच्च सर्वत्र सर्वस्य यथाकथंचिदनादौ संसारे संभवतीत्यतिप्रसङ्ग इत्यत आह। पञ्चमात्सप्तमादूर्ध्वं मातृतः पितृतस्तथा। मातृतो मातुः संताने पञ्चमादूर्ध्वं पितृतः पितु

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16. अथर्ववेद ११. ५. १७ and २४.

संताने सप्तमादूर्ध्वं सापिण्ड्यं निवर्तत इति शेषः। अतश्चायं सपिण्डशब्दोऽवयवशक्त्या सर्वत्र वर्तमानोऽपि निर्मन्थ्यपङ्कजादिशब्दवन्नियतविषय एव। तथा च पित्रादयः षट्सपिण्डाः पुत्रादयश्च षट् आत्मा च सप्तमः। संतानभेदेपि यतः संतानभेदस्तमादाय गणयेद्यावत्सप्तम इति सर्वत्र योजनीयम्। तथा च मातरमारभ्य तत्पितृपितामहादिगणनायां पञ्चमसंतानवर्तिनी मातृतः पञ्चमीत्युपचर्यते। एवं पितरमारभ्य तत्पित्रादिगणनायां सप्तमपुरुषसंतानवर्तिनी पितृतः सप्तमीति। मिताक्षरा on या. I.52–53.

PAGE 490 NOTE 1144—The 49 pravara groups among which the hundreds of gotras enumerated in the Baud. Śr. (pravarapraśna 1–54) are assigned are given below, being arranged alphabetically from the first name in the group. The sections of the pravarapraśna (in Dr. Caland's edition) have been indicated in each case. Brief foot-notes are added showing only the important divergences in the texts of Āśv. Śr. (XII. 6. 10-15), Āp. Śr. (24. 5–10) and Satyāṣāḍha-śrauta (21. 3). It should not be forgotten that the Mss and printed editions present various forms of the same name.

प्रवर	गोत्र
1 आगस्त्य–दार्ढच्युत–याज्ञवाहेति	यज्ञवाह (अगस्ति)–बौ. 51.
2 आगस्त्य–दार्ढच्युत–सौमवाहेति	सोमवाह (अगस्ति)–बौ. 50.
3 आगस्त्य–दार्ढच्युतैध्मवाहेति	अगस्ति–बौ. 49.
4 आङ्गिरस–गौतम–कारेणुपालेति	कारेणुपालि गौतम (आङ्गिरस)–बौ. 15.
5 आङ्गिरस–गौतम–वामदेवेति	वामदेव (आङ्गिरस) बौ. 16.
6 आङ्गिरस–गौतम–शारद्वतेति	शारद्वत गौतम (आङ्गिरस)–बौ. 11.
7 आङ्गिरस–गौतमौशनसेति	औशनस गौतम (आङ्गिरस)–बौ. 14.
8 आङ्गिरस–पौरुकुत्स–त्रासदस्यवेति	विष्णुवृद्ध–बौ. 20.
9 आङ्गिरस–बार्हस्पत्य–भारद्वाजेति	भरद्वाज (आङ्गिरस)–बौ. 17.
10 आङ्गिरस–बार्हस्पत्य–भारद्वाज–वान्दन–मातवचसेति	रौक्षायण (भरद्वाज)–बौ. 18.

– 2 and 3. Āśv. says that Agastis have optionally these two प्रवरs, while Āp. and Sat. state that they have only one प्रवर viz. Āgastya or three, viz. No. 3.

8. Āśv. and Āp. agree but Āśv. reads पौरुकुत्स्य.

9. Āp. (24. 6) and Sat. agree. According to Āśv. this is the प्रवर of भरद्वाजs and अग्निवेश्यs.

10. Āśv., Āp. and Sat. say that this is the प्रवर of ऋक्षs, but Āp. and Sat. add that optionally they are त्रिप्रवर viz आङ्गिरसबार्हस्पत्यमातवचसेति.

प्रवर	गोत्र
11 आङ्गिरस-बार्हस्पत्य-भारद्वाज-शैन्य-गार्ग्येति आङ्गिरस-शैन्य-गार्ग्येति	गर्ग (भरद्वाज)-बौ. 19.
12 आङ्गिरस-भार्म्यश्व-मौद्गल्येति	मुद्गल-बौ. 25.
13 आङ्गिरस-वैरूप-राथीतरेति	रथीतर-बौ. 24.
14 आङ्गिरस-साङ्कृत्य-गौरिवीतेति	संकृति-बौ. 23.
15 आङ्गिरसाजमीढ-काण्वेति	कण्व-बौ. 21.
16 आङ्गिरसामहय्यवौरुक्षयेति	कपि-बौ. 26.
17 आङ्गिरसाम्बरीष-यौवनाश्वेति	हरित-बौ. 22.
18 आङ्गिरसायास्य-गौतमेति	आयास्य गौतम (आङ्गिरस)-बौ. 10.
19 आङ्गिरसौचथ्य-काक्षीवत-गौतम-कौमण्डेति	कौमण्ड गौतम (आङ्गिरस)-बौ. 12.
20 आङ्गिरसौचथ्य-काक्षीवत-गौतम-दीर्घतमसेति	दीर्घतमस् गौतम (आङ्गिरस)-बौ. 13.
21 आत्रेयार्चनानस-गाविष्ठिरेति	गविष्ठिर (अत्रि)-बौ. 29.
22 आत्रेयार्चनानस-पौर्वातिथेति	मुद्गल (अत्रि)-बौ. 30.

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11. Āśv. agrees but has the order भारद्वाजगार्ग्यशैन्येति and allows optionally three pravaras viz. आङ्गिरसशैन्यगार्ग्येति, while Āp. gives the प्रवर as आङ्गिरसगार्ग्यशैन्येति and also, according to some, भरद्वाजगार्ग्यशैन्येति.

12. Āśv. and Āp. agree, but give another optional प्रवर according to some, viz ताक्ष्यभार्म्याश्वमौद्गल्येति.

14. According to बौ. this is the प्रवर of संकृति and 16 others, while Āśv. reads it as आङ्गिरसगौरिवीतसाङ्कृत्येति, states that optionally the प्रवर is शाक्त्यगौरिवीतसाङ्कृत्येति and mentions only सङ्कृति and four others as having this प्रवर.

15. Āśv. agrees, but states that according to some the प्रवर is 'आङ्गिरसघौरकाण्वेति'; Āp. states this as the प्रवर of अजमीढाः कण्वाः.

16. आप. reads 'आङ्गिरसामहीयौरुक्षयेति,' आश्व० 'आङ्गिरसामहीयवौरुक्षय-सेति,' सत्याषाढ 'आङ्गिरसमाहय्यवौरुक्षय्येति'

17. Āśv. agrees, but according to बौ. the Haritas have 19 subdivisions, while आश्व. mentions only हरित, कुत्स, पिङ्ग, शङ्ख, दर्भ, भैमगव as having this प्रवर group and adds that according to some the प्रवर is मान्धात्राम्बरीषयौवनाश्वेति. Āp. accepts this option of प्रवर.

18. This is the प्रवर of गौतमs according to Āśv. and of आयास्य गौतमs (a subdivision of आङ्गिरसगण) according to Āp. and Sat.

20. According to Āśv. the प्रवर of दीर्घतमस् is आङ्गिरसौचथ्यदैर्घतमसेति.

21. Āp. and Sat. agree, but Āśv, reads 'आत्रेय-गाविष्ठिरपौर्वातिथेति.',

प्रवर	गोत्र
23 आत्रेयार्चनानस–वाद्भुतकेति	वाद्भुतक (अत्रि)–बौ. 28.
24 आत्रेयार्चनानस–श्यावाश्वेति	अत्रि–बौ. 27.
25 काश्यपावत्सार–नैध्रुवेति	निध्रुवकश्यप–बौ. 41.
26 काश्यपावत्साररैभेति	रेभकश्यप–बौ. 42.
27 काश्यपावत्सार–शाण्डिलेति काश्यपावत्सारासितेति काश्यपावत्सारदैवलेति शाण्डिलासितदैवलेति	शण्डिल–बौ. 43.
28 काश्यपावत्सार–वासिष्ठेति काश्यपावत्सारासितेति	लोकाक्षि (कश्यप)–बौ. 44.
29 गार्त्समदेति (or शौनकेति)	शुनकगार्त्समद (भृगु)–बौ. 9.
30 भार्गव–च्यावन–आप्नवान–और्व–जामदग्न्येति	वत्स (भृगु)–बौ. 3.
31 भार्गवच्यावनाप्नवानौर्व–वैदेति	विद (भृगु)–बौ. 4.
32 भार्गवच्यावनाप्नवान–आर्ष्टिषेण–अनूपेति	आर्ष्टिषेण (भृगु)–बौ. 5.
33 भार्गव–वाध्र्यश्व–दैवोदासेति	मित्रयु (भृगु)–बौ. 7.
34 भार्गव–वैतहव्य–सावेतसेति	यस्क (भृगु)–बौ. 6.

24. Āśv., Āp., Sat. agree.

25. Āśv. agrees, but आप. and Sat. give this as the प्रवर of काश्यपs (without qualification).

26. Sat., Āp. and Āśv. agree, but Sat. reads ०रैभ्येति.

27. According to Āśv. काश्यपावत्सारासितेति is the प्रवर of कश्यपs in general and the प्रवर of शाण्डिलs is either शाण्डिलासितदैवलेति or काश्यपासित-दैवलेति. Āp. and Sat. state that Śaṇḍilas have either two pravara sages viz. दैवलासितेति or three viz. काश्यपदैवलासितेति.

29. According to Āśv. the Śunakas have either one pravara viz. Gṛtsamada or three pravaras भार्गव-शौनहोत्रगार्त्समदेति. Āp. and Sat. state that the Gārtsamada Sunakas have only one pravara 'Gārtsamada' (and there is no option).

30. Āśv., Āp. and Sat. say that this is the प्रवर of जामदग्न्यवत्स (under भृगुगण), Āśv. states that अजामदग्न्यवत्सs are त्रिप्रवर viz. भार्गवच्यावनाप्नवानेति and Āp. Sat. also give an optional प्रवर of three sages according to some, viz. भार्गवौर्वजामदग्न्येति.

31. Āśv. reads वैद and विद.

32. Āśv., Āp., Sat. agree, but Āp. and Sat. state that according to some आर्ष्टिषेणs are त्रिप्रवर, viz. भार्गवार्ष्टिषेणानूपेति.

34. Āp., Sat. say this is the प्रवर of वीतहव्यs that have यास्क, वाधूल, मौन, मौक as subdivisions according to Āp. and read सावेतस. Āśv. states this is the प्रवर of यस्क-वाधूल-मौन-मौक-शार्कराक्षि-सार्ष्टि-सावर्णि-शालङ्कायन-जैमिनि-दैवन्त्यायनानां &c.

प्रवर	गोत्र
35 भार्गव-वैन्य-पार्थेति	वैन्यपार्थवाष्कल (भृगु.)-बौ. 8.
36 वासिष्ठेति	वसिष्ठ—बौ. 45.
37 वसिष्ठमैत्रावरुणकौण्डिन्येति	कुण्डिन (वसिष्ठ) बौ. 46.
38 वासिष्ठ-शाक्त्य-पाराशर्येति	पराशर (वसिष्ठ)-बौ. 48.
39 वासिष्ठ-ऐन्द्रप्रमद्-आभरद्वसवेति	उपमन्यु (वसिष्ठ)-बौ. 47.
40 वैश्वामित्रकात्यात्कीलेति	कत (विश्वामित्र)-बौ. 35.
41 वैश्वामित्र-दैवरातौदलेति	कुशिक (विश्वामित्र)-बौ. 31.
42 वैश्वामित्र-दैवश्रवस-दैवतरसेति	श्रोमतकामकायन (विश्वामित्र)-बौ. 33.
43 वैश्वामित्र-पौरणेति	पूरण and वारिधापयन्त (विश्वामित्र)-बौ. 40.
44 वैश्वामित्र-माधुच्छन्दस-धानंजयेति	धनञ्जय (विश्वामित्र)-बौ. 36.
45 वैश्वामित्र-माधुच्छन्दस-आजेति	अज (विश्वामित्र)-बौ. 37.
46 वैश्वामित्र-रौक्षक-रैणवेति	रौक्षक and रैणव (विश्वामित्र)-बौ. 34.
47 वैश्वामित्राघमर्षण-कौशिकेति	अघमर्षण कुशिक (विश्वामित्र)-बौ.38.
48 वैश्वामित्राष्टक-लौहितेति	लोहित (विश्वामित्र) बौ. 32.
49 वैश्वामित्रैन्द्र-कौशिकेति	इन्द्रकौशिक (विश्वामित्र)-बौ. 39.

शाण्डिलासित-दैवलेति शण्डिल कश्यप—बौ. 43. Vide No. 27 above.

शौनकेति शुनकगार्त्समद (भृगु)-बौ. 9. Vide No. 29 above.

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35. According to Āśv. this is the प्रवर of Śaitas (शैतानां) and of वैन्य पार्थs (no subdivisions named) according to Āp. and Sat.

36–38. Āśv., Āp. and Sat. agree, but they say that the Parāśaras (among Vasiṣṭhas) have the प्रवर stated in 38, while Āp. and Sat. further state that according to some Vāsiṣṭhas have three प्रवरs viz. वासिष्ठैन्द्रप्रमद्वाभरद्वसु (No. 39). Āśv. and Āp. state that Kuṇḍinas have the same प्रवर as No. 37. Āśv. says that the प्रवर of उपमन्यु is वासिष्ठभरद्वसिवन्द्रप्रमद्.

39. Sat. agrees but reads प्रमद्वाभरद्वसो इति

40. Āśv., Āp., Sat. agree, but Sat. reads ॰कात्याक्षिलेति.

41. Āśv., Āp., Sat. agree.

42. Āś.v, Āp. agree.

43. Āp. and Sat. agree, but Āśv. states that their प्रवर is वैश्वामित्रदेवरात-पौरणेति.

44. Āśv., Āp., Sat. agree, but Āp. remarks that the Mādhucchandasas are Dhānañjayas.

45. Āśv., Āp. agree,, but both read ॰ माधुच्छन्दसाज्येति.

47. Āśv., Āp., Sat. agree.

PAGE 527 NOTE 1230 (विवाहविधि)–आश्व. गृ. I. 7. 3–22—पश्चादग्नेर्दृषदमश्मानं प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारब्धायां हुत्वा तिष्ठन्प्रत्यङ्मुखः प्राङ्मुख्या आसीनाया गृभ्णामि ते सौभगत्वाय हस्तमित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुत्रा जायेरन्निति। अङ्गुलीरेव स्त्रीकामः। रोमान्ते हस्तं साङ्गुष्ठमुभयकामः। प्रदक्षिणमग्निमुदकुम्भं च त्रिः परिणयञ्जपति। अमोहमस्मि सा त्वं सा त्वमस्यमोहं द्यौरहं पृथिवी त्वं सामाहमृक्त्वं तावेह विवहावहै। प्रजां प्रजनयावहै संप्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतमिति। परिणीय परिणीयाश्मानमारोहयति। इममश्मानमारोहाश्मेव त्वं स्थिरा भव। सहस्व पृतनायतोऽभितिष्ठ पृतन्यत इति। वध्वञ्जलावुपस्तीर्य भ्राता भ्रातृस्थानो वा द्विर्लाजानावपति। त्रिर्जामदग्न्यानाम्। प्रत्यभिधार्य हविः। अवत्तं च। एषोऽवदानधर्मः। अर्यमणं नु देवं कन्या अग्निमयक्षत। स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा। वरुणं नु देवं कन्या अग्निमयक्षत। स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा। पूषणं नु देवं कन्या अग्निमयक्षत। स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहेत्यविच्छिन्दत्यञ्जलिं स्रुचेव जुहुयात्। अपरिणीय शूर्पपुटेनाभ्यात्मं तूष्णीं चतुर्थम्। ओप्योप्य हैके लाजान् परिणयन्ति तथोत्तमे आहुती न संनिपततः। अथास्यै शिखे विमुञ्चति यदि कृते भवतः। ऊर्णास्तुके केशपक्षयोर्बद्धे भवतः। प्र त्वा मुञ्चामि वरुणस्य पाशादिति। उत्तरामुत्तरया। अथैनामपराजितायां दिशि सप्त पदान्यभ्युत्क्रामयतीष एकपद्यूर्जे द्विपदी रायस्पोषाय त्रिपदी मायोभव्याय चतुष्पदी प्रजाभ्यः पञ्चपद्यृतुभ्यः षट्पदी सखा सप्तपदी भव सा मामनुव्रता भव। पुत्रान्विन्दावहै बहूंस्ते सन्तु जरदष्टय इति। उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य। ब्राह्मण्याश्च वृद्धाया जीवपत्न्या जीवप्रजाया अगार एतां रात्रिं नयन्ति। ध्रुवमरुन्धतीं सप्तऋषीनिति दृष्ट्वा। वाचं विसृजेत जीवपत्नीं प्रजां विन्देयेति।

PAGE 543 NOTE 1258 (मधुपर्क). आश्व. गृ. I. 24. 5–26—दधानि मध्वानीय। सर्पिर्वा मध्वलाभे। विष्टरः पाद्यमर्घ्यमाचमनीयं मधुपर्को गौरित्येतेषां त्रिस्त्रिरेकैकं वेदयन्ते। अहं वर्ष्म सजातानां विद्युतामिव सूर्यः। इदं तमधितिष्ठामि यो मा कश्चाभिदासतीत्युदगग्रे विष्टर उपविशेत्। आक्रम्य वा। पादौ प्रक्षालयीत दक्षिणमग्रे ब्राह्मणाय प्रयच्छेत्। सव्यं शूद्राय। प्रक्षालितपादोऽर्घ्यमञ्जलिना प्रतिगृह्य। अथाचमनीयेनान्वाचामति अमृतोपस्तरणमसीति। मधुपर्कमाह्रियमाणमीक्षेत मित्रस्य त्वा चक्षुषा प्रतीक्ष इति। देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामीति तदञ्जलिना प्रतिगृह्य मधु वाता ऋतायत इति तृचेनावेक्ष्यानामिकया चाङ्गुष्ठेन च त्रिः प्रदक्षिणमालोड्य वसवस्त्वा गायत्रेण छन्दसा भक्षयन्त्विति पुरस्तान्निमार्ष्टि। रुद्रास्त्वा त्रैष्टुभेन छन्दसा भक्षयन्त्विति दक्षिणतः आदित्यास्त्वा जागतेन छन्दसा भक्षयन्त्विति पश्चात् विश्वे त्वा देवा आनुष्टुभेन छन्दसा भक्षयन्त्वित्युत्तरतः भूतेभ्यस्त्वेति मध्यात्त्रिरुद्गृह्य। विराजो दोहोसीति प्रथमं प्राश्नीयात्। विराजो दोहमशीयेति द्वितीयं मयि दोहः पद्यायै विराज इति तृतीयम्। न सर्वम्। न तृप्तिं गच्छेत्। ब्राह्मणायोदङ्ङुच्छिष्टं प्रयच्छेदलाभेऽप्सु। सर्वं वा। अथाचमनीयेनान्वाचामति अमृतापिधानमसीति। सत्यं यशः श्रीर्मयि श्रीः श्रयतामिति द्वितीयम्। आचान्तोदकाय गां वेदयन्ते। हतो मे पाप्मा पाप्मा मे हत इति जपित्वों

कुरुतेति कारयिष्यन् । माता रुद्राणां दुहिता वसूनामिति जपित्वोमुत्सृजतेत्युत्स्रक्ष्यन् । नामांसो मधुपर्को भवति ।

PAGE 633 NOTE 1484—'अद्य अमुके मासि अमुके पक्षेऽमुकतिथौ अमुकगोत्रा श्रीमती अमुकी देवी अरुन्धतीसमाचारत्वपूर्वक-स्वर्गलोकमहीयमानत्वमान-वाधिकरणकलोमसमसंख्याब्दावच्छिन्नस्वर्गवासभर्तृसाहितमोदमानत्व-मातृपितृश्वशुरकुलत्रय-पूतत्व–चतुर्दशेन्द्रावच्छिन्नकालाधिकरणकाप्सरोगणस्तूयमानत्व-पतिसहितक्रीडमानत्वब्रह्मघ्न-कृतघ्नमित्रघ्नपतिपूतत्वकामा भर्तृज्वलच्चितारोहणमहं करिष्ये इति संकल्प्य अष्टौ लोकपाला आदित्यचन्द्रानिलाग्न्याकाशभूमिजलहृदयावस्थितान्तर्यामिपुरुषयमदिनरात्रिसंध्याधर्मा यूयं साक्षिणो भवत ज्वलच्चितारोहणेन भर्तृशरीरानुगमनमहं करोमि इत्युच्चार्य ज्वलच्चिताग्निं त्रिः प्रदक्षिणीकृत्य ओमिमा नारी ... अनस्वरो अनमीरा ... जलयोनिमग्ने इति ऋग्वेदमन्त्रोक्ते ओमिमाः पतिव्रताः पुण्याः स्त्रियो या याः सुशोभनाः । सह भर्तृशरीरेण संविशन्तु विभावसुम् । इति पौराणिके मन्त्रे च ब्राह्मणेन पठिते नमो नम इत्युच्चार्य ज्वलच्चितां समारोहेत् । शुद्धितत्त्व pp. 242–43. When it is अनुमरण the संकल्प is 'ज्वलच्चिताप्रवेशेन भर्त्रनुमरणमहं करिष्ये' and she says भर्त्रनुमरणं करिष्ये for भर्तृशरीरा ... करोमि. The लोकपालs and others are said to be witnesses following the verse 'आदित्यचन्द्रावनिलोनलश्च' in Ādiparva 74. 30. Vide Max Müller's 'Chips from a German workshop' vol. II. pp. 34–36, Prof. H. H. Wilson's Works vol. II. p. 275.

PAGE 699 NOTE 1673—अथ सूना व्याख्यास्यामः । जङ्गमस्थावरादीन् प्राणिनः सूदयन्तीति सूनाः । ताः पञ्चविधा भवन्ति । द्रुतावतरणावगाहन-विक्षोभणाविक्षेपणापूतग्रहणयानादिभिराद्यां कुर्वन्ति । अवेलाविस्पष्टद्रुतगमनाक्रमणादिभिर्द्वितीयाम् । आहननग्रहणबन्धनकुट्टनोत्पाटनादिभिस्तृतीयाम् । आक्रमणघर्षणपेषणादिभिश्चतुर्थीम् । आदीपनतापनस्वेदनभर्जनपचनादिभिः पञ्चमीम् । ता एताः पञ्चसूना निरययोनीरहरहः प्रजाः कुर्वन्ति । अग्निगुरुशुश्रूषास्वाध्यायैरादितः सूनात्रयं ब्रह्मचारिणः पावयन्ति । पञ्च पञ्चभिः पाकयज्ञैर्गृहिवानप्रस्थाः पावयन्ति । पवित्रज्ञानध्यानैर्भिक्षवः सूनाद्वयं पावयन्ति । अनिर्जेयो दन्तसूनायाः । इति । हारीत quoted in आह्निकप्रकाश p. 389. The words अथ सूना व्या० ... सूदयन्तीतिसूनाः are quoted by स्मृतिच० I. p. 208 also. The आह्निकप्रकाश p. 390 explains 'प्रथमसूनाद्वयस्यैव संन्यासिनः संभवात् ।...... दन्तसूना दन्तैश्चर्वणादिभिर्बीजाङ्कुरादिहिंसा । तस्य उक्तैर्न शोधनमित्यर्थः । एवं च बीजभोजननिषेधोऽपि दन्तैर्बीजहिंसादिपर एव । तेन वह्निपक्व-भग्नबीजादेर्भक्षणे न दोषः । अङ्कुरिणोङ्कुरयोग्यस्थावरबीजादेर्भक्षणे परं दोष इति ।'

PAGE 701 NOTE 1679—अथ ब्रह्मयज्ञः । स्वाध्यायो वै ब्रह्मयज्ञस्तस्य वा एतस्य ब्रह्मयज्ञस्य वागेव जुहूर्मन उपभृच्चक्षुर्ध्रुवा मेधा स्रुवः सत्यमवभृथः स्वर्गो लोक उदयनं यावन्तं ह वा इमां पृथिवीं वित्तेन पूर्णां ददँल्लोकं जयति त्रिस्तावन्तं जयति भूयांसं

चाक्षय्यं य एवं विद्वानहरहः स्वाध्यायमधीते तस्मात्स्वाध्यायोऽध्येतव्यः ॥ पयआहुतयो वा एता देवानां यदृचः स य एवं विद्वानृचोऽहरहः स्वाध्यायमधीते पयआहुतिभिरेव तद्देवांस्तर्पयति त एनं तृप्तास्तर्पयन्ति योगक्षेमेण प्राणेन रेतसा सर्वात्मना सर्वाभिः पुण्याभिः संपद्भिर्घृतकुल्या मधुकुल्या पितॄन्स्वधा अभिवहन्ति॥...मध्वाहुतयो ह वा एता देवानां यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशंस्यः स य एवं विद्वाननुशासनानि ... नाराशंसीरित्यहरहः स्वाध्यायमधीते मध्वाहुतिभिरेव तद्देवांस्तर्पयति त एनं तृप्तास्तर्पयन्ति योग० ... । शतपथब्रा. XI. 5. 6. 3–4 and 8. Compare Āśv. gṛ. III. 3. 2–3; in Baud. Dh. S. II. 6. 8 the passage स्वाध्यायो वै ब्रह्मयज्ञः ... ध्येतव्यः is quoted as ब्राह्मण. 'यद् ब्राह्मणानीतिहासान्पुराणानि कल्पान् गाथा नाराशंसीर्मेदाहुतिभिरेव तद्देवांस्तर्पयति त एनं तृप्ता आयुषा तेजसा वर्चसा श्रिया यशसा ब्रह्मवर्चसेनान्नाद्येन च तर्पयन्ति । तै. आ. II. 10. Vide गोभिलस्मृति II. 52–60 where these ideas (about the Vedas and others being āhutis of milk, honey &c.) are put forward.

ब्रह्मयज्ञेन यक्ष्यमाणः प्राच्यां दिशि ग्रामादच्छदिर्दर्श उदीच्यां प्रागुदीच्यां वोदित आदित्ये दक्षिणत उपवीयोपविश्य हस्ताववनिज्य त्रिराचामेद् द्विः परिमृज्य सकृदुपस्पृश्य शिरश्चक्षुषी नासिके श्रोत्रे हृदयमालभ्य ... दर्भाणां महदुपस्तीर्योपस्थं कृत्वा प्राङासीनः स्वाध्यायमधीयीतापां वा एष ओषधीनां रसो यद्दर्भाः सरसमेव ब्रह्म कुरुते । दक्षिणोत्तरौ पाणी पादौ कृत्वा सपवित्रावोमिनि प्रतिपद्यत एतद्वै यजुस्त्रयीं विद्यां प्रत्येषा वागेतत्परममक्षरं तदेतदृचाभ्युक्तम् । ऋचो अक्षरे...समासते । इति । त्रीनेव प्रायुङ्क्त भूर्भुवः स्वरित्याहैतद्वै वाचः सत्यं यदेव वाचः सत्यं तत्प्रायुङ्क्त । अथ सावित्रीं गायत्रीं त्रिरन्वाह पच्छोऽर्धर्चशोऽनवानं सविता श्रियः प्रसविता श्रियमेवाप्नोत्यथो प्रज्ञातयैव प्रतिपदा छन्दांसि प्रतिपद्यते । तै. आ. II. 11 (a clause praising ācamana &c. has been omitted). (ब्रह्मयज्ञ of modern times) आचम्य प्राणानायम्य श्रीपरमेश्वर ... इति संकल्प्य दर्भेषु दर्भपाणिः प्राङ्मुख एवोपविश्य वामजङ्घोपरिमूलदेशे दक्षिणपादं निधायाथवा वामपादाङ्गुष्ठोपरि दक्षिणपादाङ्गुष्ठं निधायैवमुपस्थं कृत्वा दक्षिणजानुस्थे वामकरे उत्ताने प्रागग्राङ्गुलौ प्रागग्रे द्वे पवित्रे धृत्वा दक्षिणकरेण तथैव संपुटीकृत्य द्यावापृथिव्योः संधिमीक्षमाणो निमीलिताक्षो वा ओंकारव्याहृती: सकृदुच्चार्य गायत्रीं पच्छोऽर्धर्चशः सर्वामनवानामिति त्रिर्जपेत् । ततोऽग्निमीळ इति सूक्तं पठित्वा संहिताब्राह्मणषडङ्गानि एकं समाप्यापरमिति अध्यायं सूक्तमृचं वा यथाशक्ति क्रमशः पठेत् । मन्त्रब्राह्मणादीनि भागशः सर्वाणि यथाशक्ति प्रतिदिनं पठेदिति केचित् । एवं चतुर्वेदाध्यायी क्रमशश्चतुर्वेदान् भागशः सर्वानेव वा ऋग्वेदपूर्वकान्पठेत् । एकैकशाखाध्यायी तु स्वशाखामेव । शाखाध्ययनाभावे सूक्तमृचं वा पठित्वैकं यजुः साम चोपनिषदश्चेतिहासपुराणादींश्च पठेत् । पुरुषसूक्तमुक्त्वा नमो ब्रह्मणे नमोस्त्वग्नय इति ऋचं त्रिः पठेत् । नात्र ऋष्यादिस्मरणम् । विद्युदसीत्यादेरादन्ते पाठस्तैत्तिरीयविषयः । धर्मसिन्धु III. पूर्वार्ध p. 299.

Page 704 note 1684 (तर्पण). आश्व. गृ. III. 4. 1–5. देवतास्तर्पयति । प्रजापतिर्ब्रह्मा वेदा देवा ऋषयः सर्वाणि छन्दांसि ओंकारो वषट्-

कारो व्याहृतयः सावित्री यज्ञा द्यावापृथिवी अन्तरिक्षमहोरात्राणि सांख्याः सिद्धाः समुद्रा नद्यो गिरयः क्षेत्रौषधिवनस्पतिगन्धर्वाप्सरसो नागा वयांसि गावः साध्या विप्रा यक्षा रक्षांसि भूतान्येवमन्तानि । अथ ऋषयः । शतर्चिनो माध्यमा गृत्समदो विश्वामित्रो वामदेवोऽत्रिर्भरद्वाजो वसिष्ठः प्रगाथाः पावमान्यः क्षुद्रसूक्ता महासूक्ता इति । प्राचीनावीती । सुमन्तुजैमिनिवैशम्पायनपैलसूत्रभाष्यभारतमहाभारतधर्माचार्या जानन्ति बाहविगार्ग्यगौतमशाकल्यबाभ्रव्यमाण्डव्यमाण्डूकेया गार्गीवाचक्नवी वडवाप्रातिथेयी सुलभामैत्रेयी कहोळं कौषीतकं महाकौषीतकं पैङ्ग्यं महापैङ्ग्यं सुयज्ञं सांख्यायनमैतरेयं महैतरेयं शाकलं बाष्कलं सुजातवक्त्रमौदवाहिं महौदवाहिं सौजामिं शौनकमाश्वलायनं ये चान्ये आचार्यास्ते सर्वे तृप्यन्त्विति । प्रतिपूरुषं पितॄंस्तर्पयित्वा गृहानेत्य यद्ददाति सा दक्षिणा ।

PAGE 770 NOTE 1842—कृतनित्यविधिः पादौ प्रक्षाल्य बहिर्द्विराचम्य प्राङ्मुख उदङ्मुखो वा यज्ञोपवीती सोत्तरवासा विभवे रत्नहिरण्यपाणिर्गन्धाक्षतमाल्यवाञ्शुचिः प्रशस्तश्रीपर्ण्यादिश्लक्ष्णे चतुष्पादपीठे सुखासीनो भूमौ पादौ प्रतिष्ठाप्यान्तर्जानुकरो वाग्यतस्ताम्रिचतुरस्रे गोमयमण्डले सपर्यान्ते विप्रो दीपसंनिधौ भुञ्जीत । त्रिकोणमण्डले नृपः । वर्तुले वैश्यः । अभ्युक्षिते शूद्रो भुञ्जीत । ततो मण्डले पालिकायन्त्रादौ शुद्धं पात्रं निधाय प्रक्षाल्य पञ्चमहायज्ञावशिष्टं पूर्वं तु संस्कृतं विहितं मितं घृताद्युपस्कृतं मातृभार्यादिदत्तमतिथ्यभ्यागतभृत्यपुत्रादिपरिवृत एकान्ते भुञ्जीत । तदन्नमकुत्सयन् ब्रह्मग्रन्थिरहितपवित्रदक्षिणपाणिर्गायत्र्याऽभ्युक्ष्यान्नं ओंभूरित्यादिमन्त्रेणाभिमन्त्र्य सत्यं त्वर्तेन परिषिञ्चामि ओं चित्राय नमश्चित्रगुप्ताय नमो यमाय नमः सर्वभूतेभ्यो नम इति भूमौ बलिं दत्त्वा हस्तपादवदनार्द्रः करमध्येनान्नमलङ्घयन्नमृतोपस्तरणमसीत्यपोशनं गृहीत्वा सर्वाङ्गुलिभिः सर्वग्रासं ग्रसन् प्राणायापानाय व्यानायोदानाय समानायेति स्वाहान्तैः पञ्चाहुतीः सघृताः सक्षीरा वा हुत्वा वाक्पाणिपादचापल्यं वर्जयन् कृत्स्नं ग्रासं साङ्गुष्ठं ग्रसन्नरो भुक्त्वा अमृतापिधानमसीति गण्डूषार्धं पीत्वाऽर्धं भूमौ बहिःपाणौ निनीय पवित्रं विसृज्य भूमौ पात्रे वा क्षिप्त्वा सम्यगुच्छिष्टं प्रक्षाल्य द्विराचामेत् । ततो हस्तौ संमृज्य परिस्राव्याङ्गुष्ठेन चक्षुषोर्निषिञ्च्याक्षिणी स्पृष्ट्वाभिमुपस्पृश्येष्टदेवतां स्मरेत् । स्मृत्यर्थसार pp. 68–69.

PAGE 811 NOTE 1926—अथातोऽध्यायोपाकरणम् । ओषधीनां प्रादुर्भावे श्रवणेन श्रावणस्य । पञ्चम्यां हस्तेन वा । आज्यभागौ हुत्वाज्याहुतीर्जुहुयात् । सावित्र्यै ब्रह्मणे श्रद्धायै मेधायै प्रज्ञायै धारणायै सदसस्पतयेऽनुमतये छन्दोभ्य ऋषिभ्यश्चेति । अथ दधिसक्तूञ्जुहोति । अग्निमीळे पुरोहितमित्येका । कुषुम्भकस्तदब्रवीत्, आवदंस्त्वं शकुने भद्रमावद, गृणाना जमदग्निना, धामं ते विश्वं भुवनमधिश्रितम्, गन्ता नो यज्ञं यज्ञियाः सुशमि, यो नः स्वो अरणः, प्रतिचक्ष्व विचक्ष्व, आग्ने याहि मरुत्सखा, यत्ते राजञ्छृतं हविरिति द्वृचाः । समानी व आकूतिरित्येका । तच्छंयोरावृणीमह इत्येका । अध्येष्यमाणोऽध्याप्यैरन्वारब्ध एताभ्यो देवताभ्यो हुत्वा सौविष्टकृतं हुत्वा दधिसक्तून्प्राश्य ततो मार्जनम् । अपरेणाग्निं प्राक्कूलेषु दर्भेषूपविश्योदपात्रे दर्भान्कृत्वा ब्रह्माञ्जलिकृतो जपेत् । ओंपूर्वा व्याहृतीः सावित्रीं च त्रिरभ्यस्य वेदादिमारभेत् । आश्व. गृ. III. 5. 3–12.

Page 821 note 1943 (श्रवणाकर्म)—श्रावण्यां पौर्णमास्यां श्रवणाकर्म। अक्षतसक्तूनां नवं कलशं पूरयित्वा दर्वीं च बलिहरणीं नवे शिक्ये निदधाति। अक्षतधानाः कृत्वा सर्पिषाऽर्धा अनक्ति। अस्तमिते स्थालीपाकं श्रपयित्वैककपालं च पुरोडाशं अग्ने नय सुपथा राये अस्मानिति चतसृभिः प्रत्यृचं हुत्वा पाणिनैककपालं अच्युताय भौमाय स्वाहेति। अवप्लुतः स्याद्राविःपृष्ठो वा। मा नो अग्नेऽवसृजो अघायेत्येनमाशयेनाभिजुहोति। शं नो भवन्तु वाजिनो हवेष्वित्युक्त्वा धाना अञ्जलिना। अमात्येभ्य इतरा दद्यात्। कलशात् सक्तूनां दर्वीं पूरयित्वा प्रागुपनिष्क्रम्य शुचौ देशेऽपो निनीय सर्पदेवजनेभ्यः स्वाहेति हुत्वा नमस्करोति। ये सर्पाः पार्थिवा ये आन्तरिक्षा ये दिव्या ये दिश्यास्तेभ्य इमं बलिमहार्षं तेभ्य इमं बलिमुपाकरोमीति। प्रदक्षिणं परीत्य पश्चाद्बलेरुपविश्य सर्पोऽसि सर्पतां सर्पाणामधिपतिरस्यन्नेन मनुष्यांस्त्रायसेऽपूपेन सर्पान्यज्ञेन देवांस्त्वयि मा सन्तं त्वयि सन्तः सर्पा मा हिंसिषुर्ध्रुवां ते परिददामीति। ध्रुवामुं ते ध्रुवामुं त इत्यमात्याननुपूर्वम्। ध्रुव मां ते परिददामीत्यात्मानमन्ततः। नैनमन्तरा व्यवेयुरा परिदानात्। सर्पदेवजनेभ्यः स्वाहेति सायं प्रातर्बलिं हरेदा प्रत्यवरोहणात्। प्रसंख्याय हैके तावतो बलींस्तदहरेवोपहरन्ति। आश्व. गृ. II. 1. 1–15.

Page 830 note 1959—निवेशनं पुनर्नवीकृत्य लेपनस्तरणोपस्तरणैरस्तमिते पायसस्य जुहुयुरप श्वेतपदा जहि पूर्वेण चापरेण च। सप्त च वारुणीरिमाः सर्वाश्च राजबान्धवीः स्वाहा। न वै श्वेतस्याभ्यागारेऽहिर्जघान किंचन। श्वेताय वैदार्वाय नमः स्वाहेति। नात्र सौविष्टकृत्। अभयं नः प्राजापत्येभ्यो भूयादित्यभिमीक्षमाणो जपति। शिवो नः सुमना भवेति हेमन्तं मनसा ध्यायात्। पश्चादग्नेः स्वस्तरः स्वास्तीर्णस्तस्मिन्नुपविश्य स्योना पृथिवी भवेति जपित्वा संविशेत्सामात्यः प्राक्शिरा उदङ्मुखः। यथावकाशमितरे। ज्यायान् ज्यायान्वानन्तरः। मन्त्रविदो मन्त्राञ्जपेयुः। संहाय अतो देवा अवन्तु न इति त्रिः। एतां दक्षिणामुखाः प्रत्यङ्मुखा उदङ्मुखाश्चतुर्थम्। संहाय सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्य ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वाचयीत। आश्व. गृ. II. 3. 3–12.

Page 862 note 2025—

1. बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥

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1. This occurs in भविष्यपुराण IV. 164. 22 (भुक्ता for दत्ता), in पद्मपुराण VI. 33. 26–27. This is read as राजभिर्बहुभिर्दत्ता दीयते च पुनः पुनः। यस्य etc. in E. I. vol. 20 p. 159 (in G. S. 159 i. e. 478–9 A. D.). In E. I. vol.15. p. 133 (G. S. 129) 2nd pāda is बहुभिश्चानुपालिता. This verse is बृहस्पति 26 and वृद्धगौतम p. 541; it is ascribed to Vyāsa in I. A. VI. p. 363 (śake 500) and p. 9 Gupta Inscriptions (G. S. 199), to Manu in E. I. vol. VI, p. 18; vide for other early citations E. I. vol.I. p. 88, vol. II, p. 20, VIII. p. 162, I. A. vol. 19 pp. 16–18, Gupta Inscriptions No. 21 p. 93 (156 G. S.), No. 23 p. 108 (G. S. 191).

2. षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

3. स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् ॥

4. स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
स्वविष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥

5. अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसुताश्च गावः ।
दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गां च महीं च दद्यात् ॥

6. स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानाच्छ्रेयोऽनुपालनम् ॥

7. स्वं दातुं सुमहच्छक्यं दुःखमन्यार्थपालनम् ।
दानं वा पालनं वेति दानाच्छ्रेयोऽनुपालनम् ॥

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2. Quoted by विश्वरूप on या. I. 316, by अपरार्क from विष्णुधर्मोत्तर on p. 369. I. A. VI. p. 9, E. I. XI. p. 221 (490 A. D.), E. I. X. p. 53 (456 A. D.), J. B. B. R. A. S. X. p. 365 (dated 532 śake) ascribe to Vyāsa. For other early references vide E. I. vol. XIX. p. 16, vol. X. p. 51 and 53, E. I. vol. 21 pp. 16, 18. The latter half is बृहस्पति v. 29. In E. I. vol. 12 p. 135 verses 1, 2, 6, 25 are ascribed to both Vyāsa and Manu. गृह. र. p. 517 quotes whole as बृहस्पति's.

3. Quoted as बृहस्पति's in Gr. R. Vide I. A. VI. p. 9. (Valabhi saṁvat 269), E. I. vol. 8 p. 146 (4th pāda is हन्तुः पिबति दुष्कृतम्), vol. 8. p. 162, E. I. XI. p. 111.

4. This is बृहस्पति 28, and Aparārka p. 370 from आदित्यपुराण (in both स्वविष्ठायां and बृहस्पति reads पच्यते). Vide Gupta inscriptions No. 23 (G. S. 191) and No. 26 p. 119 (स्वविष्ठायां) in G. S. 174, I. A. VI. p. 363 (śake 500), E. I. VI. p. 45 (G. S. 300), E. I. XIII. 270 and 333. Pargiter in J. R. A. S. 1912 p. 250 points out that verses I, 2 and 4 occur in Padmapurāṇa VI. 33. 26–30.

5. पद्मपुराण VI. 33. 32 (तेषामनन्तं फलमश्नुवीत) This is वसिष्ठ 28. 16 (except 3rd *pāda*), बृहस्पति 30, वनपर्व 200. 128, संवर्त 77. This occurs in Gupta Ins. No. 81 p. 296, E. I. VI. p. 285 at p. 293 (śake 789), E. I. VII at p. 105, E. I. IX. p. 37 (śake 836). The Śat. Br. (S. B. E. vol. 26 p. 63) says 'Gold is sprung from Agni's seed'.

6. It occurs in भविष्यपुराण IV. 164. 38. Last pāda is quoted by मिता. on या. I. 320. In some inscriptions it is read as पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष &c. It occurs in E. I. 17 p. 345 at p. 348 (G. S. 113), E. I. vol 15 p. 133 (G. S. 129), E. I. XI at p. 221, E. I. V. p. 37 (Cedi Saṁvat 392), E. I. 20 p. 59 (G. S. 199), E. I. VI. p. 285 (śake 789), E. I. VIII. p. 287 (G. S. 199), I. A. vol. VI. 363 (śake 500); Gupta Ins. No. 26 at p. 119 (G. S. 174).

7. E. I. vol. 15. p. 335, E. I. VI. p. 18, E. I. IX. p. 101 (660. A. D.)

8. विन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः ।
कृष्णसर्पाभिजायन्ते ब्रह्मदेयापहारकाः ॥

9. यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि ।
निर्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत ॥

10. सर्वानेतान्भाविनो भूमिपालान् भूयो भूयो याचते रामचन्द्रः ।
सामान्योयं धर्मसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः ॥

11. न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकम् ॥

12. आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः ।
भूमिदोऽस्मत्कुले जातः स नस्त्राता भविष्यति ॥

13. प्रायेण हि नरेन्द्राणां विद्यते नाशुभा गतिः ।
पूयन्ते ते तु सततं प्रयच्छन्तो वसुन्धराम् ॥

8. Quoted as बृहस्पति's in गृह. र. p. 518. It occurs in E. I. vol. 20 p. 59 (G. S. 159), E. I. vol. II. pp. 20–21, E. I. vol. V. 37, E. I. VI. p. 211 (śake 692), and p. 298 (609–10 A. D.), I. A. vol. VI. p. 73 (śake 534), E. I. X. p. 74, E. I. XI. pp. 113–14, E. I. XII. p. 205. In some ins. the reading is ब्रह्मदेवस्वहारिणः and also देवद्रव्यं हरन्ति ये. भविष्यपुराण IV. 164. 39 is तोयहीनेष्वरण्येषु शुष्क°

9. This occurs in E. I. vol. II. pp. 20–21 (Cedi saṁ. 346), II. p. 220 (śake 922), II. 360 (saṁ. 1162), E. I. V. 37 (Cedi saṁ 392), E. I. VI. at p. 298 (609–10 A. D.), I. A. VI. 73 (śake 534), E. I. VIII. 190 (G. S. 320), E. I. XI. 16, 18 (574 A. D.), E. I. XII. p. 35 (609 A. D.).

10. In some inscriptions the order of the halves is reversed. This occurs in E. I. IX. p. 37 (śake 836), E. I. X. at p. 67 (śake 815), E. I. II. 125 and 220 (śake 922), E. I. IV. p. 153, E. I. VI. p. 97 (śake 1114), E. I. XI. pp. 20, 24 (saṁ. 1186) and p. 141 (1047 A. D.).

11. This is वसिष्ठ 17. 86, बृहस्पति 46, पद्मपुराण VI. 33. 45, बौ. ध. सू. I. 5. 102 (first half). Some ins. read देवस्वं विषमुच्यते. This occurs in E. I. X. p. 67 (śake 815), E. I. XV. p. 252, E. I. XI. at pp. 312–13 (saṁ. 1176), E. I. XIII. p. 173 (śake 977), E. I. IX. at p. 305 (saṁ. 1148), E. I. XIII. at p. 22.

12. This is बृहस्पति 17 (with slight variations) and is quoted by अपरार्क p. 370 as from विष्णुधर्मोत्तर. It is also पद्मपुराण VI. 33. 17. It occurs in Gupta Ins. No. 26 p. 117 (G. S. 174) and in Naihati plate of Ballālasena, E. I. XIV p. 156 at p. 161.

13. This occurs in Gupta Ins. No 26 p. 117 (G. S. 174).

14. सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलम् ।
हरन्नरकमाप्नोति यावदाभूतसंप्लवम् ॥

15. भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ ॥

16. फालकृष्टां महीं दद्यात्सबीजां सस्यमालिनीम् ।
यावत्सूर्यकृता लोकास्तावत्स्वर्गे महीयते ॥

17. भूमिप्रदानान्न परं प्रदानं दानाद्विशिष्टं परिपालनं तु ।
सर्वेतिसृष्टां परिपाल्य भूमिं नृपा नृगाद्यास्त्रिदिवं प्रपन्नाः ॥

18. भूमिदानसमं दानमिह लोके न विद्यते ।
यः प्रयच्छति भूमिं हि सर्वकामान्ददाति सः ॥

19. योऽर्चितं प्रतिगृह्णाति दद्यात्यर्चितमेव वा ।
तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥

20. अपि गङ्गादितीर्थेषु हन्तुर्गामथवा द्विजम् ।
निष्कृतिः स्यान्न देवस्वब्रह्मस्वहरणे नृणाम् ॥

21. मद्वंशजा परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः ।
ये पालयन्ति मम धर्ममिमं समस्तं तेभ्यो मया विरचितोऽञ्जलिरेष मूर्ध्नि ॥

14. This is बृहस्पति 39 (with slight variations) and is quoted as यम's in गृह. र. p. 514 (भूमेरप्यर्धमङ्गुलम्). विश्वरूप on या. III. 252 quotes this verse but the 2nd half is अपहृत्य द्विजाग्र्येभ्यो नचिराद् वध्यते ध्रुवम् ॥. This occurs in E. I. IX. at p. 305 (saṁ. 1148), E. I. vol. II. p. 363 (saṁ. 1196), E. I. XI. at p. 145 (1047 A. D.).

15. This is बृहस्पति 32, पद्मपुराण VI. 33. 35-36, and वृद्धहारीत VII. 164; it is quoted in the Mit. on Yāj. II. 114. It occurs in E. I. II. p. 360 (saṁ. 1162), VII. 93 (1077 A. D.), E. I. IX. at p. 305 (saṁ. 1148), XI. p. 20 at p. 24 (saṁ. 1186) and p. 145 (1047 A. D.).

16. This is बृहस्पति 6, भविष्यपुराण (उत्तरपर्व chap. 164. 16), पद्मपुराण VI. 33. 6. It occurs in the Chiplun plates of Satyāśraya Pulakeśi II (between 609–642 A. D.), in E. I. III. at p. 52, in E. I. XII. p. 205 (1073 A. D.).

17. This is in E. I. VIII. pp. 287 (G. S. 199), Gupta Ins. No. 25 p. 115 (G. S. 209),

18. This occurs in the Pikira plates of Pallava Siṁhavarman (E. I. vol. VIII. p. 162).

19. This is Manu IV. 235 and occurs in E. I. vol. II. p. 360 (saṁ. 1162).

20. This occurs in E. I. XIII at p. 22 (Belgaum Ins. of 1204 A. D.).

21. E. I. vol. XII at p. 155.

22. अद्भिर्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितम् ।
एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥

23. शङ्खो भद्रासनं छत्रं वराश्वा वरवारणाः ।
भूमिदानस्य चिह्नानि फलमेतत्पुरन्दर ॥

24. न तथा सफला विद्या न तथा सफलं धनम् ।
यथा तु मुनयः प्राहुर्दानमेकं कलौ युगे ॥

25. भूमिदानात्परं दानं न भूतं न भविष्यति ।
तस्यैव हरणात्पापं न भूतं न भविष्यति ॥

26. पूर्वैः पूर्वतरैश्चैव दत्तां भूमिं हरेत्तु यः ॥
स नित्यव्यसने मग्नो नरके च वसेत्पुनः ॥

27. गण्यन्ते पांसवो भूमेर्गण्यन्ते वृष्टिबिन्दवः ।
न गण्यते विधात्रापि धर्मसंरक्षणे फलम् ॥

28. परदत्तां तु यो भूमिमुपहिंसेत्कदाचन ।
स बद्धो वारुणैः पाशैः क्षिप्यते पूयशोणिते ॥

29. इति कमलदलाम्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितं च ।
इति विमलमनोभिरात्मनीनैर्न हि पुरुषैः परकीर्तयो विलोप्याः ॥

30. वाताभ्रविभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरा विषयोपभोगाः ।
प्राणास्तृणाग्रजलबिन्दुसमा नराणां धर्मः सखा परमहो परलोकयाने ॥

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22. E. I. VI p. 18. (plates of Kadamba Kṛṣṇavarman ascribe it to Manu).

23. This is बृहस्पति 15 (with variations), पद्मपुराण VI. 33. 15 and occurs in E. I. VII. at p. 93 (1077 A. D.), I. H. Q. for 1932 vol. VIII. p. 305 (saṁ. 1079), E. I. X p. 89 (śake 697), E. I. XIV p. 156 at p. 162. हेमाद्रि (दानखण्ड) p. 501 quotes it.

24. This occurs in E. I. vol. II. p. 219, where it and verses 7, 12, 40, 41 are quoted after the remark 'इति पराशरवत्सकुत्साङ्गिरसगौतममनुयाज्ञवल्क्यमुनिवचनान्यवधार्य.'

25. The first half is quoted from विष्णुधर्मोत्तर by अपरार्क p. 368. This and the next occur in E. I. VIII. p. 235, in the Chendlur plates of Pallava Kumāra-Viṣṇu and in E. I. XII. p. 135.

26. E. I. VIII. p. 235.

27–28. Both occur in E. I. VI. p. 97 (Gadag Ins. of Hoysala Vīra-ballāla, *śake* 1114). बृहस्पति 36 has हरते हारयेद्यस्तु मन्दबुद्धिस्तमोवृतः । स ...... पाशैस्तिर्यग्योनिषु जायते ॥. No. 28 is quoted (with slight variations) in दानक्रियाकौमुदी p. 41. It occurs in भविष्यपुराण IV. 164. 33.

29. E. I. VI. p. 285 at p. 294 (*śake* 789), E. I. VII. 93 (1077 A. D.), E. I. X. p. 89, I. H. Q. for 1932 vol. VIII. p. 305 (saṁ. 1079),

30. E. I. XI. p. 20 at p. 25 (saṁ. 1186), E. I. XII. p. 205.

31. अस्मत्कुलं परमुदारमुदाहरद्भिरन्यैश्च दानमिदमत्र नु मोदनीयम् ।
लक्ष्म्यास्तडित्सलिलबुद्बुदचञ्चलाया दानं फलं परयशःप्रतिपालनं च ॥

32 अस्मिन्वंशे द्विजश्चोपि यश्चान्यो नृपतिर्भवेत् ।
तस्यापि करलग्नोऽहं शासनं न व्यतिक्रमेत् ॥

33. यावन्ति सस्यमूलानि गोरोमाणि च संख्यया ।
नरस्तावन्ति वर्षाणि स्वर्गे तिष्ठति भूमिदः ॥

34. न्यायेनोपार्जिता भूमिरन्यायेनापहारिता ।
हरन्तो हारयन्तोपि आघ्नन्त्यासप्तमं कुलम् ॥

35. त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती ।
आसप्तमं फलन्त्येते दोहवाहनिवेदनैः ॥

36. सर्वेषामेव दानानामेकजन्मानुगं फलम् ।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥

37. तडागानां सहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥

38. सत्यं चैव हुतं चैव यत्किंचिद्धर्मसंचितम् ।
अर्धाङ्गुलेन सीमाया हरणेन प्रणश्यति ॥

31. E. I. II. p. 360 (saṁ. 1162), I. H. Q. 1932 vol. VIII. p. 305 (saṁ. 1079, reads अस्मत्कुलक्रमसुदार॰).

32. E. I. XI. at p. 141 (1047 A. D.), E. I. XI. p. 312–13 (*saṁ.* 1176 reads अस्मद्वंशे यदा क्षीणे यः कोपि नृ. ...... त् । एतस्याहं करे लग्नः &c.), E. I. XII. p. 205 (1073 A. D.).

33. E. I. XI. at p. 312-313 (saṁvat 1176), E. I. XII. p. 205 (1073 A. D.). This is संवर्त 73.

34. Compare बृहस्पति 35 which is quoted with variations by व्य. र. p. 517. This occurs in E. I. XI. pp. 312–313, E. I. XII. 205; compare पद्मपुराण VI. 33. 34.

35. First half is वसिष्ठ 29. 19 and बृहस्पति v. 18. This occurs in E. I. XI. at p. 312–313 (saṁ. 1176). पद्मपुराण VI. 33. 18 is very similar.

36. This is संवर्त 78, बृहस्पति 33. This occurs in E. I. XI. at p. 312–13.

37. This is बृहस्पति 38 (वापी कूपसहस्रेण अश्व॰), पद्मपुराण VI. 33. 37 (वापीकूपसहस्रेण) and occurs in E. I. XIII p. 280–281 (śake 690), E. I. XI pp. 382–383. पराशर XII. 51 is वापीकूपतडागाद्यैर्वाजपेयशतैरपि । गवां ...... शुध्यति ॥.

38. This is बृहस्पति 40 (हुतं दत्तं तपोधीतं यत् ...... अर्धाङ्गुलस्य &c) and occurs in E. I. XIII. p. 312–3 and is quoted as बृहस्पति's in दानक्रियाकौमुदी p. 41. Vide पद्मपुराण VI. 33. 38.

39. ऋणहर्ता भूमिहर्ता हारयिता हि ते त्रयः ।
एते च नरकं यान्ति यावदिन्द्राश्च चतुर्दश ॥

40. भूमिदानं सुपात्रेषु सुतीर्थेषु सुपर्वणि ।
अगाधपारसंसारसागरोत्तारणं भवेत् ॥

41. धवलान्यातपत्राणि दन्तिनश्च मदोद्धताः ।
भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर ॥

42. देवद्विजगतां भूमिं पूर्वभुक्तां हरेत यः ।
प्रणष्टमपि कालेन तमाहुर्ब्रह्मघातकम् ॥

43. मा भूदफलशङ्का वः परदत्तेति पार्थिवाः ।
स्वदानात्फलमानन्त्यं परदत्तानुपालने ॥

PAGE 901 NOTE 2092—अथाग्नौ नित्यहोमान्ते विष्णोर्नित्यार्चा सर्वदेवार्चना भवति । अग्निर्वै देवानामवमो विष्णुः परमस्तदन्तरेण सर्वा अन्या देवता इति ब्राह्मणम् । तस्माद्गृहे परमं विष्णुं प्रतिष्ठाप्य सायंप्रातर्होमान्तेऽर्चयति । षडङ्गुलादहीनं तद्रूपं कल्पयित्वा पूर्वपक्षे पुण्ये नक्षत्रे प्रतिष्ठां कुर्यात् । तस्मात्पूर्वं तृतीयेऽह्न्योपासनाग्निकुण्डं कृत्वा पूर्ववत्प्रोक्षणोल्लेखनादि कर्म कुर्यात् । द्वितीयस्यां वेद्यां षट्त्रिंशदङ्गुलप्रमाणैर्दर्भैः कूर्चेन वा परिस्तीर्य परिधीनूर्ध्वसमिधौ निधायोर्ध्ववेद्यां यथादिशमिन्द्रादि दिग्देवान्दक्षिणे ब्रह्माणमुत्तरे सोमं च पुष्पाद्यैरभ्यर्च्य तथैवाघारं जुहोति । दद्भ्यः स्वाहा हनूभ्यां स्वाहेत्यङ्गहोममतो देवादींश्च हुत्वा पुरुषसूक्तं जपन्सुवर्णेनाक्ष्युन्मेषणं करोति । नद्यां तटाके जलपूर्णपात्रे वा ये ते शताद्यैर्वस्त्राणि कुशांश्चास्तीर्य विष्णुसूक्तेन देवं प्राक्शिरः शाययित्वाधिवासयति । द्वितीयदिवसे स्नात्वा रात्रौ पूर्ववदाघारं हुत्वाष्टौ कलशानाहृत्य पञ्चगव्यघृतदधिक्षीराक्षतोदकफलोदककुशोदकरत्नोदकैः पूरयित्वा देवमभ्यर्च्य वसोः पवित्रमस आयाहीषे त्वोर्जे त्वा शन्नो देवीश्चत्वारि शृङ्गा सोमो धेनुं चत्वारि वागिदं विष्णुरिति कलशैः स्नापयित्वापोहिरण्यपवमानैर्गन्धतोयैश्च स्नापयति । अग्नेरुत्तरस्यां व्रीहिभिर्वेदिं कृत्वा विष्टरं न्यस्य वस्त्राण्यास्तीर्य देवमारोप्य वस्त्राद्यैरलंकृत्यार्चयति । पुण्याहं कृत्वा स्वस्तिसूक्तेन तामभिमृश्य स्वस्तिदा विशस्पतिरिति प्रतिसरां बद्ध्वा पूर्ववद्देवं शाययति । कालविहीनं कुम्भमुत्पूतैराधवैरापूर्य देवस्य पार्श्वे निधाय प्रणवेनाभिमृश्य कूर्चाक्षतसुवर्णरत्नानि प्रक्षिपेत् । निष्कलं देवं हृदये तथाभावे रुक्माभं रक्तास्यनेत्रपाणिपादं श्रीवत्साङ्कं चतुर्भुजं पीताम्बरधरं शङ्खचक्रधरं सौम्यसकलं ध्यात्वा प्रणमेत् । अग्निं परिषिच्य होत्रं प्रशस्य दक्षिणप्रणिध्यामों भूः पुरुषमों भुवः पुरुषमों सुवः पुरुषमों भूर्भुवः सुवः पुरुषं नारायणं विष्णुं

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39. E. I. XIII. p. 281 (śake 690, reads नरकाच्च निवर्तन्ते यावदाभूतसंप्लवम्), E. I. XI. p. 313.

40–41. Both occur in E. I. II. p. 219 (śake 922).

42. This occurs in E. I. vol. XIII. at p. 173 (śake 977).

43. E. I. XV at p. 5 (about 8th century A. D.).

पुरुषं सत्यमच्युतमनिरुद्धं श्रियं महीमिति नाम्नावाह्य निर्वापं कृत्वाज्येन विष्णुसूक्तपुरुषसूक्ताभ्यामतो देवादीन् श्रिये जातो मेदिनी देवीति चतुरावर्त्य हुत्वा नाम्ना साज्यं चरुं जुहुयात् । प्रभाते स्नात्वा प्रणवेन देवमुत्थाप्य शकुनसूक्तं जपन्सह कुम्भेन देवमानीय गृहे वायव्यां देवायतनेऽग्निशालायां वार्चापीठे रत्नं सुवर्णं वा संन्यस्य विष्णुसूक्तपुरुषसूक्ताभ्यां विष्णुं प्रतिष्ठापयामीति प्रतिष्ठाप्य बिम्बस्य मूर्ध्नि नाभौ पादे च भुवर्भुवर्भूरिति हृदये प्रणवं बिम्बस्येदं विष्णुरिति देवं ध्यायन्कुम्भस्थमाधारं शक्तियुतं कूर्चेनादाय बिम्बस्य मूर्ध्नि विष्णुमावाहयामीति संस्राव्यावाहनं करोति । विधिनैवाराध्य हविर्निवेदयति । वैखानसस्मार्त VI. 10–11.

PAG 1066 NOTE 2384—इडोपहूता सह दिवा बृहतादित्येनोपास्माँ इडा ह्वयतां सह दिवा बृहतादित्येनेडोपहूता सहान्तरिक्षेण वामदेव्येन वायुनोपास्माँ इडा ह्वयतां सहान्तरिक्षेण वामदेव्येन वायुनेडोपहूता सह पृथिव्या रथन्तरेणाग्निनोपास्माँ इडा ह्वयतां सह पृथिव्या रथन्तरेणाग्निनोपहूता गावः सहाशिर उप मां गावः सहाशिरा ह्वयन्तामुपहूता धेनुः सहऋषभोप मां धेनुः सहऋषभा ह्वयतामुपहूता गौर्घृतपद्युप मां गौर्घृतपदी ह्वयतामुपहूता दिव्याः सप्त होतार उप मां दिव्याः सप्त होतारो ह्वयन्तामुपहूतः सखा भक्ष उप मां सखा भक्षो ह्वयतामुपहूतेडा वृष्टिरुप मामिडा वृष्टिर्ह्वयतामित्युपांश्वथोच्चैः इडोपहूतोपहूतेडोपास्माँ इडा ह्वयतामिडोपहूता मानवी घृतपदी मैत्रावरुणी ब्रह्मदेवकृतमुपहूतं दैव्या अध्वर्यव उपहूता उपहूता मनुष्याः । य इमं यज्ञमवान्ये च यज्ञपतिं वर्धानुपहूते द्यावापृथिवी पूर्वजे ऋतावरी देवी देवपुत्रे । उपहूतोऽयं यजमान उत्तरस्यां देवयज्यायामुपहूतो भूयसि हविष्करण इदं मे देवा हविर्जुषन्तामिति तस्मिन्नुपहूत इति । आश्व. श्रौ. I. 7. 7.

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GENERAL INDEX

(N. B.—Full references to works and authors like the Mahābhārata, Manu, Yājñavalkya that are quoted dozens of times have not been given. After the first dozen references the attempt has been given up in such cases. The only exceptions made are about 'Inscriptions', 'Jaimini', and 'Śabara'.

Index of technical or difficult Sanskrit words

(*Transliterated and arranged according to the English alphabet*)

(The figures refer to pages)

ERRATA

(A few misprints due to the loss of such loose parts as anusvāras have not been specified here, since they can be easily detected)

Page	Line or note	
4	note 7	read हस्त्यासत् for हस्त्यसत्
26	note 57	read वृस्यून् for वृस्यून
54	note 126	read कन्यायां for कन्यायायां
56	note 132	read सवर्णो for सवणा
57	line 3	read ' pratiloma ones '
58	note 138	read संकरजातीना for संकरजीताना
61	note 149	read सर्वे for सव
70	note 170	read ' 172 ' for ' 202 '
100	line 4	read ' *Saudhanvana* '
117	note 252	read कुर्वेद्वा for कुवेद्वा
126	note 276	read सर्वेषां न निषिध्यते
151	note 345	omit 'for कलिवर्ज्य texts vide Appendix'
152	line 5	read 'kratvartha' for 'kvatvartha'
,,	note 351	read वचनाचात्र for वचचात्र
168	note 391	read ' N. K. Dutt ' for ' N. P. Dutt '
172	note 402	read शर्वं तत्सुष्टिनं
186	note 435	read यस्त्यात्स्वामी तस्य
236	in last line but one	read ' rites ' for ' rights '
241	line 6	read ' Phālgunīs '
249	note 565	read चूडामणिश्चेर्वीश-
266	line 13	read 'Raghu' for ' Aja '
,,	line 18	read ' Hartlib ' for ' Hartile '
271	note 623	read वेद्वा वा एते
285	note 666	read ' on sūtras 6–7 says '
293	note 691	read ' वसिष्ठ 8. 17 ' for ' वसिष्ठ 8. 9 '
308	note 729	read प्रादेशाजाधिका
322	note 766	read स्वाशिषदिपतेति
359	note 875 line 7	read बृहस्पतिः
373	line 14	read ' vratāni ' for ' vratam '
391	line 31	read 'notes 2218a and 2219 ' for ' notes 2321–22 '
395	note 938	read सुन्दरकाण्ड 59. 35–36
432	note 1025 last line	read गीतश्चायमर्थोङ्गिरसा
453	note 1071	read –शरीरारम्भकतया
463	note 1092	read ' III. 4. 6 ' for ' III. 4. 15 '
489	note 1142	read हारीतो for हारतो
,,	,,	,, बालम्भट्टी
529	note 1235	read पशुभ्यः
559	note 1299	read सवर्णासु

Page	Line or note	
597	line 20	read 'Yuddhakāṇḍa 117. 27' for 'the same kāṇḍa 116. 28'
646	note 1519 last line	read 'महीपाश्चिन्तयन्त्यर्थजातम्'
649	note 1527	read हिंसिषुरीश्वराः
657	note 1555	remove the bracket before ग्रा and after 108
733	note 1746	read '102. 30 and 103. 15' for '103. 30 and 104. 15'
757	note 1810	read सत्यश्रुतो
"	"	" विषयविज्ञानं
761	note 1821	read मृण्मये भोक्तव्यम् । आमिषं
791	line 13	read 'a kṣatriya'
813	note 1933	read 'would be'
854	note 2015	read सुवर्णं दक्षिणा
870	line 22	read 'of Prayāga'
896	note 2088	read एष एव विधिर्दृष्टः
983	line 9	read 'adhvaryu' for 'hotṛ'
1008	note 2270	read -व्रवेत् for -व्रजेत्
1032	note 2322	read 'aśvattha'
1034	note 2328	read स्तम्बयजुषो
1040	line 9	read 'ājyasthālī' for 'ayasthālī'
1066	note 2383	read अध्वर्युर्वान्यतरत्
1070	note 2993	read 'pratihartṛ'
1077	note 2408 line 4	read स्वधु
1094	note 2455	read अध्वर्य उपह्वयस्व
1106	note 2477	read अग्ने अयमं
1186	line 10	read 'succintly indicates'
1187	line 26	insert 'VIII. 72. 7' after VIII. 72. 8
1191	note 2616	read in line 15 अद्य and मघवन्निन्द्र in line 16
1206	note 2636	read पात्रं for यात्रं
1227	line 18	read 'to Aditi'
1253	line 13	read 'navel'

